N*. 11. 44.

THE METHOD OF PHYSICK,

CONTAINING THE *CAVSES, SIGNES, AND CVRES OF* INWARD DISEASES IN MANS *body, from the head to the foot.*

Whereunto is added, the Forme and Rule of making *remedies and medicines, which our Physitions commonly use* at this day, with the proportion, quantity, and names of each medicine.

By PHILIP BARROUGH

The eighth Edition.

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TO THE RIGHT HONORABLE AND HIS SINGVLAR *GOOD LORD AND MASTER, THE LORD* BURGHLEY, high Treaſurer of *England*, Knight of the moſt noble order of the *Garter*, and one of the *Queenes* Majeſties moſt honourable privy Councell.

P. B. wiſheth all health with long life, and increaſe of honour.

THE chiefeſt thing (right Honourable and my ſingular good Lord) that emboldeneth men to dedicate their labours unto any perſonage, is the affinity between the matter of the worke which they offer, and the mind of him to whom it is preſented. And as the ancient comicall Poëts *were wont to pen ſuch Enterludes, as they thought would be plauſibly heard of all the auditory: So our common writers do faſhion and ſhape the ſubject of which they intreat, according to the affection of him, whoſe patronage they require in countenancing their writings. This, I ſay, though it be practiſed of all writers now adaies, and might have ſerved as a fit preſident for me to have followed: yet I have ſwerved and digreſſed from ſo generall a cuſtome, in preferring this labour of mine to the view of your Honour (the matter ſo far diſſenting from your Honours diſpoſition) ſo that as it may perhaps not without ſome colour be objected, that I might have provided farre better (had I bin any way ſufficient) both for the acceptation of my labour, and alſo for the fit anſwering of your Honours affection, if I had treated of the politicke government of our country, and of the weilding of a Common-wealth: to the neceſſity of which calling, not* Fortune *the* Queene *of the old* Philoſophers, *but*

God himselfe hath called, or rather enforced you, if that opinion of Plato be true, that every good Magistrate taketh upon him his office unwillingly. But that objection will soone be taken away, if we consider how foolish a thing it were to instruct him with his imaginary precepts, whom (besides a great light of nature) most happy experience hath made a perfect and absolute governor. Plato that most grave and wise deemer of the state tyrannicall, was so many times convicted of folly, how often he adventured in the presence of Kings to discourse of the regiment of a Commonwealth. Dionysius (of whom it was doubted, whither he did more harme by his extreme cruelty, or good by his provident wisdome, which both he left alike to his successours to imitate) called that notable Philosopher (whom I even now named) into Sicilia, of purpose to beare him, and with great patience listened to him, as he disputed of mans felicity, and admired him as he handled those morall virtues, which Socrates his master was feigned to have brought from heaven, and as he treated of the frame and machine of the world: But on a time (taking advantage by the Kings attention) when he had stolen into the discourse of Policy, Dionysius felt himselfe so moved, that he had exercised his tyranny against him also, if Dion and Aristomanes had not recovered him out of his jawes, and so rid him out of the land, by selling him to Polis the Lacedæmonian Merchant. And this was the verdict, that the wise King (when his fury was somewhat calmed) gave of that most learned Philosopher for his wholesome counsell (as he thought) namely, that his discourses seemed unto him to be the prattles of idle old men: so much Experience disdaineth to be controlled by Art, and so impatient is he of institution, whose knowledge is acquired Usu & Memoria (the two ancient parents of wisdome.) What a great argument of folly therfore shall he give, that shall go about to lay a plot for your Honour, from whence you may derive an example of government, who have so many years, in so troublesome a Commonwealth, and to the most wise and vertuous Princesse in the world, been retained as a most Honourable and grave Counsellour? I will not say as Zopyrus unto his Darius, or as Cineas unto his Pyrrhus, or as Cræsus unto his Cyrus, the one of which by policy advised his King to circumvent his enemies, the other allured them to his subjection by his eloquence, and the third by his owne unfortunate ex-

experience, directed him how to convey any dangerous enterprise; all which ſerved their Princes to none other uſe, but to help them to purchaſe the worſt part of glory by bloudy oppreſſion: But rather as a Neſtor *unto his* Agamemnon, *as a* Xenophon *unto his* Cyrus, *and as a* Plutarch *unto his* Trajan, *who thought it not ſo glorious to tie their enemies to them with forced feare, as their friends and neighbours by peaceable amity, the ſtrõgeſt guard that Princes can truſt unto. I muſt needs confeſſe that theſe compariſons do faile in repreſenting ſo much as I do conceive. For that I may not feare the ſuſpition of flattery in ſo manifeſt a truth, can the whole Scene of mans life, ſo gorgeouſly and ſtately ſet forth by the Hiſtorians of ſeverall ages, ſhew us at one time on one ſtage, two ſuch notable actors; namely, ſo redoubted, ſo peerleſſe, and ſo vertuous a Princes holding the Scepter? ſo grave, ſo wiſe, and ſo provident a Counſeller ſuſtaining the perſon of* Eubolus? *I would I might (my credit ſaved with your Honor) purſue your praiſes yet farther; but I know very well, that you (who with an unwearied affection do not ceaſe continually to commit ſuch vertuous deeds as deſerve to be eternized for ever) are ſoone tyred, when you heare them remembred by another. And truly I would not have ſpoken ſo much for feare of offence, but that I know for a certainty, that you aſcribe the being of your vertues to God the giver of all good things; before whom to extenuate our graces, I know not whither it be more blameworthy, then ſhameleſly to aſſume unto our ſelves what ſoever is wrongfully attributed unto us by flattering friends. But to what end (will you ſay) are all theſe words? Namely to this: to excuſe my ſelfe, in that I have not laboured to fit your affection in the preſentment of this my labour, which is ſo impoſſible in reſpect of your ſingular knowledge in all kind of good learning, that there is no man ſo ſelf-wiſe or lofty which feareth not to come under your learned cenſure. Which excellency of yours when I had looked into, and had found my ſelfe altogether unable to anſwer, I purpoſed (as I thought) more politickly to aſſay your humanity; which indeed graceth all the reſt of your vertues: which (I thought) I might ſoone abuſe, in offering ſuch a ſubject, in which ſome ſtudy and induſtry (beſides many yeares) had made me in part able to judge; and ſuch a one, as the earneſt affaires of the commonwealth, in which you are alwayes buſied, together with the inconvenient uſe of the ſtudy, hath kept your Honour from being acquainted*

with. Which bold attempt of mine, your wisdome shal so much the easier be brought to pardon, by how much the more earnestly your rare clemency encouraged me to enterprise it. For I do plainly confesse, that I have not thought this book of mine worthy to be perused of your Honour, as well because of mine owne unability, who am altogether insufficient to performe any thing that your honour may like of, as also in respect of those manifold graces wherewith the Lord hath filled you: by the vertue of which you could in a tongue farre more eloquent then this of ours, discerne and know the secrets of Physicke, which I have now in part revealed, if the Common-weale of us all did not rather carry you away, then that delight which is otherwise reaped by private study. And yet nevertheless, when I consider with my selfe, that it was not the affection of any popular praise, but an honest zeale to benefit my country-men, which begot in me this desire to publish this worke: and also (if I may without the suspect of vaine-glory seeme to divine of the issue of my labours) perceiving that they might bring some commodity unto the more ignorant sort of our common Practitioners and Emperiques (if they were with diligence perused:) and thirdly, when I perceived in my selfe a certaine earnest willingnesse which I have alwaies had (though of late it hath been more vehemently inflamed) to commend some peece of service unto your Honour: I say, these causes meeting thus together, did especially induce me (though many doubts stept afore me in mine enterprise, offring to re-inforce my over presumptuous determination) with such a bold confidencie as it were to rush into your presence, and to demand without any shew of merit your Honours most favourable protection, that this book of mine (unable of it selfe) may run under your patronage, which as it were Gorgon his buckler, I will obvert and turne against all the venimous bitings of slanderous tongues. The Lord God (who hath made you a notable instrument to work the advancement of his glory, the furtherance and propagation of good learning) lengthen & protract your life beyond your fatall period, and give you a will to live, a desire still to beare up that burthen which her Majesty hath laid upon your shoulders; and with these, all good successe in this world, and eternall happinesse in his kingdome.

Your Honours most humble servant,
PHILIP BARROVGH.

The Preface to the Reader.

WHEN God had perfected that wonderfull worke of his (I meane the frame of the world) and had assigned to every part therof his speciall duty: namely to the water to harbour fishes, to the aire to uphold all fethered fowles, to the earth to foster beasts, and to produce and bring forth good and wholsome herbs and trees: and over all these, as regent and governour, had appointed man, his last and noblest creature: he demanded of his Angels who were present with him at this worke, what might be desired in this so rare and strange a workmanship: who answered, Nothing but a tongue to unfold the secrets of his labours, to talke and commune of them, with the which also, he, as workman of all, might be extolled and magnified: who partly moved by this suggestion, perceiving it to be a notable meanes to advance his glory; as before he had infused into man a conceivable mind, apt to understand his mysteries: so now he gave him a tongue able to utter the sundry conceptions of the heart, whatsoever is imagined. This fable (proceeding I know not from what brain) is remembred of *Philo* the Jew in his Treatise of the world, which seemeth to imply thus much, that as there is nothing within this mortall circuit, that God hath as it were kept to himselfe, and not made subject to the industrious capacity of man: so there is no meanes by which a man can approach nearer unto the perfection of that nature which he first enioyed, and then lost by his fall, then by the painfull indagation of the secrets of nature, or any way whereby he may more truly glorifie his maker, then in his life time with his tongue to communicate that knowledge which he hath by his industry atchieved, and to have a care also that it may be faithfully commended to his posterity. And doubtlesse this was the consideration that moved the wise King *Salomon* to wade so far in the searching of the causes of things, who abandoning all those glistering shewes which his riches and Kingdome profer'd him, applied his mind to the study of nature and compiled a great Volume, wherin he largely discourst not only of birds and beasts, but of all herbes and trees, even from the *Cedar* of *Lebanon*, to *Hyssope* that groweth out of the wall. And the selfe same opinion of the excellency of that kind of life, hath from time to time invaded the mindes of many Kings and noble personages, vowing to themselves without any light of their forefathers to go through the cloudy darknes of nature. And although they sometimes stumbled, yet are they to be pardoned, if we consider both the obscurity, and the length of the way they went in. *Zoroastes* the reputed son of *Noah* was the first that of many confused experiments, began to fashion out and as it were to delineate the beginnings of an Art, by setting downe certain

precepts of the ſame; and after him *Oſiris* the King of *Ægypt*, and *Zeſoſtris* alſo King of the ſame country (though rudely) laied the foundation of Aſtronomy by demonſtration of the courſe of the heavens, and of Phyſicke, by opening the nature of many herbes, and alſo the ſecrets of their water of *Nilus*. To the worthineſſe of which ſecret, *Plato* that great Philoſopher did willingly ſubſcribe, when falling into a grievous malady in *Ægypt*, and being not able by his owne experiments (though he had aſſaied many) to cure himſelfe, he was preſerved by the Prieſts of that countrey, who taught him the vertue of their water, wheras after in remembrance of this benefit he wrote this verſe, rehearſed by *Laertius*: *Mare univerſa proluit hominum mala:* The ſea doth waſh away all the infirmities of man. So that by this we may ſee, that this noble and learned Philoſopher had never brought us news out of *Ægypt*, either of their policy and government of their country, or of their rare and exquiſite knowledge in Aſtronomy, if he had not taſted of the benefit which the Phyſicke of that time afforded him. But we will remember ſome of thoſe Kings, who had an eſpeciall fantaſie to this Art, whoſe names are devolved and brought unto us by the ſucceſſion of ages, though their works have not eſcaped the wracke, but have periſhed in the ſea-gulfe of antiquity, which hath ſwallowed the doings of many men. And *Mithridates* the King of *Pontus* ſhall be the firſt, who at one time undertooke two mighty battels, the one with the Romanes, the other with nature. In the laſt of which the more dangerous, he prevailed like a conqueror: and in the firſt he dealt ſo valiantly, that the glory of his forepaſſed victories ſuppreſſed and killed the remembrance of his laſt overthrow. The which (as *Pliny* remembreth) was alike profitable to the common-wealth, and to mans life: for in his Manour where he lay, there were found many bookes written by his owne hands, both of the vertues of herbes, and of the conſtitution of mans body, with remedies for many infirmities of the ſame. *Evax* alſo the king of *Arabia* wrote a booke of the effects of ſimples, which he dedicated to *Nero* the Emperour. But what ſhould I reckon particularly the names of every one, when in former ages there was no King, either of *Æthiopia*, *Ægypt*, or *Arabia*, who did not himſelfe either write ſomewhat concerning this Art of Phyſicke, or elſe by his liberality encouraged others to employ their time in the ſame? Which may make much (no doubt) to the credit of the Art, when as Kings have appropriated it to themſelves, and have thought themſelves honoured by the profeſſion of the ſame. And, as many arguments do induce me to beleeve (beſides the witneſſe of Hiſtorians) that Phyſicke is the Art wherein many Kings have travelled and delighted: ſo nothing more ſtrongly then this that wheras other gods were tied to their ſeverall places, as *Iupiter* to *Elis*, *Diana* to *Epheſus*, *Apollo* to *Delos*, and ſo forth; *Æſculapius* the ſonne of *Apollo* by the daughter of *Phlegias*, made a god for his cunning in Phyſicke, hath his temple and altars every where, in Corinth, in Lacedæmon, in Athens, in Thebes, in Epidaure, in Arcadia, Meſſenia, and in many other countries (as *Pauſanias* remembreth:) al which honors ſo done to him, were inſtituted (no doubt) by the Kings and rulers of thoſe countries, who eſpecially favoured that art, thinking it great reaſon, that he who invented an Art ſo generally availeable to mankind, ſhould be generally honoured of all men. And I pray you how much

inferiour

inferiour was the renowne of *Hippocrates*, who descended of his line, saving that the one was placed amongst the Gods in heaven, and the other reverenced as a mortall god upon earth? Did not he make *Coos*, the place where he was borne, of an inglorious Iland, a famous country, only by the acceſſe of other nations, who were brought thither by the report of his wonderfull skil in Phyſicke? What familiarity had he with Kings? What eſtimation among the Philoſophers of that time, as *Democrates* and others? And to conclude, how was his fame ſpread univerſally throughout all Greece? I will not tarry upon the recitall of the famous Phyſitions who have lived before us in ſeveral ages, as *Dioſcorides*, *Galen*, *Paulus*, *Ætius*, *Ægineta*, and others. For it will eaſily appeare, of what credit this noble ſcience of phyſick was in times paſt, if you conſider the inſolency and pride of ancient Phyſitions, wherof many of them diſdained the fellowſhip of Kings, and ſome of them emboldened onely by the credit of their ſcience purchaſed amongſt men, grew to ſuch impudency; that they would have ceremonies and rites performed unto them as unto gods. One ſuch was *Thomiſon Cyprius* the dainty of *Antiochus*; another was *Theſſalus*, whom *Galen* maketh mention of, who went about to innovate and change the Method of phyſick ſet downe by *Hippocrates*, and others. But the moſt famous of all was *Menecrates* the *Syracuſan*, who fooliſhly uſurped the name of *Iupiter*, oftentimes boaſting, that by his Art he could breath life into mortall men, after the manner of *Iupiter*: which arrogant title the people never went about to derogate from him, but rather ſuppoſed that it was deſarved on his part, becauſe he cured many of the falling evill, which diſeaſe eſpecially reigned in his time. This *Menecrates* in a certain Epiſtle which he wrote to *Philip* the King of Macedon, uſeth theſe words: Thou art King of Macedon, and I of Phyſicke: it lieth in thy power at thy pleaſure to deſtroy men which enjoy their health; and in mine to preſerve ſickemen, and reſtore dead men to life, and to keepe the health of men unſpotted even unto their old age, if they will obey me. Unreaſonable ſurely and monſtrous was the pride of this man; and it was ſo fed with the applauſe and approbation of his citizens, who wondred at his rare cunning; that he marched in the City with a traine of gods after him: one in the habit of *Hercules*, another in the ſhape of *Mercury*, another tooke upon him the forme of *Apollo*, and he himſelfe ſupereminent in the midſt reſembling *Iupiter*, wore a purple robe, and a crowne of gold upon his head, and held in his hand a mighty Scepter. The opinion of this Science did ſo poſſeſſe the minds of the people in thoſe daies that they imagined the profeſſour of the ſame to be ſent immediately from heaven, for the commodity of the whole country, and for the preſervation of mankind: which made them not to doubt to do unto them all ſuperſtitious reverence that might be; whereof grew this exceſſive pride, which hath arreſted as it were the minds of many Phyſitions. I would not wiſh that the Phyſitions of our times ſhould draw this unto an example, but rather with all lowlineſſe to viſit even the pooreſt, when their helpe is required. For, ſeeing the life of the moſt miſerable vaſſall is as deare in the ſight of God, as the life of the moſt renowned Monarch, ſhall not the Phyſition looke to have a ſhrewd checke at Gods hand, if he either hath proudly denied his helpe to the poore, or negligently viſited them? I will not deſcend into this common place,

though

though (to ſpeake the truth) the arrogancy of many of our Phyſitions might give us ſufficient occaſion, wiſhing them to leave off to imitate the ſwelling inſolency of *Menecrates* and the reſt, and to tract rather in the ſteps of *Hippocrates & Galen*, of whom it is thus written: that they never diſdained to ſhrowd themſelves under the ſimpleſt roofe in their countrey, to do the pooreſt man good: and as they themſelves ſaid (beſides the glory that they purchaſed by their courteous benignity) they added alwayes to their cunning, and by experience confirmed their Art and knowledge, which might well ſtagger, if you reſpect the infinite variety of diſeaſes, and the ſtrange diverſities of mens diſpoſitions. And truly if nothing els, yet the enriching of their knowledge, which is gathered eſpecially by long experience, might be cauſe good enough to attract and draw them to lay hold of any occaſion to goe to the diſeaſed perſon. And in mine opinion, the neglecting of this, which proceedeth either from covetouſneſſe or pride, hath been the onely cauſe, that even from the beginning there have been reckoned ſo few good Phyſitions. For (exempt onely *Hippocrates, Galen, Avicen, Ægineta, Ætius* and *Soranus*, though the number of common Phyſitions have beene great) you ſhall not find any that have climed up to the perfection of their ſcience: nay far from that which might challenge the fift or ſixt place. Which although ſome men will aſcribe to the laborious difficulty and confuſed vaſtneſſe of this Art eſpecially; yet I dare boldly affirm, that there hath not beene, nor is any ſuch block or ſtay, which hath impeached ſomuch their endeavours, as the defect of experience. And truly I cannot more fitly compare our Emperiques and practitioners, then to him that purpoſeth to be a Seaman and traveller, who though he ſtudiouſly ſtriveth to attaine to the perfection of his Art, though he carefully buſieth himſelf about the coſmographicall maps, though he induſtriouſly peruſeth the books of Navigation, nay (which is more) though he conferre diligently with very expert Saylers; yet when he hath forſaken the quiet haven, and lanced out into the rough ſeas, and hath taken upon him the government of the ſhip, when he ſhall behold ſo many horrible mountaines of water, the roaring of ſo many huge waves, and the outraging ſurges of the diſquieted monſter; he will then confeſſe, that he only dreamed before, when he imagined of the courſe of the Seas; that his books were lame Schoole-maſters, that the tales of his companions, were a great deale leſſe then the things themſelves: when he ſhall caſt up his eyes, and think that every ſtarre which he had hoped to have uſed as guides and directions, had threatned his ruine and deſtruction: when he ſhall look down, and tremble at the riſing of every wave: when he ſhall turne him about and with great feare ſeek to eſchue thoſe rocks, which he had read were couched in that part of the Sea: and to conclude, when he ſhall conſider the hugeneſſe of the Ocean Sea, and the ſmalneſſe of his barke, he will think ſure the leaſt perry or gale were of force to overwhelme him, notwithſtanding his great cunning hee had thought he had gained on the land. Even ſo fareth it with our common Phyſitions, who while they containe themſelves within the compaſſe of their little ſtudy, where they do as it were *e tabula pictos ediſcere morbos*, where they perceive their ſcience redacted into a method, where they ſee *Galen* reaching his hand unto them, to lead them through the whole body of Phyſick, by whom they

they are taught the constitution of the body, the diversity of temperatures, the variety of diseases, the causes, signes, and symptomates of the same, they straight way imagine, that they have runne the race, and that they have acquired as much knowledge as becommeth an Emperique. But after that, when they shall go into the commonwealth to practice, whē they shal meet with diseases which *Galen* never dreamed of, when they shall view the marvellous and secret affections and properties of mens bodies, the sudden and momentany changes of the same (which a man can scarcely follow with his mind,) when they shall perceive that in respect of the strange temperature of the body, and the violent alteration of the same, they scarcely can aime at the disease, when they shall strike upon so many rockes, besides their great paines and watchfull industrie: will it not (thinke ye) amaze them? will they not confesse then that their Art is unperfect? will they not acknowledge (thinke you) that as experience was the ancient beginner of Physick, so that now it is the true and sincere accomplisher of the perfection of the same? Since therefore the case so standeth, that Art is weake without practice, and that (as *Galen* saith) experience is gotten *longo rerum usu*, let the Physition (if he preferre not lying fame and vile lucre before true and absolute knowledge) let him, I say, that his minde may be enriched, not leave the poorest house unfrequented. But to say the truth, nothing derogateth so much from the excelling in their science, as doth the opinion of perfection, which is especially gotten by the judgement of the multitude, the perverse determiner of things. For, when a man knoweth his name to flie amongst them, he sitteth still, and admireth himselfe, thinking then that he hath studied enough both for himselfe and his countrey, when he hath gotten his name enrolled amongst the number of excellent Physitions, by that ignorant and unadvised register. I have spoken this by the way, and the interjecting of these few lines hath not made me to forget (good Reader) that before I discourssed of the glory of this Science, and how it hath beene accounted of in times past: the dignity whereof, though it be something lessened and empaired, (which whether it hath happened by the ignorance of our Physitions, or by the sinister opinion of the world, I will not now discusse:) yet if we will uprightly weigh with our selves, we may perceive that the judgement of men hath not any whit detracted from the true dignity of the thing it selfe. For truly, what can be more noble, then to preserve the body of man in a good estate, which of the Philosopher is termed, a little world, in respect of the variety of his severall functions? What can be more excellent, then to be able to maintaine and keepe in order that best workmanship of God, and (which is more) to correct, reforme, and amend it, and as it were a cunning Pilote to governe and rule it as a little vessell cast out into the great Ocean, subject to I know not how many rocks and dangers, if it be not uprightly weilded? And seeing there is nothing given unto us of God more acceptable than the health of the body, how honourably must we think of the means by which it is continued, and restored if it be lost? *Pyrrhus* the King of Epire did sacrifice unto no other god or goddesse, but only unto Health, to whom he erected a famous temple in his owne countrey, calling it *Templum Sanitatis*. He contemned, or at the least neglected al oracles, which other Princes busily sought after, as predictions of the events & successes

of

of the battels which they attempted, or any other the like enterprise. He craved nothing at the hands of the gods, but only the fruition of his health; thinking that industry and diligence meeting with the health of the body, were able to atchieve any thing, were it beset with never so many dangers. And in mine opinion, (as the Historian very gravely discourseth) men do foolishly erre, when they complaine of nature, for limiting the age of man within the compasse of so few yeares, as three or fourescore: when as truly if the matter were well expended, we would confesse, *Industriam potius quam tempus deesse* (as he saith) and that there is no art and science, be it never so difficult, but might be perfectly known within that short precinct, if the greater part of our life did not passe and vanish away in darknesse, (sloth and ignorance drowning and overwhelming in us all light of nature) or if the course therof were not interrupted and cut off by untimely death, which is hastned on our parts by our inordinate and heedlesse living. The yong man flourishing, as it were in the *Aprill* of his age, cockereth in himselfe a foolish imagination of his owne lustinesse, and reputeth it as a discredit unto him to seeme to feare the approach of any disease leaving the provident government of the body to decrepit and withered old age. In the meane time he laieth the reines upon his affections, and exposeth himselfe to any inconvenience: either he weltereth in idlenesse, or is tired with immoderate exercise, or (which is incident specially to that part of our age) he admitteth unseasonable watchings, surfetting banquets, and the unsatiate executing of the follies of *Venus*, thinking indeed that there is nothing lesse agreeing unto youth and adolescency, then to be pliant and obedient to any commendable and wholesome method of life: yea many of them are of this mind, that the time of their youth is infamously overslipped, when they do not rush into their voluptuous and inordinate demeanour, at what time the lusty prime of their age doth somwhat enable and support them. And if at any time they be overtaken with any infirmity (which often hapneth) as unwilling to be beholding to the science of physick, they leave it to be worne away by the strength of their body; which indeed I confesse hideth many diseases, and for the time taketh away the sense of them, but never utterly extinguisheth any. For although in the infancy of the infirmity, in respect of the weaknesse of it, it is easily depressed and overmastered by the valour of the body (which in youth is something puissant & forcible) yet when age commeth on with his stealing steps, or els retchlesse life doth detract from the force of the one, & maketh way for the other to spread and gather power, the disease being as it were the surveyour, possesseth the vvhole body, and at the last procureth his utter subversion. And many times it hapneth, that a disease breaketh out in old age, the cause vvherof perhaps was given in our youth. And it fareth with us as it doth with them that are bitten vvith the little serpent of *Arabia*, vvhich striketh a man, but so secretly, that he never feeleth it, neither doth he know it, but by the wound which shevveth it selfe a long time after the foundation therof was laied. The opinion that the ancient Physitions had of the effect of snovv-water, is of force to perivvade this, vvho have vvritten that if snovv resolved into vvater be drunk of a yong child, it vvil as it vvere maintain vvar against natural heat, & that vvith such continuance, as it vvill not shevv his effect untill he hath attained unto

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extreme old-age. I do not altogether beleeve this, although the great cold which is naturally in that water may lead me to thinke, that it is of a mighty operation. But there is nothing more certaine then this, that many men reposing too much truſt in the ſtrength of their bodyes, and ſo being careleſſe in gainſtanding and reſiſting the beginnings of maladies (which their diſſolute order of life hath begotten and ingendred) have beene yoked by old age before the courſe of their yeares did require it, and have brought it ſo to paſſe, that their bodies have been nothing elſe but ſtorehouſes and manſions of diſeaſes. Which kind of men I may well compare to an evill and negligent tenant, who being ſetled in a faire dwelling houſe by his land-lord, ſuffereth it to ruinate, and in the end to fall upon his own head for want of repairing: ſo they, when God hath beſtowed their bodies upon them as gorgeous palaces or manſion houſes, wherein the mind may dwell with pleaſure and delight, do firſt by this evill demeanour ſhake and diſcraſe them, and then being altogether careleſſe of repairing them, do ſuffer them to run to deſtruction, or elſe while they go about too late to underprop them declining to ruine, (as he that is lodged in an old cabbin, feareth leaſt with every puffe of wind it ſhould be overturned) ſo they quake at the leaſt alteration of the body, and at every little pain do expect a finall diſſolution: then they will confeſſe unto you, that while they rioted unadviſedly in their youth, they did but build matter for repentance in age. And what do they els but by their examples give us to learn, that as the interception and preventing of diſeaſes is very available, which carrieth a man throughout his race with pleaſure and delight, even ſo nothing commeth more neare unto the goodneſſe thereof, then (if by chance when we be plunged into any diſeaſe) carefully to provide that the beginning therof may be impeached: the which that thou mayeſt the better do, I have (good reader) for thy benefit collected out of ſundry Authors, as it were a breviary or abridgement of phyſick; & together with thoſe deductions, I have enterlaced experiments of mine owne, which by long uſe and practiſe I have obſerved to be true. Throughout the whole booke I have bin more curious in preſcribing the ſundry curations and wayes to helpe the diſeaſes, then in explaining the nature of them: my reaſon was, becauſe if my books ſhould come to the hands of the unlearned, a little would ſuffice (the former being more neceſſary.) Againe, I knew that the learned would not be contented or ſatisfied with it, though it had beene never ſo great: and yet I have not omitted any neceſſary ſigne, that the diſeaſe may appeare eaſily to any capable braine. I ſhall ſeeme boldly to have adventured the Edition of this labour, ſeeing that I ſhall run into the babble of our country Phyſitions, who think their Art to be diſcredited, when it is publiſhed in a baſe tongue; and againe, are loath to have the ſecrets of their ſcience revealed to every man. Indeed I know that under ſome colour they may object ſomewhat, but yet they may underſtand, that I have followed the example of many learned Phyſitions, both of our Engliſhmen and other countrimen alſo, who publiſhed their practiſes in their mother tongue, and in other countryes, eſpecially it is ſo riſe and common, that in *Italy* and *France* you ſhall not find any learned Phyſition that hath not written as much (nay rather more) in his owne country language, then in Latin: yea we have many books in Phyſicke, that

have

have first been set out in *French* and *Italian*, and afterward for the commodity of other Nations, have beene translated into *Latine*, and so made generall, which before the writer had as it were bequeathed to his countrymen. And no doubt they were all touched with an especiall care to profite their owne countrey, being willing that all men (as indeed it concerneth all) should reape the commodities of their labours. For I cannot see how that saying of *Quintilian* can be verified in this one Art (which is this) That then all Arts should be truly happy, when the professours of the same should onely judge of them: but I have alwayes beene of this mind, that it behoveth every man to be cunning in his owne constitution, and to know so much as may serve to forestall the comming of many ordinary diseases, which commonly light upon the ignorant: yea and sometime to be able to chase away a malady when it hath already caught hold of the body: my reason is, both because every man may judge best of his owne body: and perceive the declinings and alterations of the same. And againe we know, how many have dyed, and do die continually for want of help, (the Physition being not alwayes at their elbow) whereas in the beginning of their sickneſſe, a little knowledge might have stopped the passage of the infirmity. In the old time when Physicke was brought under no forme, but consisted only of a few experiments which passed from hand to hand, young children, together with other arts, did receive certaine precepts and rules, how to order and governe the body, and learned also preservatives against poyson, and the receipt of salves to cure any greene wound, and the meanes to helpe certaine ordinary diseases, which indeed were but few, the age of man being then farre more strong. We read how *Linus*, who was schoolemester to *Hercules*, when he had instructed him in the Art of wrastling, (which then was honoured especially) and in Musicke, that he gave him the receipt of a certaine balme, which he often used in many of his adventures. And what was it that gave matter to the fable of *Achilles*, how his mother *Thetis* had made his body impenetrable, but that knowledge of his which he had learned of his master *Chyron* the *Centaure*, who taught him the vertue of an herbe, which to this day beareth his name, by which he healed all the wounds he received in battel? What an honourable mention doth *Homer* make of *Machaon* and *Podalirius* the sonnes of *Æsculapius*, in that they could cure themselves when they were at any time hurt of the enemy? This cunning also had *Mithridates*, and *Fabricius* the *Romane*, he that vanquished *Pyrrhus*, and also *Marcus Curius*, and many other who are recorded by histories, whose names I would remember, if I did not see the enlarging of this common place by examples to be altogether unnecessary, when there is no man which so farre swarveth from common sense, that will not confesse it to be very expedient and needful for all to know the estate of their owne bodies. I will therefore forsake the proving of so manifest a thing, and returne unto thee (good Reader) whom I have already offended in exceeding the just length of a Preface, like unto that wayfaring man, who when he had purposed to undertake a long journey, stumbled even in the very threshold of his doore. But if it be an offence, I did voluntarily run into it, chusing rather to be carped at of the *Rhetorician* for using too many words, then to bee worthily reprehended

ded of the readers for being too ſparing in uttering the reaſons wherby I was firſt induced to publiſh this my labour. For I know not how it cõmeth to paſſe, yet we ſee it daily, that ridiculous toyes, and abſurd pamphlets, being put forth without any colour, be nevertheleſſe plauſibly and pleaſingly accepted: whereas a man moved with an honeſt care to profit his country, being willing to leave a teſtimony of the ſame behind him, when he offereth any worke, if it hath not a delectable ſubject, it behoveth him to ſhew many grave and ſubſtantiall reaſons of his doings, or elſe they will not yeeld their hoped for benefit, which is to be benignely conſtrued, and peruſed with humanity. So that if a man covet to have his bookes favourably accepted and read, he muſt behave himſelfe ſo in writing, as *Solon* did in framing his lawes, who (as *Plutarch* ſaith) did not faſhion them according to the true line of equity, but ſet downe ſuch as he thought the people would willingly obſerve: even ſo the iniquity of the time hath brought to paſſe, that thoſe books which are generally peruſed and read throughout, muſt not ſerve the time, but muſt ſatisfie the opinion of men. A man may eaſily diſcourſe of this, but the fantaſies of men are too variant to prevaile a whit in diſſwading them. For mine owne part (that I may now end) I have not ſought nor hunted after any vaine-glory by the edition of this my labour, but onely I have endeavoured by this meanes (being unable any way elſe) to do ſome good to my country-men: which deſire of mine ſhall ſufficiently comfort me, though I want the outward probation of the world. And yet this one thing I would crave at the hands of the learned, that if by chance my books come under their cenſure, they will either give them their good word, or els ſuffer themſelves to be judged of by performing the like labour. And as *Martiall* pretily ſung;

Cum tua non edas, carpis mea carmina Leli:
Carpere vel noli noſtra, vel ede tua.

Though indeed this ſupplication of mine may rather more fitly be preferred unto the unlearned, who thinke they have gotten a goodly meanes to purchaſe their owne credit, when they can, under ſome colour, maligne the doings of any man, as though others well doings were as impeachments to their eſtimations, or the errours of other men the ſubject of their praiſes. Thoſe kindes of ſerpents, I ſay, which do nothing elſe but picke quarrels with Authors, I would adviſe them either to ſpeake themſelves, or (if their ignorance will not let them) to lay their fingers on their mouth till other men tell their tale, and not to make their harveſt of other mens offences unwillingly committed, whileſt they themſelves reſt unable to do any whit of good. And thus, good reader, I will abruptly end, expecting the favourable acceptation of theſe my labours; which expectation of mine if it be not deluded, I ſhall be further encouraged to conſecrate the reſidue of my ſtudies to thy commodity.

PHILIP BARROUGH.

Of

OF WEIGHTS.

A briefe declaration of the notes of all those kinds of weights, which are generally used, and contained throughout this whole Book, and of the quantity of them.

FOrasmuch as the true and perfect knowledge in compounding of medicins cannot be attained unto without the knowledge of the quantity of weights, which are at this present day most commonly used in making of medicines: I will therfore here briefly declare the use of them. For seeing the weights of some medicines be so justly and certainely ordained and made, that if any man do chance rashly to erre in the true quantity thereof, he doth much hurt to the body, and many times putteth the life in ieopardy: you must therefore diligently indeavour, and apply your mind to study and consider of the medicines, that so you may have the more just and perfect knowledge thereof. The notes which I (following the order of other Physitions) have used in this my booke in writing of weights, be these, as followeth.

1. Grana.	have this note,	G.
2. Scrupuli.		℈.
3. Drachmæ.		ʒ.
4. Unciæ.		℥.
5. Quar.		qr.
6. Libræ.		lb.
7. Semis.		ß.
8. Manipuli.		M.
9. Pugilli.		p.
10. Ana.		ana.

A Graine is a barley corne taken out of the middest of the eare.
A Scruple is twenty barley cornes.
Three Scruples containe a Drachme.
Eight Drachmes containe one Ounce.
Quart, signifieth a quart of any thing.
Libra, is a pound.
Semis, is the halfe of every weight.
Manipulus, is a great handfull.
Pugillus, is a small handfull.
Ana, signifieth of every one a like much.

THE METHOD OF PHYSICKE,

Containing the Causes, Signes, and Cures of inward diseases in mans body, *from the head to the foot.*

THE FIRST BOOKE,

The first Chapter; of Headach.

GALEN the Prince of Physitions affirmeth, that there are onely three sundry paines in the head: wherof the one is called of the Greeks κεφαλαλγία *Cephalalgia*, and of the Latins *Capitis dolor*, the barbarous sort of Physitians call it *Soda*: in English it is called commonly the headach. The second kind is called of the Greeks κεφαλαία, and in Latine likewise it is called *Cephalea*, in English it may be called a long continuing or inveterate headach. The third is called of the Greeks ἡμικρανία, *Hemicrania* also is the Latin name for it, in English it is called the Megrim. Of the two last kinds shall mention be made hereafter, for now we will intreat of the first kind, declaring only in this chapter what it is, and what be the generall causes thereof, and then in the chapters next following, shall the signes and cures of each cause be declared. Vnderstand therfore first, that *Cephalalgia* is nothing els but a laborious and painfull sense and feeling, newly begun in the whole head, through some great muration thereof: this word newly, is added to make it differ from *Cephalea*, which is an old paine that hath long continued: & the whole head is added to make it differ from *Hemicrania*, which occupieth but the one half of the head. Note also that by the head we mean so much as is covered with haire, wherin pain is ingendred, somtime without the scull, and somtime within; sometime in all the outward parts, and somtime in al the inward parts; somtime not in all, but in one part, as in the arteries onely, or the veins, or sinewes, or the filmes, or the skin, or in the brain it selfe, but these differences, as *Galen* testifieth, be very hard to know. But this may easily be known, whither the paine be within the scull or without it, if you consider well the headach: for if the paine be extended to the roots and bottome of the eyes, the paine is within the scull, for unto the eyes are certaine branches derived from the braine, and from the filmes, and other vessels that are about it so that the paine will quickly come

Differences of paine in the head three.

1.

2.

3.

What Cephalalgia or Soda is.

The diversity of places that paine is in.

Whether the headach bee within the scull or without it.

come from them to the roots of the eyes: but if the paine that is felt, do not extend to the eye roots, then is the ach without the scull. This pain of the head generally (as also all other paines) is caused of an unequall distemper comming with humours or without, especially when it is hot or cold; or it is caused by solution of parts coherent or of both. But as for particular and speciall causes of headach there be very many. For sometime it commeth only of a simple distemper without any humours, and sometime it commeth through the evill quality of humours, sometime it commeth through great abundance of humours, sometime through humours that stop the passage of the vapours and moisture in the head, sometime through windinesse ingendred in some part of the head being weake. Also sometime headach is caused of some disease in the stomacke: sometime of an outward cause; as of heat of the Sunne, of great cold, of drunkennesse, or of some stripe or wound. Hereby it appeareth that the headach is ingendred of seven sundry causes, which are to be knowne by their proper signes, wherof we will speake more at large in the chapters following, for in this chapter they shall be but briefly touched. Note therefore that the headach which is caused of a simple distemper without humours, is not easie to be knowne, except a man be well exercised in Physick, and by much and diligent looking on the griefe: but that paine of the head is most vehement, which is caused of a simple distemper being hot or cold. The headach that is caused of drinesse, is moderate. As for a moist distemper, alone it doth cause no headach, except it be joyned with heat or cold, or with abundance of humours, or sharpenesse of them. If pain of the head doth come through abundance of humours, contained in one part of the head, or in two, or in all parts, the paine is more vehement that commeth of hot humours or of cold; that which commeth of drie things is more moderate, if there be no manifest heat or cold joyned with them: as for moist things touching their quality, they do cause no pain at all, but with their quantity they may fill the passages, and so cause paine. If abundance of all foure humours equally, or of bloud alone, do cause headach without obstruction and stopping of the passages, it maketh the head heavy and full, as it were stretched out and swolne; but if the multitude of humours be with obstruction, it causeth moderate paine if the obstruction be but little; but if the obstruction be great, there shall be very great paine. Also if the multitude of humours have a sharpe and biting quality, according to that quality, the paine will be pricking and shooting. If with the heavines or stretching of the head, there be beating and as it were a pulse, it betokeneth inflammation in the head: but if the stretching be present without heavines or pulse, it declareth abundance of windy spirits, and in this kind of headach there will be noise in the eares. Those that have headach comming of an externall cause, as of heat of the Sun, cold of the ayre, drunkennes, stripes, or of any hot savours, can easily tell themselves the cause therof. Seek for signes more particular in the Chapters next following.

Causes of headach generall.

Causes of headach speciall.

Signes of each cause of headach generally.

CHAP. II.

Of headach caused of heat.

VNderstand, that by heat in this Chapter is meant a hot distemper without any kind of humour. It is ingendred for the most part of the burning heat

heat of the Sunne in Sommer, when any body hath taried long in it. Alſo it is ſometime cauſed of immoderate mooving, or by hot baths, or by being long nigh the flame of the fire, or through anger, or furiouſnes, or laſt of all, through hot diſeaſes, or hot ſavours of outward things. The ſignes which declare headach by burning heat of the Sunne, are, that beſides vehement paine, you ſhall feele their head hot as ſoone as you touch it, and their skinne drier then it was wont to be; their eyes do looke red, and they are delighted with the ſprinkling or annointing of cold things, and do feele great eaſe by them. As for the other cauſes, they may be knowne by relation of the ſick. For the cure of this kind of headach, you muſt firſt provide that the ayre and the chamber where the ſicke abideth, be very cold of nature, or elſe it muſt be made ſo by your diligence, as by ſtrewing in the houſe flowers and branches of cold things, (as Roſes, Violets, Water-lilly-flowers, and Vineleaves, Bryer boughes, Willow, and ſuch like.) Alſo it will coole the ayre well, to ſprinkle cold water in the houſe, or to poure it out of one veſſell into another. Great reſpect muſt be had to his ſleeping, for he muſt ſleepe longer then he was wont to do, he muſt altogether eſchue long watching, and keepe himſelfe quiet: he muſt not retaine his excrements, but avoid them by and by after ſleepe if he can, or let nature be helped to expell them by a lenitive clyſter, for their retention increaſe paine in the head. Let him eſchue carnall copulation, exerciſes, and baths. Let him eſchue all perturbations of the mind, eſpecially anger and fury. Let him have but a little meat, of good digeſtion, and let it be cold in operation; as is bread dipped in cold water, juyce of Ptiſan, Lettuce, Endive, Purſlaine, fleſh of Chickens, Hens or Pigeons, with verjuyce made of Grapes. Fiſhes are good that come out of ſtony rivers, and that are tender. Alſo Almond-milke, Pomgranates, Raiſins, and ripe Peares may be given to him. He muſt abſtaine from milke, and meates that fume into the head, or that be hard of digeſtion. For his drink, let him uſe water altogether, if his ſtomack will beare it; if not, ſeeth a little Cynamon in it, or Coriander ſeed preparate; or mixe with the water, juyce of ſoure Pomegranates, or ſyrupe of Endive, or *Syrupus Acetoſus ſimplex*, or *Oxyſaccharum*: or if they cannot abide that, you may give them ſmall wine well allayed with water. The paine of the head cauſed of heat, is cured with ſuch things as doe coole without manifeſt reſtriction, eſpecially if they be of thin and piercing ſubſtance. Therfore in the beginning nothing is better then to poure on the head good oyle of Roſes, made of unripe oyle: and if a little vinegar be added to it, it will pierce the faſter and the deeper. The places that you muſt poure or annoint it on, is the fore-part of the head, where the ſeame goeth overthwart, for it is the thinneſt place of the ſcull, and the ſeames have pores in them: alſo you muſt uſe it on the top of the fore-head, where the haire leaveth growing, and on the ſides of the temples, where the haire groweth towards the eares. The beſt thing next oyle of Roſes, is oyle of Cammomill to be uſed in likewiſe, eſpecially in thoſe bodies that we would not coole too much, as womens, eunuches, children and other that have ſoft fleſh, and are white in colour. If there be need of greater cooling, you may add to the oyle of Roſes, juyce of Houſleek, or Purſlain, or Knotgraſſe, or of unripe grapes, or Nightſhade, or Sorrell, or Pſilium, or ſuch like. Uſe not juyce of Pop-

Signes.

Ayre.

Sleepe.

Meat.

Drinke.

Cure.

Oyle of Roſes.

Oyle of Cammomill

pie, or of Mandrake in this cause, for they do hurt: you may make medicines of the former things, or such like, in this sort, ℞ oyle of Roses, ℥ ij. Rose water, ℥ j. strong vineger, ℥ ß. or juyce of Housleeke, or Purslaine, or Lettuce, ℥ j. and so commixe them. Or thus, ℞ distilled water of Housleek, Lettuce, and Nightshade, ana. ℥ ij. water of Cammomill, ℥ j. ß. vinegar, ℥ j. commixe them and dip a cloth in it, and lay it all over the forehead, and the temples where the haire groweth not. But let not this medicine touch the hinder part of the head, for that part cannot suffer cooling without hurt, because the marrow of the back bone beginneth there. Those medicines which you will use for cooling, especially in Sommer, must stand a while in very cold water. This also is good for abundance of humours and vapours, that be lifted up into the head. In like manner also you may use other oyles that have vertue to coole as oyles of Quinces, Violets, Water-lillies, and Gourds. Neither will it be unprofitable to use a linement made in this sort: ℞ of the mucilage of the seeds of Quinces, and great Mallowes, or of Psilium, ana. ℥ iij juice of Purslaine, ℥ j ß. juyce of Nightshade. ℥ ß oyle of Roses, ℥ j. commixe them, and make a Linement: or by putting to Waxe and other medicines, make an ointment in this sort. ℞ *unguenti Populeon*, ℥ j. oyles of Violets and Roses, of each, ℥ *ij*. dry flowers of white Water-lillies, and of red Roses. ana ℈ j. Waxe as much as is sufficient, and make an ointment, and anoint it upon the forehead and the temples. It profiteth also to use Embrocations (that is, decoctions made of certaine things to powre upon any member by little and little, or to let it drop down) they may be made of Roses, Violets, flowers of water lillies, willow leaves, vine leaves, Purslaine, Barley, and such like. You must not apply stupefactive things to the griefe, because they coole not without hurt, and therefore Opium, juice of Poppy and mandrogora are to be eschued. Iuyce of nightshade also because of his stupefaction is not to be used at all, or very little of it at once, as we do use in the Liniment aforesaid. Also those things that have manifest astriction and binding, with their cooling, are to be refused, except necessity require it, and therefore the juyces of sweet Pomgranates, Quinces and Medlars, are to be avoided, but juyce of sowre Pomgranats is good, because it cooleth more. Hitherto we have declared what medicines are to be used in the beginning of this griefe. Afterwards you may use to mix with the medicines that do coole and drive backe, such things as do mitigate and digest. Make therefore an Embrocation after this sort: ℞ flowers of Roses & Violets, ana. M ß. leaves of Willow, Cammomill, and Melilot, ana. M. j seed, of Mallowes, ℥ iij. Barley husked ℥ j. seeth these in two pound of water, till the third part be consumed, and make an Embrocation. Or thus: ℞ Mallow leaves, Violets, Roses, ana pug. ß the flowers of Water lillies, ℥ iij. Vine leaves, or the wreathes that they wind about things withall, Purslaine, or Housleeke, of each, M j. Cammomill, Melilot, and Fenugreek, ana ℥ ij. seeth them as is above said, and make an Embroca, adding to a little vinegar, especially if the paine be within the scull. Last of all you may use most of the discussive medicins, withdrawing the aforesaid repelling things; such be Althæa, Dill, Sothernwood, Butter, Cammomill, Barley meale, Fenugreeke, Linseed, Lupines, *&c.* Of these and such like things you may make quilts, or embrocations, or oyntments, as you list. For inwards medicines (especially

A Liniment

Vnguentū.

Embrochæ Stupefacientia.

Note

Embrochæ

Alia.

cially if the headach be causèd of exercise, anger, or such like) minister Iulep of Violets or Roses, or their conserves, or *Manus Christi*; or give the sick two or three houres before meate in the morning, ℥ j. ß. of syrupe of infusion of Roses, or of syrupe of Waterlillies, with ℥ ij. or iij. of water Borage or Cychorie. It is good for the sicke to smell Rosewater, mixed with a little vineger: also it is good to snuffe it up into the nose. *Inward medicines.* *Odours.*

CHAP. III.

Of headach causèd of cold.

BY cold, is meant in this Chapter, a cold distemper simply, without the fluxe of any cold humour. This paine in the head is causèd of outward cold, as when the aire is very cold, especially when one tarrieth in it long time bare headed; as also it may be causèd by the sudden applying of any cold thing to the head. The signes of headach causèd of cold, are contrary to those signes that are causèd of hot distemper. For in this, though the paine be vehement, yet the head when it is felt, is not hot, and the face and eyes doe not looke red, nor their face is not drie and shrunk, but contrariwise full and pale, and their eyes are swolne and swart. Also they neither desire cold things, nor doe feele ease by them. Concerning the diet of those that have this kind of headach, they must eschue cold ayre, and abide altogether in hot ayre. They must sleepe moderately, but no longer then they were wont. They must use moving of the whole body, especially walking and riding. Let their bodies be soluble rather then costive, so that they may each day have a siege either by nature or by art, as by a suppositarie or a clister. Let them eschue sadnesse, and deepe cogitations, and other immoderate affections of the minde. Let them eschue all meates and drinkes that be cold in operation, as milke, fish and such like. Let them eate reare egges, and flesh of Hennes, Chicken, Partrich, Phesants and such like. For their drinke let them use wine that is thinne of substance, for that doth moderately extenuate and heate. For the same cause also hot baths are to be used; and generally for the cure hereof, you must use things that be hot in operation. But yet in applying medicines to the head, you must diligently consider the naturall temperature of the braine, for it is such a thing as cannot suffer medicines vehement hot, nor yet vehement cold. Therefore (as *Galen* affirmeth) if oyle of Rew be powred hot upon the forepart of the head, it healeth the patient perfectly. But if there be need of greater heating, you may put Pepper or *Euphorbium* into the oyle; or you may mixe some oyle of Pepper or oyle of *Euphorbium* with the oyle of Rew, or in the stead of oyle of Rew, you may use oyles of Laurel, Ireos, Dill, or Cammomil, of Spikenard, *Serpillum*, Marjoram, and such like. Herewith you may annoint the forehead also, and the nosthrils, and the holes of the eares. Of the aforesaid medicines you may make an ointment after this sort. ℞ oyles of Ireos and Rew, ana ℥ ß Marjoram, Betony, Pepper, ana ℈ j of *Euphorbium*, grs. v. Waxe as much as is sufficient, and make an ointment, and annoint therewith the forehead and the nosthrils: or make an ointment thus: ℞ of the oyle of Rew, Cammomill, and *Nardinum* ana. ℥ j. Hysope, Lavender, and flowers of Stœchas, ana, ℥ ß Mastick and Frankensense, of each ℥ j. Waxe a little, & make an oyntment. You may sometime add to it, if you will, *Castoreum*, ℈ j. Also Embrocations profit much, if they be made of *Cause.* *Signe.* *Victus ratio.* *Cure.* *Unguentū.* *Aliud.* *Embrocha.*

of flowers of Melilot & Cammomil, Marjoram, Origan, Bettonie, Sage, Laurel leaves, Stæchas, and such like sodden in water. It is good for the sick to draw up the vapours of such decoctions by his nostrils. Also a quilt made in this sort profiteth much: ℞ leaves of Laurell, *Serpillum*, and Marjoram, ana M ß. flowers of Rosemarie, M j Rew, M ß. Cloves and Stæchas, ana ʒ. j. Pennyroyall and Calamint, ana ʒ. j. ß beate these to powder, and sew them in silke, or fine linnen cloth & make a quilt, which must be laid to the head warme, and first sprinkled with vineger. It is good also to use a pomander made in this sort. ℞. of *Storax Calamitæ*, ʒ. ij Cloves, Maces, wood of Aloes, an. ʒ ß. Lavender, ʒ ij. *Gallia moschata*, ʒ. j ß of Musk and Amber, ana gr. i j. powder them and searce them, and with water of Marjoram, and *Storax liquida*, as much as shall suffice, make pomanders.

Sacculus.

Pomum odoriferum

CHAP. IIII.

Of headach caused by drinesse or moisture.

BY drinesse is meant in this place a drie distemper of the quality alone: and by moisture, a moist distemper of the bare quality. Neither of these qualities alone, except heate or cold be joyned with them, do cause any headach at all (as *Galen* teacheth in the 5. Chapter of his first book *de Symptomatum causis*) Therefore we do not make mention here of these distempers, as though headach might be caused of them alone, but that the studious in Physick might have store of medicines, when headach commeth of heate and drinesse, or moisture with heat, or when cold mixed with drinesse or moisture causeth headach. Headach through drinesse, is caused through drinesse of the aire, or by drie medicines, by hunger, exercise, lecherie, and perturbations of the minde. And headach of moisture is caused by moistnesse of the aire, or by moistning medicines, by baths, hot waters, and other things that moisten overmuch. Drinesse is knowne by these signes, if there come few excrements, or none at all out of the nose: if the eyes be hollow, and the patient have watched much before: these be signes of headach of drinesse. Also in it the skinne of the head is drier when it is felt, then it is wonted to be, and some drie diet hath beene used. But in this kind, drie medicines do not ease the paine, but rather increase it. Moistnesse is knowne by these signes, much filth cometh out of the nose, the eyes be puffed up and swolne, and the patient sleepeth much: but of this distemper alone, there doth no headach ensue. Those that have headach caused of drinesse, let them remaine in a moist aire, and let them eate meates that doe moisten, and that be of good juice, as the yolkes of egges, Cockes stone, and the broth of them, Phesants, Partrich, and such like things, that do nourish much and moisten. Let them drink thin wine allayed with water: let them sleepe largely: let them eschue motion of the body and exercise, and use quietnesse and rest: let them eschue carnall copulation, hunger, thirst and all things that do drie: let them use baths of sweet waters that are warme: let them be merry, and eschue all other perturbations of the minde. If headach be caused of moisture, you must use the contrary diet to this that is before prescribed (that is, all such things as do drie, which you may easily know by that which hath beene said before.) For paine of the head caused of drinesse, you must annoint the forme-

Causæ.

Signa.

Victus.

Curatio.

seame

ſeame of the head with oyle of ſweet Almonds, or with oyle of Gourds, or with oyle of Violets and Cammomill mixed together. It is alſo good to drop ſome of theſe oyles into the noſtrils. You may alſo mixe with the ſaid oyles Gooſe greaſe, Hens greaſe, Calves greaſe, or freſh butter, after this ſort: ℞. oiles of Violets and Waterlillies, ana. ℥ iiij. Calves ſuit, Hens greaſe and freſh butter, ana. ℥ ij. commixe them, and make a Liniment, and therewith annoint the head. Furthermore, Embrocations profit not a little, if they be made of Violets, Mallowes and other herbes that have vertue to moiſten. Againſt headach cauſed of moiſture, you muſt uſe medicines cleane contrary to the aforenamed, which muſt differ according to the heat or cold which is joyned to the moiſture. You may finde ſufficient ſtore of ſuch remedies out of the former Chapters.

Linimentum.

CHAP. V

Of the headach cauſed of bloud.

HItherto we have ſpoken of the cure of headach which commeth through alteration and diſtemper of the bare quality; but now we will ſpeake of that which is cauſed of fulneſſe, and abundance of bloud. We call plenitude in this place that which the Greeks call in their tongue *plethora*; it chanceth when all the foure humours be increaſed in their proportion, or when bloud alone doth abound. This kind of headach is cauſed of all ſuch things as do ingender great abundance of humours in the bodie, as meats and drinks of great nouriſhment being plentifully taken, as alſo the neglecting and omitting of exerciſes, baths, ſweatings, and other naturall and artificiall vacuations, be cauſes of the ſaid plenitude. The ſignes be theſe, the face and the eyes be ruddie, the veines are ſwolne, ſo that the leaſt & ſmalleſt may eaſily be ſeene: the pulſe is great & vehement, the urine reddiſh and thick, the veines of the temples beate, the paine in the head is a heavineſſe. Concerning diet, let the ſick be in a cold and drie aire, let him eſchue fleſh, reare eggs, and ſuch things as nouriſh plentifully: let him uſe Ptiſan made of barley, or Aliaca made of barley: let him uſe cold hearbs, as Endive, Scarioll, Purſlaine, Lettuce, and ſuch like. let him eſchue wine, and let him drinke water wherein a little Cinamon or Barley hath bene ſodden: let him uſe meane exerciſe: let him be rubbed: let him alſo uſe bathing often, but ſo, that his body be firſt emptied, and the patient free from a fever. Let his ſleepe be meane: let him be merry and joyfull: and let him abſtaine from all perturbations of the minde. The cure muſt be begun with bloud letting as ſoone as can be. You muſt open the uttermoſt veine, which in the arme is called *Humeralis* or *Cephalica*: it muſt be on the arme which is of that ſide that the griefe is moſt vehement. For this veine is ſo annexed to the head, that not onely by it you ſhall pull back bloud into a contrary part, but alſo you ſhall emptie out that bloud by it, as *Hippocrates*, and after him *Galen*, and *Rhaſes* doe teach. But if age or weakneſſe do prohibite bloud-letting, you muſt uſe boxing: not to the head it ſelfe, but to the parts adjoyning, as the ſhoulders and breaſt, to the intent to pull back the bloud. Theſe being done, you muſt apply to the head medicines that be cold and aſtringent, whereof we have made mention before ſufficiently in the ſecond Chapter, ſo that they needs not here to be repeated.

What is meant by plenitude. πληθωρα. Cauſæ.

Signa.

Victus ratio.

Curatio. Venæ ſectio.

Cucurbitæ Ventoſæ. Localia.

Furthermore, the Phyſitiō muſt have ſpeciall regard in this caſe, that the patient be kept ſoluble. Therefore if the patient be any thing coſtive, you may miniſter this decoction or ſome ſuch like. ℞. flowers of Bugloſſe, Borage, roſes & violets, ana. M ß. the foure great cold ſeeds husked, ana ℥. ij. Sebeſten, damask pruines, of each in number xij. great Raiſins, Tamarinds, ana. ℥ j. barks of Myrobalanes, *Citrinorum, Indorum, Chebulorum, Emblicorum, Bellir corum*, ana ℥ iij. Liquorice, ℥. j Fumitory, Maidenhaire, ana. M. j *Tamariſcus*, Hearts toung, ana. ℥. iij Sene & Polipody, of each ℥ ß Agarick choſen ℥. j. ß. Ginger. ℥. ß. Seeth all theſe in a ſufficient quantity of water, untill halfe be conſumed, then ſtraine it & preſſe it hard Add to that decoction Sugar ſufficient to make it ſweet, purifie it with the whites of egges, and make a potion, whereof the patient ſhall drink each morning, ℥ iiij. faſting. And if ſo be that the patients coſtiveneſſe require a ſtronger medicine, then you may adde to foure ounces of the ſaid decoction, ℥ j. j ß. of fine Reubarbe beaten to powder, and Spikenard, ℥ ß or you may diſſolve it in *Caſſia fiſtula*. ℥. j. ß newly drawne, or ℥. j. of Manna, or of Diaphœnicon, ℥. iij. For the ſame purpoſe it is good alſo to miniſter unto the patient ſyrupe of Violets, and *Acetoſus ſimplex*. After this you muſt apply ſuch medicines to the head as be able to diſperſe the remnant of the paine and diſeaſe, as be ſeeds of Mallowes, Fenugreeke, Cammomill, and Melilot flowers. Alſo oyles of Cammomill, Dill, and ſuch like, whereof the Phyſition may at his choiſe make Liniments, Ointments or Emplaiſters in maner aforeſaid. Note here further that if much bloud abound after you have let bloud of the *Cephalica*, you may alſo ſtrike the veine in the forehead: as alſo for that purpoſe it is good to uſe cliſters ſometime very ſtrong, and you may uſe frictions and bindings of the neather parts to pull back the humours. Moreover gargariſing and ſneeſing may be uſed in time convenient, and boxing in the hinder part of the head, with ſcarification, at the diſcretion of the Phyſition, as occaſion and time ſhall ſerve.

Decoctum purgans.

Diſcutientia.

CHAP. VI.

Of headach cauſed of choler.

HEadach comming of cholericke humours, is cauſed of all ſuch things as do heate and dry the whole body, and eſpecially the head unnaturally, that is, ſuch things as do ingender choler, to wit, eare, anger, paine, labour, exerciſe, watching, abſtinence, famine, and eating of meates that be cholericke, as Garlicke, Onions, and ſuch like. The ſignes be theſe: the paine is like theirs that have headach cauſed of burning heate of the Sunne, but they have a more ſharp and pricking paine, their head is moderately hot, their face is pale and wanne. Sometime there followeth bitterneſſe of the mouth, drineſſe of the eyes, noſe, and tongue. Moreover this evill chanceth moſt of all to flouriſhing yeares, a hot complexion, and to them that take overmuch buſineſſe in hand, and ſuch like. Let the patient abide in a cold and moiſt aire, which may be procured by art, as is taught before in the ſecond Chapter, by ſprinkling the floore of the chamber continually with water, or by ſtrewing of flowers and branches that are cold and moiſt in operation. Let his whole diet be moiſt, let him eate moiſt meates that be of good juyce; give him Lettuce and Purſlaine, & ſmall fiſhes of freſh waters. Let his drinke be water alone, or water wherein a little Cinamon

Cauſa.

Signa.

Victus ratio.

bark

hath bene sodden: Let him altogether abstaine from wine. Let him be quiet, & use long sleepes, bathes that be temperate, unctions are good for him; let him be merrie, and refraine from all perturbations of the minde. The cure must be begun with purging of the cholericke humour straight way, because choler is thin and moveable, and therefore will easily purge out. But if it chance that the cholericke humour doth rest quietly in some part of the body, and so doth waxe hot, and burne that part, and by that meanes doth prohibit hot medicines (as purging things be) then before the purgation you must minister such things as do quench and concoct the heate and burning of choler, that is, such things as do alter it. For digestion that we speake of now, is nothing else but an alteration of the humour that causeth the disease: therefore such medicines must be ministred each morning fasting before you do purge, untill good concoction appeare in the urine: for by this meanes choler being concoct, and as it were tamed and made milde, is made so obedient unto nature, that it will soone without any griefe be drawne of the purging medicine to convenient places that it should avoide by. You shall therefore for a preparative use this or such like medicines: ℞ syrupe of Violets. ℥.j. syrupe of Waterlillies, ℥.ß. distilled waters of Endive, Succorie and Roses, ana ℥ j. commixe them, and let them be drunke in the morning fasting. For this purpose also you may minister Iulep of Roses & Violets, or *Syrupus Acetosus*, or the decoction of seeds of Cucumbers, Gourds, Purslaine, Endive: rootes also of Endive and Succorie, Roses, Violets, Waterlillies, Lettuce, Damaske pruines, Sebesten, Jujubes, and such like. You may purge the cholericke humour either by infusion of Wormwood, or of Aloes, or with *Hierapicra* ministred alone, or a little Scammonie mixed with it; or with pilles made of Aloes. Or you shall not doe amisse to take of the purging decoction prescribed in the former Chapter, ℥.iiij. and to dissolve therein ℥.iij. of *Electuarium de succo rosarum*, or as much of *Electuarium de Psillio*, and so minister it. Its good also to minister infusion of Rubarbe, made after this sort: ℞ fine Rubarbe, ℥ ij. Spikenard ℈.j. cut them small, and infuse them in distilled waters of Endive, Doddir, and Bugloss, ana ℥.j. pure Ale, ℥ ß the space of twelve houres: then straine it hard, and put thereto of Electuaries *de succo Rosarum* and *Psillio*, ana. ℥ j ß commixe them and make a purging potion. Also you may use *Pilulæ aureæ* and *Alephangine*, or pils of Reubarbe, or of *Hiera simplex*, and such like, or else *Diacatholicon*, or *Diaprunes solutive*. For them that are delicate you may use this Bole. ℞ of *Diagridium*, ℈ ß. of Maces; Cinamon, and Mastick, ana. gr ij. conserve of Violets and Waterlillies, ana. ℥.j. Sugar as much as sufficeth, and make a Bole. Further, it profiteth now and then to use clisters made in this or like sort: ℞ Mallowes Althæa Endive, Succorie, Violets, ana. M.ß. whole Barly, ℥ j the foure common small cold seeds, that is, Lettuce, Purcelaine, Endive, and Scarioll, ana. ℥ iij. Seeth all these in running water to the third part, straine them, take of that decoction ℔.j. of the pulpe of *Cassia fistula*, ℥ j. of *Hierapicra*. ℥ ß. of oile of Violets ℥.ij. oile of Roses, ℥ j of *Metrosarum*, ℥.j. of Salt, ℥ j ß commixe all together, and make a clister. After purging of the cholerick humour, you must apply medicines outwardly, which can coole and strengthen the head, whereof you shall find store in the second Chapter. If the sicke cannot sleepe, annoint the forepart of the head with oyles of Waterlillies.

Curatio.

Zulapium.

Purgatio.

Dilutum Rhubarbari.

Bolus purgans.

Cliſter.

Localia.

Sleepe.

lillies and oyle of Poppie to them you may for a need add a little *Opium*, that sleepe thereby may be provoked. Note, that boxing without scarification and frictions of the armes and legs may be well used in time convenient.

CHAP. VII.

Of headach caused of fleame.

Cause. HEadach comming of fleame, is caused of all such things as ingender fleame in the head, as a cold and moist aire, meates that be cold and moist, as fishes, milk, raw herbs, fruit, idlenesse, and sleeping upon a full stomack, and

Signs. such other like. The signes hereof be fulnesse & heavinesse of the head, whitenesse and moistnesse of the face. Moreover the sick will easily fall asleepe, he is slow, his senses are dull, and his head aboundeth with excrements, as also the signes declared in the third Chapter agree with this kind of headach. Let the sick remaine in the aire that is hot and dry by nature, or if that cannot be had, let the aire be made such by certaine odoriferous things, as with Cinamon,

Victus ratio. Frankensence, Cloves, wood of Aloes, and such like. Let his meate that he eateth for the most part be roasted, and let him eate spices with it. For his drink, let him use thin and small wine, let his exercise be meane: to be short, let him

Curatio. use such diet as is prescribed in the third Chapter of this book. The cure must be begun with extenuation and digestion of the flegmatick humour. Therfore you must minister such medicines as are able to extenuate, make thin, cut and divide humours such be *Mel Rosarum*, *Oximel simplex* and *compositum*, and *Scilliticum*, syrupe of Stæchades, distilled waters of Hysope, Betonie, Marjoram, Sage, and such like; minister therfore unto him a medicine made in this sort:

Zulapium. ℞. of *Oximel Scilliticum*, ℥.j. of syrupe of Stæchades, ℥.ß. of distilled waters of Hysope, Parcely and Marjoram, ana. ℥.j. commixe them and make a potion. Or if the using of syrupes and distilled waters do not like you, you may minister this

Decoctum extenuans pituitam. or such like decoction ℞. of the roots of fenell, Parcely and *Asparagus*, ana. ℥.j. rootes of Prony. ℥.ij seeds of Annise, Fennel, *Siler montanũ*, ana. ℥.iij. *Stichados*, Origan, *Serpillum*, Marjoram, Calamint, Betonie, Sage, ana. M.ß. fine Cinamon, Mace, ana. ℥.j.ß. Seeth all these in a sufficient quantity of water, untill halfe be consumed, then straine it, and add Sugar sufficient to make it sweet, clarifie it with the whites of eggs, then put thereto syrupe of Hysope, and *Oximel simplex*, ana. ℥.iij. commixe them all together, and make a potion. When the humours

Purgatio. are extenuate, and made thin and prepared to be purged, then must such medicines be ministred, as are able to purge fleame, for the which cause let the sick

Pilulæ. have these pilles ministred unto him. ℞. *Pilularum cochiarum*, ℥ j.ß. *Pilularum è hiera conposita*, ℥ j *Pil. Alephanginarum*, ℥.ß. Agarick made into trochisks, ℈. ij. *Myrobalanorum*, *Chebulorum*, ℈.j fine Turbith, ℈.ß Stichados, & Ginger, ana. gr.v. Mastick, gr.vij. seeds of Prony in number iij. *Castorei* g.iiij. with Lavender water make pilles. It is good for them that are thus affected, to be purged, not once onely, but twice or thrice, because the grosse and clammy humours will

Clyster. not straight follow a sudden purgation, but they must be drawne out by little and little with often purging. Also clisters are good, not only because they emptie out such things as are contained in the intestines, but also for that they pull backe such humours and vapours as do ascend to the head. For clisters there-

fore

fore the decoction before prescribed is good if you take thereof ℥.xij.& dissolve therein *Benedictæ laxativæ*, ℥ ß. *Electuarij Indi majoris*, ℥.iij. Diaphœnicon, ℥.ij. *Mel Rosarum*, ℥ j.oiles of Laurell and Rew, ana ℥.j ß *Sal gemmæ*, ℥.j.commixe them together, and make a clister. After the whole body is purged, you must minister such medicines as can purge the head, as be gargarises made in this sort: *Gargarise*
℞. long Pepper and Nutmegs, ana.℥ ß. seed of Staviſacre and Pellitorie, ana. ϑ ij.Mustard seed, Origan, ana ϑ.j. beate them to powder, and put thereof in a linnen cloth, and chew it, or with Mastick or Hony make Trochiskes like Lupines, and let the sick chew one of them almost halfe an houre. Also the head may be purged by the juyce of Marjoram, *Blitum* coleworts and such like. You may also for this purpose minister gargarismes made of the distilled waters *Gargarisme.*
of Hysope, Betony, Origan, with *Hierapicra* and *Oximel compositum*, or in this sort: ℞ Pellitorie, long Pepper, ana. ℥.j ß seed of Staviſacre, ℥.ß. Marjoram, Pennyroyall, Hysope, Origan, Betonie, ana M. ß. Seeth all these in sufficient quantity of water unto the third part, straine it, and add to the licour *Mel Rosarum*, ℥.j.ß *Oximel scilliticum*, ℥ ß commixe all, and make a gargarise Also medicines to provoke sneesing, are good in this case. You may make them after this sort: *Sternutamentum.*
℞. Marjoram, ℥.j. Nigella ℥.ß. Cloves, white Pepper, Cubebs, ana. ϑ j. Nutmegs, Graines, *Castoreum*, *Helleborus albus*, ana ϑ ß beate them into very fine powder, and provoke sneesing therewith. For them which are rich, you may add Musk, and Amber, ana gr.ij It profiteth also to hold hot and sweet odours to the nose of the patient, or a Pomander artificially made, such a one as we prescribed in the end of the third Chapter Further, you may take *Nasalia* (as they call *Nasalia.*
them) things to be put in the nose, sharp at one end and great at the other, like a steeple, after this sort: ℞. Staviſacre, Pellitory and white Pepper, ana ϑ ß Nigella, Nutmegs, ana ϑ ij *Helleborus albus*, ϑ ß. powder them, and with Rosin & Waxe make nasales. After the purging of the head, you may use ointments, embrocations, dry quilts, and such like other medicines to disperse the remnant of *Localia.*
the humour remaining in the head, whereof there be examples sufficient in the third Chapter before You may commodiously minister inwardly, Cubebs condite, or *Diambra*, *Diamoscha*, *Aromaticum rosaceum*, *Diacuminum*, *Dianthos*, *Theriaca*, *Mithridatum*, *Diacorum*, conserve of Marjoram, Rosemary, Bettony, with syrupe of Stichados. Or minister these Lozenges which are specially good. *Lozenges.*
℞ powder of *Electuarium de gemmis Dianthos*, ana. ϑ j Cubebs, Maces, of each ℥.ß. wood of Aloes, Cloves and Fenell seed, ana ϑ.ß fine Cinamon ϑ ij Stichados ϑ ß with Sugar molten in the distilled waters of Piony flowers & Lavender make lozenges. And thus much for the cure of headach caused of flegmatick humours But if so be that headach be caused of a melancholy humour, *Headach comming of melancholy.*
then you must prescribe such diet, and use such cure as shall be declared in the Chapter of melancholy, or madnesse: and therefore it should be superfluous to intreate hereof in this place: repaire therfore for the cure of headach comming of melancholy, unto the 28 Chapter of this Book following.

CHAP. VIII.

Of headach caused of windinesse.

IF headach be caused of windinesse, the diet used before was such as did ingender wind; besides, the nature of the body, and other circumstances were such as *Cause.*

were

Signa. were apt to ingender winde. The signes be these, if there be felt distention and stretching in the head without heavinesse & beating, and if there be a sound and noyse in the eares, then doth it betoken windinesse in the head. The diet of the *Victus ratio.* patient, must altogether be such as doth not ingender windinesse. For the cure, if the windinesse be not onely bred in the head, but doth ascend from some part beneath, first of all you must use such medicines as do repell and drive backe: *Cura.* such be vineger, Pomegranate rinds and flowers, Wormewood, Melilot, Mints, Plantine, Walwort, *Bursa pastoris*, Nutmegs, Purslaine, Housleeke, Lawrell leaves, and such like: which being moderately used a while, you must then add to those repulsive things, some such medicines as do mitigate, concoct and digest, as be Fenugreeke, Linseed, Cammomill, yolkes of egs, Saffron, Hens grease, Goose grease, &c. Last of all add discussive medicines, as oiles of Dill and Rew, Barley meale, Lupines, Lilly roots, Nigella, &c. It is good therfore first of all to *Clyster.* empty the belly with a strong clister, but that must be made of a decoction that doth dissolve windines, by seething in water Annise seeds & caraway seeds, Fenel seed, Comin, dry figs, bran, and such like: herein you must dissolve *Benedicta laxativa* ℥ iiij. or *Electuarium Nidum* in like quantity, or *Diaphenicon* ℥ iiij. or *Diacatholicon*, or *Hierapicra* ℥ vij. Such kind of clisters do not only purge the intestines and the parts about the liver, but do also pull back such things as ascend to the head. Afterward you must strengthen the affected member, that it do ingender winde no more, whether it be the stomack, the liver, the splene, the intestines or any other member: which being done, if heat abound in the head to- *Localia.* gether with the windines, then apply oyle of Roses, which is both repulsive, digestive & discussive, & add to it vineger, which is both repulsive & discussive also, & doth extenuate besides. Also Rose water or juyce of Purslaine, Knotgrasse or nightshade may be used & applied with a litle vineger. If there be cold in the head with the windines, then use oile of Camomil or Dil, mixed with a litle vineger, or if the grief increase, apply the juyce of Rew with vineger & oile mixed together, or apply the juyce of the root of flower-de-luce with vineger: or juyce of Laurel berries & Rew mixed with vineger, is good to be applied. Likewise bitter Almonds beaten with vineger and oile, and applied to the forehead in a linnen cloth, are very good when the griefe doth first begin to increase. And if you had rather use dry quilts, you may make them at the first, of *Milium*, Roses, Willow leaves, Knotgrasse, Nightshade and Purslaine, and so apply them to the forehead, and forepart of the head. Afterward you may add to the foresaid, Marjoram, *Serpillum*, Hysope, Rew, tender leaves of Lawrell, *Cyperus*, and such like. It is good also to use odours and smels, as *Castoreum*, Musk, Amber, and such like. To provoke sneesing and to minister inwardly to the sick is good, either *Diacumenum* or *Dianisum*, ℥ j. or as much Triacle or *Mithridatum* profiteth. But if the windines be caused through imbecility of some parts of the head it self, then you shall not need to use repulsive medicines, but rather concoctive & discussive medicines, such as are before declared. As for inward medicines, they availe or profit little in this case.

CHAP. IX.

Of the headach caused of the stomacke.

HItherto we have declared the causes, signes and cures of headach caused principally in it self, now it remaineth that we intreate of paine in the head

which

which commeth by conſent. And firſt of that headach which commeth through evill affection of the ſtomacke. And that is cauſed moſt commonly when ſome ſharpe humour aboundeth in the ſtomacke, eſpecially in the mouth of it, from whence the corrupt vapours ariſing do aſcend to the head. It may be knowen by the gnawing and biting paine that they feele which have that headach, and by the deſire to vomit that the patient hath: eſpecially if the mouth of the ſtomacke be affected. Moreover in this kind of headach if the ſick faſt, and ſuffer hunger long, the paine is more vehement, for through long abſtinence the malice of the humour increaſeth. You muſt cure thoſe that are thus grieved, not by applying remedies to the head, but to the humours in the ſtomacke, which raiſe up vapours to trouble the head. Therefore you muſt with ſpeed purge the noyſome humours that are in the mouth of the ſtomacke. They may be purged out by drinking of warme water, if ſo be the patient can eaſily vomit: if not, he muſt thruſt his finger or a feather into his throat, and ſo provoke the ſtomack to vomit. Note that yellow or pale choler, becauſe of his natural lightneſſe, doth readily aſcend to the mouth of the ſtomacke: but the humours that be flegmatique, or ſoure, or ſalt, do rather remaine in the midſt of the ſtomacke, then in the mouth of it. It is beſt when ſuch humours are in the bottome of the ſtomacke, for then they will eaſily avoid the ſtomacke, and paſſe into the guts. It is worſt of all when noyſome humours do cleave ſo faſt to the ſinues and tunicles of the ſtomack, and doth ſo furre them, that they can ſcarcely be ſcourd out. Therfore if any humour doth furre the tunicles of the ſtomack, minister *Hierapicra*, which is a ſoveraigne medicine therfore. And after purging, let the patient have good meates, eaſie of digeſtion, and wholeſome for the ſtomack. And foraſmuch as lacke of good digeſtion, and weakneſſe of the mouth of the ſtomacke, be the greateſt cauſes of increaſe of noyſome humours in the ſtomacke, it muſt bee provided that good digeſtion bee procured, and that the mouth of the ſtomacke may be ſtrengthened by ſuch medicines as be aſtrictive, and have vertue to ſtrengthen, wherof you ſhall find plenty hereafter in the third Booke, and therefore it were ſuperfluous to recite them here. As we have in this Chapter ſpoken of headach cauſed of the ſtomacke, and referred the cure to the third Booke, ſo underſtand likewiſe if headach be cauſed of the diſeaſe of the liver or ſplene, or any other member: for the affects of thoſe members being cured, the headach ceaſeth.

Cauſe. *Signa.* *Curatio.* *Hierapicra* *Note.*

CHAP. X.

Of headach cauſed by drunkenneſſe.

THe cauſes and ſignes of drunkenneſſe are evident enough, chiefly hot wines and ſtrong drinks are cauſes therof, for that they fill the braine with vapours, and that ſo much the more (as *Galen* ſaid) if the braine be hot by nature: ſometime alſo hot humours aſcending to the head, doe cauſe drunkenneſſe. The cure of drunkenneſſe generally conſiſteth in two points: that is, in evacuation and refrigeration. Therfore if the wine be yet undigeſt, and do flow in the ſtomack, cauſe him that hath the headach to vomit, by drinking of hot water. But and if the headach do remaine after digeſtion, you muſt uſe medicines that doe refrigerate, and drive backe vapours which aſcend to the head

Cauſe. *Curatio.* *Warme water and a little ſyr Acetoſe commixed, cauſeth vomit.*

head: as is oyle of Roſes alone, or mixed with vinegar, or with juyce of Ivie, or Coleworts. Alſo the leaves of Coleworts ſteeped in warme water, and bound about the head, do naturally reſiſt drunkenneſſe. Moreover the broth of Coleworts being eaten, is good for that purpoſe. To preſerve one from drunkenneſſe (as *Aetius* ſaith) let him eat vj. or vij. bitter Almonds faſting, or let him drinke Wormwood wine firſt of all. But to take away drunkennes that is preſent, give the decoction of Centory the leſſe to drink, or Harts horne, or the ſeed of Vervaine boyled in water. You muſt have a ſpeciall regard, and procure that the patient do ſleep: and reſt; which being done all day, at night bath him in a bath of ſweet water, and when thou haſt waſhed him, let him eat meats of good juyce, but not over-hot. Let therefore his food be Ptiſan broth, ſouppings made of *Alica*, bread dipped in water, reare eggs, and ſuch like. For pot herbes, Lettuce is of good juyce and cooleth, and Coleworts drieth up vapours. For drinke, let him uſe water only, if he hath been accuſtomed thereto, and can well beare it, otherwiſe give him ſmall drinke, or a little ſmall white wine. After his meat, give him of a Pomgranate, or a Peare, or a Quince, or Raiſins. To conclude, let all his diet be meates of good juyce, pleaſant to the ſtomacke, and that drive away vapours. Let him abſtaine from Dates, for their property is to cauſe headach. And if it chance that of the vapours and humors aſcending to the head, there remaine part of them impact and ſtuffed in the thinne pores, and ſo do cauſe headach after two or three daies, then leave oyle of Roſes, and uſe firſt in ſtead of it, oyle of Cammomill moderately warme. Afterward apply oyle of Ireos After that, if need require, you may apply things that heat more, commixing with the oyle of Ireos, oyle of Nard, or *oleum coſtivum:* or other oyles and oyntments of that ſort.

Preſervatio.

Victus ratio.

Dates.

Irium.

Nardinum

CHAP. XI.

Of headach cauſed by fevers.

IF headach do moleſt thoſe that have a fever, you muſt diligently examine and conſider, whether the ſame began at the firſt beginning of the feaver, or whether it ſprung the feaver increaſing: for if the headach began not with the firſt fit of the feaver, but afterward while the feaver increaſed, and came nigh to the Criſis, then ſeek not to remedy it, for it portendeth and foretelleth that vomit or a decretory fluxe of blood at the noſe will follow ſhortly, as *Hippocrates* declareth in his book of Predictions, and *Galen* in his third booke *de Criſibus*, and in his firſt book *ad Glauconem, capit. ultimo*: If the headach began at the firſt with the feaver, it commeth of vapours or humours diſperſed abroad through the greatnes of the feaver, and as it were boyling hot elevate up to the head, and partly alſo through weaknes of the braine. Therefore if the paine do come of abundance of humours, you muſt let him bloud after the firſt or ſecond fit (if nothing prohibit it) eſpecially in luſty bodies, and in ſuch as abound with bloud. Alſo you muſt draw the humors a contrary way, & pull them back by ſharpe clyſters, ſuch as ſhall be preſcribed in the Chapter of *Apoplexia*, and by often binding and much frication in the neather parts. Moreover you may ſet cupping glaſſes to the hinder part of the head, or to the necke. You muſt apply to the head irrigations and ointments, that have vertue to repell and drive back

Cauſe.

Cura.

backe from it, and afterward you must use discussive medicines: last of all, such things as do strengthen the braine. To repell and drive backe, use oyle of Roses, and other such like as are rehearsed before in the 2. Chapter. Vse them in Sommer time, and in hot complexions, cold and mixed with a little vinegar; but in winter season, and in cold complexions, apply them blood warme. If the feaver be vehement, and overmuch watching do trouble the sicke, use irrigations made of Poppie heads, Housleeke, and such like medicines as have vertue to coole and provoke sleepe, in this sort: ℞ flowers of Violets, Water-lilies, and Roses, ana. M. j hulled barley, ℥ j. heads of Poppy, ℥ ß Housleek, M. ß. seeth all these in sufficient quantity of water, until the third part be consumed, and make an embrocation. Or if the paine continue vehement, take greene leaves of Henbane or Poppy, with oyle of Roses, a little vinegar and crummes of bread, commixe them, and apply them to the forepart of the head, and to the forehead. When the braine is sufficiently cooled, then apply those things which can heat the head againe, and so avoid and disperse the humours that remaine. And therefore you may use oyles of Cammomill, Dill, or Ireos, or decoctions of Cammomil, or Althæa, or such like. And if the humours be grosse and tough, you may boyle with the aforesaid things *Serpillum*, Peniroyal, Calamint, Mints, or such like. Last of all, the head must be strengthened by oyle of Roses and such like; that is, Betony, Cammomill, Melilot, &c. The rest of the cure of headach caused through the vehemency of the fever, is to be sought out in the treatise of Fevers.

Embroche.

Note.

CHAP. XII.

Of inveterate headach.

Cephalea both in Greeke and Latine is the name of headach which is exceeding painfull, continuing long, and hard to cease, which upon light occasions hath very sharpe and great fits, so that the patient can neither abide noise, nor loud speech, nor cleare light, nor drinking of wine, nor savours that fill the braine, nor moving, but desireth for the greatnesse of the paine to sit or lie quiet in the darke, supposing that his head were stroken with a hammer. Also some of them do feele those things that are about their head, as though they were bruised or racked. In many the paine proceedeth unto the roots of the eyes. This disease sometime doth continue painfull alwaies, sometime it hath fits and intermissions, either ordinate or inordinate. For in some there is intermission in the fits, as in the falling sickenesse, so that for a time they seeme to be perfectly whole. This disease doth vex women more then men, because of their long haire. In some of them the filmes that cover the braine are pained; but in some, only the filme that covereth the scull is grieved. It is caused of abundance of blood and other humours, or by the sharpenes of humours or vapours contained within or without the scull, and inflaming the head, or it is caused through weaknes of the head. The paine that invadeth the sicke with gravity and heavinesse, declareth plenitude and abundance of humours: if it come with pricking, gnawing and shooting, it betokeneth sharpnes of humours or vapors. if it beat like the pulses, it betokeneth inflammation: if there be felt distension and bolning in the head without heavinesse or beating, it declareth windines

Signa.

Causa.

Signa.

windines. But if there be beating with it, there is inflammation in the filmes of the head: and if there be heavineſſe with the diſtenſion, then it declareth abundance of humors within the filmes. And if the paine be felt ſuperficially, as it were outward, then it betokeneth that the filme which covereth the ſcull is grieved. But if it be felt deepe within, the filmes of the brain are vexed. *Note.* Note that thoſe that have paine within the ſcull, they feel griefe at the roots of their eyes, becauſe that the tunicles of the eyes have their beginning of the filmes of the braine. And if ſo be that a putrified humour in the head do waxe hotter and hotter, then there is a fever joyned with the headach. They alſo are vexed with a fever, which have headach cauſed by inflammation. As for diet to be uſed *Victus ratio.* in this griefe, you may eaſily preſcribe it out of the former Chapters, according to the diverſity of the cauſes thereof: and therefore I omit it here willingly, leſt I ſhould uſe a fond repetition of one thing often. The cure doth differ *Curatio.* according to the diverſity of the cauſe. For if you find abundance of humours or vapours to be the cauſe, if it be ingendred of plenitude of the whole body, *Vena ſectio* you muſt begin with evacuation of the whole body. And therefore you muſt let him blood on the *Cephalica* on the ſame ſide, if his ſtrength will ſuffer it, and no other thing let it. But if the head doth receive the humours and vapours *Revulſio.* that do aſcend, for that it is weake, then you muſt pull backe the matter unto the whole body, and ſo remedy the part affected. Therefore you muſt uſe very ſharpe clyſters, and bandings of the armes and legges, and many frictions of the neather parts: and ſometime alſo in this caſe you may let bloud in the arme. And if after that, bloud do ſeeme ſtill to abound, you may open a veine in the noſtrils, and draw bloud from thence, as much as ſhall be requiſite: Shortly after you muſt purge the body with *Hierapicra*, or other things that are preſcribed in the former Chapters. After purging of the whole body, you may ſafely come to purging of the head, and in the end uſe medicines to ſtrengthen it. The head is to be purged with Gargariſmes, and with medicines put into the noſe, as juyce of Leeks, or of *Cyclaminus*, or ſuch like, which be rehearſed *Localia.* before in the ſeventh Chapter. To the head it ſelfe you muſt firſt apply things that do repell and drive backe: ſuch be, oyle made of unripe Olives, and oyle of Roſes alone, or applied with vinegar, alſo oyle made of Poppy heads and of Ivie berries, and of greene Mints, and ſuch like, whereof we have ſpoken before. *Note.* But note, if the humours that abound in the head be cold and crude, then apply the former medicines warme; but if the humours abounding be hot and cholericke, then apply thoſe medicines cold. Afterward you muſt apply thoſe medicines that doe diſcuſſe and diſperſe humours, as be oyles of Cammomill and Dill, and ſuch like before rehearſed; but if the humours abounding be thick and tough, boyle Serpillum, or Peniroyall, or Calamint, or Mints in oyle, and thou ſhalt extenuate them by applying therof. Beſides, theſe things do ſtrengthen the part affected, and therefore they are to be uſed untill the cure be fi- *Verbenaca recta.* niſhed. Above all other things Vervaine doth diſperſe humours, and mightily corroberate the head, eſpecially being greene. Alſo being dry, and boyled in Ale, roots and all together, with Serpillum, it doth the like, if the head be annointed therwith. Moreover if you boyle Vervaine aloue in oyl, and do ſprinkle the head therewith, it helpeth all paine of the head of long continuance, if it were

were caused of cold, and grosse and viscous humors, as *Galen* witnesseth, *lib. 2. de Compos. medicam. secundum locos*. Also for the same it profiteth much to use oyle, wherin Sowes, called in Latine *Millipedæ*, be boyled. And thus much of the cure of *Cephalea* comming of plenitude. As for the cure therof coming of other causes you may gather it out of the former Chapter.

CHAP. XIII.

Of the Megrime.

Hemicrania is a painfull evill remaining in one halfe of the head, either on the right halfe or on the left, and is distinguished by the seame that runneth along in the scull, from the middle forehead to the hinder part of the head: this griefe in English is called the Megrime. This pain cometh often by fits, and in some the griefe is felt without the scull, in some within, deepe in the brain, and in some other nigh to the temples in the muscles there. This pain is caused by ascending and flowing of many vapors or humours either hot or cold, either by the veines or by the arteries, or by both. Sometime they only proceed from the part contained in the scull, that is, from the braine and his filmes, which thrust out their excrements and superfluities from them, and sometime from the parts of the body beneath the head, which send up corrupt vapours and humours from themselves to the braine. The signs wherby you should knowv whether vapours or humours do abound, and whether they be hot or cold, are to be gathered out of the former Chapters. As also to know in what part of the head the griefe is, whether within the skull or without, read the former Chap. of *Cephalea*. Only this I add here, that if in this disease the filme that covereth the skull be affected, then is their paine so vehement, that they cannot suffer to be touched with ones hand: so that it seemeth the skin itself is affected in this evill. As for their diet what they should use, & what they should eschue, may readily be gathered and prescribed out of the former Chapters, according to the diversity of causes: but specially let the patient refraine from such things as do send abundance of sharpe vapours up to the head, as be Garlicke, Onions, Mustard, Radish-roots, and such like. The cure is divers according to the diversity of causes. And therfore when you will cure the Megrime, consider diligently, first whether the patient needeth bloudletting or purging. For if the griefe come through plenitude and abundance of bloud and humors, then cut the *Cephalica* in the arme on the same side that the griefe is, but if the Megrime be caused of abundance of one humour, then purge that humour by convenient medicines, which are prescribed in the former Chapters. The whole body being purged, you may come to locall and outward medicines, and first cause the patient, either with his owne fingers, or with a linnen cloth, to rubbe and chafe the halfe of his fore-head which is grieved, and specially about the muscles of his temples, untill it be red and hot; and this must be done before the fit of paine commeth. After the fit (as *Galen* teacheth in the end of his second book, *De Compos. medic. secundum locos*) you must apply medicines which of the old Physitions were called *Hemicrania*, for that they were used for the Megrime: noting this alwaies, that if with the paine there were much heate felt, then you ought to apply such things as would somewhat coole. But

Cause.

Signs.

Curatio.

Localia.

if there were no evident heat felt, then uſe thoſe things that are very hot. But you muſt commix with either of theſe ſomewhat that is reſtrictive, and hath vertue to corroborate and ſtrengthen. This ointment following is a very good remedy in a cold affect. ℞ of oiles of Dill and *Irros*, ana. ℥ ß. of white Pepper, and *Serpillum*, ana ℈ j ß. of *Caſtoreum*, ℈ j. of *Euphorbium*, ℈. ß of Wax, q. ß. and make an cintment to be applied upon the halfe of the forehead, and the muſcle of the temples. Alſo in this caſe it profiteth much to poure this oyle following into the eare. ℞ ſweet oyle Olive, ℥ j *Euphorbium*, ℈ j. commix them, & drop one drop into the eare warm. You may put in more *Euphorbium*, or leſſe according as the body is quick or dull in ſenſe: but beware you uſe not this medicine in thoſe that have the Megrime engendred of hot vapours or humours.

Fugantia.

Oleum.

Ætius ſaith, that *Euphorbium* diſſolved in vinegar, and applyed to the left ſide of the head, if the right ſide be grieved, or contrariwiſe on the right ſide when the pain is on the left ſide, doth of a certaine hid property help the Megrime. The ſame author alſo ſaith, that earth worms beaten to powder, and applyed to the griefe, as alſo the fleſh of Snailes bruiſed and applied doth profit much. The kernels of Peaches bruiſed and applyed upon the griefe (as report hath bin) doth profit much. *Marcellus* ſaith, that the dung of a Goat ſtamped and commixed with vinegar ſquillitick, if the forehead and temples be anointed therwith, it ceaſeth the pain of the Megrime for ever Alſo his counſell is, if there be ſudden pain of the Megrime, take Frankinſence, Mirrh, and an egg, beat them together, and apply that to the forehead and temples. If the Megrim be cauſed of hot humours or vapours, then uſe thoſe remedies which were preſcribed before in the cure of headach coming of heat or cholerick humors. Here I think it requiſite to preſcribe certain Pils, good to be uſed againſt inveterate headach and the Megrime. Firſt if choler abound ℞. powder of *Hiera ſimplex Galeni*, ℥ ij. *pilularum Arabicarum*, ℥. iij. trochiskes of *Myrabolanes citrini*, ℥ j ß. Rhubarb, ℥ j. Spikenard ℈ j. commix them with ſyrupe of Violets, and reſerve the compoſition. When need requireth miniſter, ℥. j. or ℈. iiij. five or ſix houres after ſupper, and let the patient ſleep upon it. This you may do once in ten daies, or once in fifteen dayes at all times (Sommer excepted) But if fleame abound, make your Pils thus, ℞ of Agarick trochiſcate. ℥ iiij. *pilulæ Arabicæ*, and *Hiera ſimplex Gal.* ana ℥ j. ß flowers of *Stæchados*, and trochisks of *Mirabolanes chebulorum*, ana ℥ j. with ſyrupe of *Stæchados* and *Oximel*, commix them, and when occaſion ſerveth, miniſter ℥ j. or ℈. iiij. at each time in forme aforeſaid. But if melancholy be cauſe of the Megrim, ℞ of the aforeſaid *Pilulæ Arabicæ*, ℥ ij. of powder of Sene and *Epithimum*, ana ℥ ij. ß. of *Hiera ſimplex Gal* ℥ j. ß of trochisks of *Mirabolanes Indorum* ℈ iij. with ſyrupe of Fumitory and Balme water make Pils, and when need requireth, miniſter them in forme aforeſaid.

Note

Pilulæ.

CHAP. XIV.

Of Vertigo and ſwimming in the head.

THat which the Latins call *Vertigo*, is a diſeaſe wherin the patient doth imagine that his head is turned round about. There is another diſeaſe ſomewhat like unto this, which in Latin is called, *Tenebricoſa Vertigo*, & that is when the

the patient doth think that all that he seeth turneth about, and suddenly with it, his sight faileth him, he supposing that he is compassed about with mist and darknes. It is commonly of the Physitions called *Scotema*. *Fuchsius* doth think that they erre greatly that make a difference between the former kinds, but it may be confirmed out of good authors, *Hippocrates*, *Galen* and others. Both the aforesaid kinds be engendred after one sort, and that is through the inordinate moving of windy vapours and spirits contained in certain parts of the brain. This disease is caused either of the brain it self being distempered and evill affected, or of the mouth of the stomack offending the brain. *Cause.* The brain it self is evill affected, when a grosse and tough humour is contained in it, from whence a vaparous and windy spirit, being resolved by weak heat, is moved inordinatly about in the brain. The mouth of the stomack doth affect the brain, when through corrupt humours being gathered aboundantly in it, vapours and windy exaltations are carried up to the brain, and so turn about the animall spirits contained in it. Those that are troubled with this disease, a *Signa.* darknes and mist appeareth before their eyes upon every light occasion, specially if they turn about. For it chanceth to them by turning once about, as it doth to other when they turn often, and therfore the patient many times fals down. Also it doth astony him, if he see another man, or a wheele or any such thing turn about. Also if he see whirlpoles in the water turn about: for the visuall spirits beholding a wheele that turneth about, or any such like thing, do also turn about in like sort, and so the mooving of the humour and the spirits are troubled, unequall and inordinate. When this disease doth proceed of the brain being evill affected, then there proceedeth sound of the eares, vehement pain and heavines in the head. Also the smelling and the other senses proceeding from the head are hurt. Their fit is then chiefly, when the Sun doth heat them, or when their head is hot by some other means, and so the humours being dissolved, do turn about in the brain. When the disease proceedeth from the mouth of the stomack, then they feele before it, a gnawing in the stomack, as it were the heart burn, and a disposition to vomit. This disease may be discerned from the falling sicknes, for that this doth neither take away the senses from the patient nor causeth the cramp and writhing of the members in the fit. This disease is not lightly to be esteemed, for the *Vertigo* (as *Galen* saith) is nigh to the falling sicknes and the Apoplexy, and therfore it would be well looked to. For the *Vertigo* and *Scotoma* will quickly be changed into pernitious diseases, for that they are very nigh to them, *Prognostica.* specially to the falling sicknes and the Apoplexy. And if those things that the patient doth imagine to see before his eyes, appeare bloody and reddish, he is apt to fall into madnes, but those that seeme to see purple colours, are disposed to the falling sicknes. The *Scotoma* or dark *Vertigo* becometh most vehement in Winter or in the beginning of the Spring. Besides in many it is a signe *Victus ratio.* that the falling sicknes will follow: and many do use to call it a little Epilepsy. As concerning diet let the patient remaine in an ayre that is temperate, pure, bright, and cleare; and let him eschue grosse and cloudy aire. Let him eschue winds, specially South winds: let him also avoid the beames of the Sunne and the Moone: as also let him not behold things that moove swiftly,

as running waters or things that turne about, as wheels, and such like; or to look into deep pits is evill for him. Let him eat meats of good juyce, and of eathe digestion, and such as ingender no windines, as Partrich, Capon, Phesant, Chickan, Veale, fatty fishes, and such like, that be eaty of digestion. And let him use to eat but moderatly of them: for satiety, as also long fasting, is not good for him. He must eschue all things that cause vapours to ascend into the head, as Onions, Garlick, Leeks, and such like. And therfore if he drink wine, let it not be very old. small white wine may be permitted him. After meat it is good for him to use some restrictive thing to stop the vapours that they ascend not to the head, and that specially if the stomack be cause of this disease. Let his exercise be moderate, let him eschue sleep of the day, neither let him sleepe within two houres after meat. Let not the place be too hot where he sleepeth, and let him not keep his head too hot. In his exercises, let him not stirre his head much, and therfore it is good for him to use frictions often, specially in the morning before he riseth. begin at the upper parts, and end with the nether. He must refraine from perturbations and affections of the mind, specially from anger, feare, and sadnes, as also from loud crying, and singing. Carnall copulation is not good for him. If he hath not a stoole once in a day, you must help nature either by clister or suppositary. For the cure, if the fit be present you must revive the patient again with sweet and odoriferous smels, and with frictions and such like. At which time also if need be, you may use a suppositary or a clister. Afterward if the patient be strong, and no other impediment present, let him bloud on the *Cephalica* vein, whither it be the beginning of the disease or otherwise. But take heed that you draw not much blood at once, for the patient will quickly fall through every light occasion. Therfore you must draw away the blood at sundry times untill you have sufficient. But if any thing do hinder you from bloodletting, first you must purge him with a sharp clister, wherof you shal have example afterward in the chap. of Apoplexy. Afterward minister a purgation according as the humour abounding doth require. But forget not first to use a preparative. When the whole body is sufficiently purged, you must use locall things to the head, and first apply cupping glasses to the hinder part of the head with scarification. Afterward use to minister gargarismes and sternutations to draw rhume from the head. Poure into the nose juyce of Chickweed, Beets or *Cyclaminus*. Also *Nitrum* beaten with *Nigella* and mixed with old oyle purgeth well by the nostrils. Also odors made of the decoction of Marjoram, Hysop and flowers of *Stechados*, a little *Castoreum*, Musk, and vinegar being added is good. After that let the patient enter into a bath, specially a naturall bath that is of Alume, and if his head be over hot in the bath, you must coole it often with oyle of Roses and vinegar applied in clothes to it, specially on the forepart of the head, and about the forehead and the temples. And if the disease do cease by these remedies, then use no other. But if it continue still, you must cut the arteries that be nigh the temples above the eares, specially if the disease come of hot vapours ascending to the braine by the arteries. And this is not only the precept of *Galen*, but also of *Ætius* and *Paulus Ægineta*. How the arteries should be cut, you shall learne of the said *Ægineta* in his 6. book, and 4. Chapter. Albeit *Galen* affirmeth that some

Curatio.

Venæ sectio

Localia.

ſome have not beene helped by cutting of the arteries, partly for that the hot and vaporous ſpirits do ſometime aſcend by deeper arteries into the braine, and partly for that a windy ſpirit may be engendred by an inequal diſtemper of the braine. And therefore if the diſeaſe be cauſed by any of theſe meanes before rehearſed, the patient ſhall feele ſmall eaſe or none by cutting of the arteries: and therefore be diligent to enquire of the aforeſaid cauſes before you cut the arteries. It profiteth much to apply this cautery behind the eares, ℞. of Cantharides, their heads, wings, and legs being caſt away. ℥. j. ſharpe leaven, ℥ ß. with vineger and *Aqua vitæ*, commixe them and apply them. If the *Vertigo* be cauſed by the conſent of the ſtomack, that is if humours contained in the mouth of the ſtomack do ſend up vapours to the braine, & ſo cauſe the *Vertigo*, it muſt be cured by vomit, which you ſhall provoke in this ſort. ℞ of Dill a handfull, ſeed of Radiſh and Rapes, ana. ℥ ij. of radiſh roots, ℥ ß boile them in ſufficient quantity of water untill the third part be conſumed, then ſtraine it, and put thereto *Oximel Scilliticum*, ℥ j. ß. commixe them and make a potion, and miniſter it blood warme after meate immediatly: and if this ſuffice not, it is good to purge him with *Hierapicra Galeni*, or with pils that be good for the ſtomack, called *ſtomachicæ* for that cauſe, or with the decoction of Mirobalanes citrine, or *Chebuly*, or with Manna, or ſirup of Roſes ſolutive, according to the diverſity of the humour abounding. Let the patient uſe, commonly after meate to eate ſome reſtrictive thing that will cloſe the mouth of the ſtomack, and hinder the aſcending of vapours up to the head, as is *Diacoroneon ſine ſpeciebus*, and Quinces, or reſtrictive Peares, or ſuch like: *Marcellus* ſaith, the juyce of black Beets annointed upon the temples, helpeth the *Vertigo*. And if Sothernwood be boyled in wine, or in *Oximel*, and drunk warme, it is a moſt effectuall remedy to cure it perfectly.

Cauterium.

Cure of the Vertigo that commeth of the ſtomack Vomitus.

CHAP. XV.
Of the Frenſie.

Phrenitis in Greek and in Latine, is a diſeaſe wherein the mind is hurt, and doth only differ from madneſſe, which is called in Greek and Latine *Melancholia* or *Mania*; for that a feaver is joyned with the Frenſie, and therefore the Frenſie may be called a continuall madneſſe and fury joyned with a ſharp feaver. *Galen* ſaith that the Frenſie is an inflamation of the braine, or of the filmes thereof. *Ætius* ſaith that it is an inflammation of the filmes of the braine with an acute feaver, cauſing raging and vexation of the mind. There be three kinds of Frenſies (as *Galen* doth witneſſe in his 4. Book *De locis affectis, cap.* 40.) according to the internall ſenſes, which be three in number, that is, imagination, cogitation, and memory, which may ſeverally be hurt. Two of thoſe kinds be ſimple, and the third is compounded of thoſe two. For ſome be frentick which can judge rightly of thoſe things that they ſee, as touching common ſenſe and imagination, and yet in cogitation and fantaſie they erre from naturall judgement. Some other being frentick, are not deceived in cogitation and reaſon, but onely in imagination they erre. There be other ſome frentick, which do erre both in ſenſe and cogitation, that is, both in imagination and reaſon, and do therewith alſo loſe their memory. The Frenſie is cauſed either of abundance of blood, or of choler, occupying the braine or the filmes thereof. And if the cho-

Three kinds of frenſies.

Cauſa.

ler whereof the diſeaſe engendreth be burnt, then the Freaſie is moſt vehement, and more pernitious then any other. Thoſe that be frentick have a continuall feaver, and be mad, for the moſt part they cannot ſleep. Sometime they have troubleſome ſleepes, ſo that they riſe up, and leape, and cry out furiouſly: they babble words without order or ſenſe; being asked a queſtion, they anſwer not directly, or at the leaſt raſhly and that with loud voice, eſpecially if you ſpeake gently to them. Their eyes be bloud-ſhotten and bleared, they rub them often, ſomtime they are dry, and ſomtime full of ſharp teares. Their tongue is rough, and blood will often drop out of their noſe. Moreover they pull motes & flocks from the bedding and cloths about them. Their pulſes be ſmall and weake, and ſomwhat hard and ſinewy: they fetch their breath but ſeldome. Note that they which have the Frenſy cauſed of blood, do laugh in their madneſſe. But thoſe that be frentick through choler, do rage furiouſly, ſo that they cannot be ruled without bands, and ſuch do uſe to forget all things that they do or ſay, ſo that ſome of them, when they require the chamber-pot do forthwith forget to make urine, or when they have done it, they remember not to reſtore the veſſell again.

Signa.

Prognoſtica. As touching the prognoſtication of this diſeaſe, *Galen* and all other learned Phyſitions do confeſſe that it is moſt ſharp and moſt perillous, and indeed uncurable and deadly, for the moſt part *Hippocrates* ſaith in his 72. Aphor. of his 4. Book, that urine white and cleare in thoſe that do rave, is a very evill and deadly token. Concerning diet let the ſick be uſed in this ſort. If it be Winter, let him lie in a warme place, if it be Sommer, let his lodging be in a coole place; let the aire and light be moderate, and let there not be diverſe pictures in the place. And for that ſome be troubled with the light, and ſome with darkneſſe, it is beſt to try them in both, and to lay him in the light which is afraid of darkneſſe, and contrarily he that is offended at the light, let him be in a dark place. But if the ſick perſon do finde no difference in the places, then, if he be ſtrong, let him have light; if weake, keep him in a dark place. Let his deareſt friends come to him, and let them ſometime ſpeake gently and ſoftly unto him and ſomtime rebuke him ſharply. Let his meat at the firſt be Piſan broth, and huſked Barley boiled, or the crumms of bread often dipped in *aqua mulſa*, that is, water & Hony ſodden together, or in hony of Roſes. Boile in his broths Endive, Succory, Lettuce, Mallowes, and ſuch like, which have vertue to coole and moiſten. When the diſeaſe decreaſeth, you may give him ſcaly fiſhes, ſuch as live in gravelly rivers. If he be very hot within, you may give him Pomegranates, and Cherries. Let his drink be water wherein a litle Cinamon or barley hath been boiled, you may commixe with it ſirup of Violets, or of Roſes, or of water Lillies. But beware you give them not too much at once, nor oftentimes, but ſeldome, and little at once. When ſignes of concoction appeare in the urine, and the vehemency of the feaver is ſlaked, if then the ſick do lack ſtrength, you may give him ſmall ale. Moreover let the ſick be kept quiet without moving as much as it is poſſible; if he be rich let his ſervants hold him, if poore bind him; for inordinate moving diminiſheth ſtrength. Alſo a bath of ſweet water is good for him, if the body be dry and rimpled, but he muſt uſe it blood-warme: for ſo it cooleth and moiſtneth, and by that meanes it cureth the drineſſe and overmuch watching; but take heed you uſe no bathing before the body be purged.

Victus ratio.

purged. Moreover, perturbations of the minde do hurt frentick perſons exceedingly, and therefore you muſt ſuffer them to uſe nothing that will make them ſad, or engender choler. For the cure, if ſtrength of the patient will ſuffer, let him bleed forthwith, for there is none ſo preſent a helpe. You muſt cut the uttermoſt veine of the arme called *Cephalica*, and if that appeare not, take the middle veine, and draw out as much blood as ſtrength will ſuffer. But take heed you let him not bleed untill he ſwond, as many raſhly do; for it is better to take leſſe then you ſhould do, the body being much weakned by vehement motion. You muſt take good heed, leſt the ſick do privily take away the band off his arme, to looſe it. Afterward alſo you may ſtrike the veine in the midſt of the forehead. But if age or ſtrength do forbid blood-letting, then uſe cupping with ſcarification, behind in the neck or on the back bone, which be profitable, for that they draw back the humours that flow to the braine. For that purpoſe alſo clyſters are ſpecially to be uſed made in this ſort. ℞ Mallow leaves, Violet leaves, Endive, and Lettuce, ana. M.j of Barley decorticate, ℥.j. Sebeſten, number 11. ſeeds of Gourds, Melons, and Cucumbers, ana ℥.iij. ſeeth all theſe in ſufficient quantity of water untill the third part be conſumed, then ſtraine it and take of the decoction, ℥.xij. of *Caſſia fiſtula* newly drawne, ℥ j.ß. of *Mel Roſarum*, ℥.j. oile of Violets, ℥ iij. of ſalt, ℥ j.ß. commixe them all and make a cliſter. If you will have it purge more ſtrongly, put to it of *Hierapicra* or *Electuarium de ſucco Roſarum*, ℥.ß. Binding of the extreme parts of the body profits much to divert the humours from the head. Alſo *Mathiolus* doth greatly commend *Stibium* with the conſerves of Roſes, and I my ſelfe have proved it in this order to moſt excellent, as followeth, ℞. g.12. made in a very fine powder, and put into claret wine, ℥ iv. and let it ſtand houres 30 and every 6. or 7. houre ſhake it. and at the 30 houres end, powre it from the powder, and let him drink it with a litle ſugar. This doth mightily purge the ſuperfluous humours from the head, as alſo to rub the feet with ſalt and vineger and ſuch like. You muſt ſprinkle the head with oile of Roſes, or vineger of Roſes being blood-warme. For the braine or his filmes being inflamed, cannot ſafely abide actuall cold nor vehement heat. For the ſame purpoſe alſo you may uſe juyce of Nightſhade, and of Plantaine or the diſtilled waters of them, or ſuch like herbs. If the evill be very vehement, moiſten his face continually with oile of water wherein the tops of Poppy have been ſodden. You may alſo uſe odours to his noſe of Roſes, Violets, water Lillies, and ſuch like. Alſo anoint his noſthrils within, & his forhead with the juyce of the foreſaid herbs. for you muſt endevour to aſtony & dull the brain (which burneth extremely) by cooling it. If the ſick watch overmuch, then you muſt apply ſuch things as provoke ſleep, as this ointment following or ſuch like, ℞. *Unguenti populeon*, ℥.ij oile of Violets, ℥ iij ſeed of Henbane, and bark of Mandrake roots, ana ℈.ß of *Opium*, g.ij of Saffron, g.iij Vineger a litle, white Waxe as much as is ſufficient, make an ointment and annoint the temples therewith. Alſo this embrocation may be uſed blood-warm to the head, ℞ flowers of Violets, red Roſes and water Lillies, ana M.j. Bailey decorticate, ℥.j ſeeds of white Poppy, ℥.ij. ſeeds of Lettuce, ℥.iij. ſeeth thē in ſufficient quantity of water unto the third part, and make an embrocation. You ſhall make the decoction of more force if you add leaves of Henbane, Nightſhade, Poppy heads, Mandrake apples,

Curatio.
Venæ ſectio.
Clyſter.
A purging potion.
Localia.
Unguentū.
Embrocha.

or roots, and a little vineger. You may also lay under his pillow, Poppy heads, or Mandrake apples. You may also for the same purpose, give him to drink water wherein poppy or Henbane seed hath been sodden, or some somnoriferous compound, as is regines *Nicolai* or *Philonium*, or such like; in ministring wherof, you must observe, that you give them not in the vehemency of the fit, but in the declining thereof. Beside, note that you must eschue continuall use of stupefactive medicines, as well inwardly as outwardly also. For in this disease by overmuch cooling you may turne the Frensie into a Lethargy, wherby you may cause him to sleep so, that you can awake him no more. Also if the patient be weake, beware how you minister stupefactive things to provoke sleepe: for in such as be weake (as *Trallianus* saith) somnoriferous potions do no small hurt, and sometime they kil. At the last when the disease is asswaged, and waxeth more gentle which for the most part chanceth the third day, you must apply discussive medicines which have vertue to disperse the remnant of the disease. And for that purpose you may apply the aforesaid embrocation, adding to it before, flowers of Cammomill, Dill, Melilot, marsh Mallowes, and such like. There be some that at that time (the disease declining) do apply to the head Hens or Whelpes cut in the midst, or the lungs of a Wether hot. But take good heed that no such thing be applyed in the beginning of the disease, or in the vehemency thereof, for so you should increase the inflammation and the feaver, and make the sick in more perill. Moreover if the evill continue long, you may boile in the embrocation *Serpillum*, that is, wilde Thime, or Savoury. Also in the declination of the inflammation (as *Galen* teacheth) you may use *Castoreum*, for that is of subtile substance, and wil work his force through the skul. When the frentick person is recovered, let him eschue drunkennesse, idlenesse, variety and corruption of meats, & specially the burning heate of the Sun. Hereby you may learne not only the cure of the Frensy, but also a remedy against immoderate watching, and raving in any sort ingendred by fevers, when the patient is so vexed by them (although they come by consent, and be but accidents of the feavers) that it is necessary to remedy them, lest the braine in time be thereby affected.

Discutientia.

CHAP. XVI.

Of the Lethargie.

LEthargus in Greek and in Latine also, is a disease contrary to the Frensy, for it causeth sluggishnes, and an inexpugnable desire of sleeping: some call this disease in Latine *Veternus*. They that be taken with this disease do forget all things, whereupon it hath that name. For *Lethe* in Greek is forgetfulnes, & *Argos* is slothfull or dull, so that *Lethargus* is nothing else but a dull oblivion, and therfore may be called in Latine *Oblivio iners*. It is caused of fleame which cooleth the braine overmuch, and moisteneth it, and thereby provoketh sleep. The fleame doth putrifie in the braine, and thereby causeth a feaver which is alwaies annexed with this disease (as *Galen* testifieth in his 13. Book *de Methodo medendi*. Also they have alwaies a profound & dead sleep. Their pulse is great & striketh seldome, and is watery, that is, it beateth as it were ful of water. They fetch their breath seldome and weakely, they are continually sluggish and sleepy, and can scarcely by any meanes be compelled to answer. They will sometime open their

λήθη. ἀργὸς. *Causa.* *Signa.*

their eyes if you cry aloud to them, and ſhut them againe forthwith: they are forgetfull and do rave. They gape and gaſpe often, and ſometime keepe their mouth open ſtill, as though they had forgotten to ſhut it. Oftentimes being required to make water, and taking the chamber veſſell, they forget to make urine. For the moſt part their egeſtions be liquid: but contrariwiſe many are coſtive. Their urine is like beaſts urine. Some of them do tremble and ſweate all over. Let the chamber wherein the ſick doth lie be light and warme. Let his meats be ſuch as do extenuate, cut and dry, and let them be ſeaſoned with *Apium*, Anniſe, Comin, Pepper, Cinamon, Cloves and ſuch like. Let the ſicke eate birds that live upon mountaines, and Chickens, Partrich, Thruſh, and ſuch like. For pot-herbes let him uſe *Aſparagus*, Fenel, Parcely, & ſuch like. Alſo give him broth made with Barly or Oatmeale, or *Alica* with *Oximel* or Peniroyall. Let his drink be *Hydromel*, that is, water and honey ſodden together, Meade, or watery thin white wine being aſtringent. After he hath eaten, it is not amiſſe to bind the extreme parts for a certaine ſpace, that the vapors do not aſcend to the head. For the cure (if ſtrength permit, and nothing elſe do let) it is good forthwith to let blood. You muſt cut the middle veine or the inward veine of the arme, and draw out as much blood as ſtrength will permit. But if you may not ſafely let blood, then muſt the bowels be ſcoured with ſharp clyſters, whereof you ſhal find examples in the Chap. of *Apoplexia*. Afterward the humour aboũding muſt be prepared with decoction of Hyſope in hony and water, or with Thime, Peniroyall, *Mel Roſarum*, or *Oximel* commixed with ſyrupe of Borage, or infuſion of Roſes, and waters of Hyſope, Betony, Marjoram, and Borage. And afterward purge him with ſome medicine that will expell fleame, whereof you ſhall find examples in the next Chap. following. In the meane ſeaſon apply to the head *Oxyrhodinum*, that is, vineger of Roſes, & that in the beginning, for the humour is to be repelled and driuen back from the head, whatſoever it be. For the which purpoſe alſo it is good to uſe friẽtions with Pellitory, Pepper, ſalt, and vineger, and bindings of the extreme parts. Moreover, apply to his noſthrils odours which will awake him, as be theſe, *Caſtoreum*, the ſnuffe of a candle quenched, Tarre, *Galbanum*, Sulphur, Harts horne, Sothernwood, or Goats horne burnt a litle & holden to the noſthrils. You may prick their legs, & their extreme parts, and pull them by the haire violently to awake them. Alſo you may boile Thime, Peniroyall, and Origan in vineger, and hold that decoction to the noſe of the ſick, that the ſame aſcending to the braine, may cut and divide the tough humours. Alſo annoint the palat of the mouth with ſtrong and ſharp medicines, as with Muſtard and Hony, *Mithridatum*, *Theriaca*, powder of Pellitory. And you muſt endevour to pluck out the fleame that ſticketh there with your finger: ſometime alſo you may provoke ſneeſing with *Caſtoreum*, or Pepper, or *Elleborus*, and if they can uſe it, let them gargariſe. And if by this meanes the diſeaſe be not diſſolved, then ſhave the head and apply to it bags of ſalt, or *Milium*, or ſuch like. Or make this decoction following, and let it run on high upon the forepart of the head ℞ wild Thime, Hyſope, and ſavoury, with a litle *Caſtoreum*, and boile them in oyle and vineger, and uſe it. Moreover, it profiteth to apply a *Sinapiſmus*, made of Figges and Muſtard ſeed beaten together with vineger. Afterward you muſt apply to the hinder part of the head cupping glaſſes with

Victus ratio.

Curatio.

Localia.

with great flame, about the first and second joynt of the neck, partly easily, and partly with scarification. Also the head must be annointed with *Castoreum*. And (as *Trallianus* saith) *Castoreum* drunk with *Oximel* an houre before the fit, is exceeding good: for (as he saith) he hath known many by that one medicine restored to life & health. You may minister ℥.j. thereof with ℥ j of *Oximel* or with so much white wine astringent, or with *aqua Mulsa*. Besides you must often provoke nature to expell excrements with clysters, and such things as provoke urine. You must anoint the share with oyle of Rew, wherein a little *Castoreum* is mixed, you must give him in drink such things as do extenuate and cut grosse and clammy humours, as be decoctions of *Apium*, Fennell, Maidenhaire & such like. You must admonish the sick to swallow downe such potions often, and therefore you may drop it into his mouth with a suckling boxe. In the Lethargy it continueth long if strength do permit, you may minister *Hiera ex Colocynthide*, and provoke him to neese with the medicines afore named. At the last when the disease beginneth to decline, gestation on horseback, or in a litter is profitable, and bathing is exceeding good at that time: but the head of the sick may not be wet by any meanes. And if the sick for lack of strength cannot abide the heate of the bath, at the least let him be washed at home in a vessell of warme water. Let him be scoured in the bath with sharpe Sope, as with wine lees burnt, with Mustard seed, Pellitory, Pepper, Laurel berries, quick lime, adding double as much *Nitrum*.

Castoreum.

CHAP. XVII.

Of Memory lost.

Memoria deperdita, the losse of Memory chanceth sometime alone, and sometime reason is hurt with it. It is caused of the Lethargy and other soporiferous diseases. It commeth to passe also that the soporiferous diseases being ended, there ensueth forgetfullnesse: which when it chanceth, then a cold distemper is the cause that the memory is perished or grievously hurt. This coldnesse hath sometimes moistnesse joyned with it, and sometime drinesse: sometime any one of the former distempers may cause this disease alone: therefore the Physition must diligently discerne the causes. The causes of this disease be either externall or internall: if they be internall, either abundance of fleame or melancholy is cause of it. If there be no signes of those humours abounding, then must it needs come of some externall cause, especially if it come not through extreame old age. The externall causes you may learne by relation of the sick, and those that are about him, as if any disease be newly passed, and so turned into oblivion, or if medicines were ministred inwardly, or applyed outwardly to the head, which have vertue to coole extremely. Or if it came of immoderate labour, with study and watching, or such like. If the memory be but a litle hurt, it betokeneth that the braine is but a little cooled If reason be lost together with the memory, then the affect is called *Fatuitas* or *stultitia*, that is, foolishnes or doltishnes and both these do come of one disposition: but that is more vehement where both are hurt. As touching signes, if onely a dry distemper occupying the hinder part of the head doe cause this evill, then overmuch watching troubleth the sick. If onely a moist distemper be cause of it, then they are heavy and inclined to sleep, & their sleepes be long and troublesome. If cold

Cause.

Signa.

be

be joyned with moiſture, it engendreth the Lethargy and *Carus*, wherof we will intreate in the next Chapter. Therefore in them that have loſt their memory you muſt obſerve their ſleepes, whether they be over ſleepy, or in a meane, or ſleepe not at all: for ſo ſhall you find what diſtemper doth moſt abound. Beſides you muſt mark whether they avoid any thing at the noſe, or whether any thing diſtill from the head by their mouth, or whether thoſe parts be altogether dry. For by them you may likewiſe conjecture the diſtemper abounding. And if fleame be cauſe of the evill, you ſhall perceive it not onely by immoderate ſleepe, and abundance of excrements deſcending from the braine (as is aforeſaid) but alſo by the diſpoſition of the ſick, by his age and his complexion, by the time of the yeare, the region, the ſtate of the aire, and the diet that he uſed before. For al thoſe or the moſt part of them incline to cold and moiſture. Likewiſe if melancholy abounding be cauſe of the diſeaſe, you ſhal know it, for that the ſick is not ſleepy at all, neither doth he avoid any excrements at all from the braine: beſides, the ſtate of his body and all other circumſtances above rehearſed, incline to cold and drineſſe. His diet muſt be diverſe, according to the diverſity of the cauſes. But whatſoever the cauſe be, let the aire that the ſick remaineth in, be inclining to heat, and let his lodging be light: let not his windowes be North nor South, for the one cooleth and the other filleth the head. Let him eſchue much ſleepe, eſpecially in the day time, and upon a full ſtomack. But note if the diſeaſe be cauſed of a cold and moiſt diſtemper, then the whole order of his diet muſt be hot and drie. But if the cauſe be cold and drie, then muſt the diet be altogether ſuch as will heat and moiſten. As touching the cure, if loſſe of memory be cauſed by vehement purgations, or other immoderate evacuations, or by ſwounding often, and ſo overmuch drineſſe do hurt the memory, then miniſter no medicines, but only reſtore the body by good diet. For the body being corroborate, & ſtrength renewed, the memory wil come againe. If you require to know what things are requiſite for ſuch a diet, you ſhall find it in the Chapter of the fever hectick. If the memory be loſt by extreme age, then Phyſick will nothing availe: but only they muſt content themſelves with diet convenient. But if the memory faile ſuddenly, the other members of the body being ſafe, then the falling ſickneſs is to be feared, or the palſie, or the Apoplexy. And therfore in ſuch a caſe you muſt provide diligently by all meanes, that no ſuch thing chance as is to be feared. You may prevent thoſe diſeaſes by the ſame remedies that you would uſe in the cure of them being preſent. And if the memory fail by means of other diſeaſes, as through the Lethargy or Peſtilence, the medicines for cure therof are to be uſed. The whole ſcope of curing the diſeaſe, if it come only of a cold diſtemper of the brain, conſiſteth in heating. You muſt therfore miniſter medicines that have vertue to heat as well inwardly as outwardly. Outwardly you muſt annoint the head with warm oile, & that in Sommer. In winter annoint it with oile of *Ireos* cõmixed with ſharp vineger, & ſometime boile wild Thime, & Calamint, & ſuch like in the oile, and ſo uſe it. Some do add to it Pepper, and Laurell berries. Alſo *Caſtoreum* is profitable being commixed with oile, & annointed upon the hinder part of the head. Alſo this ointment is very good. ℞. of *Oleum de lateribus*, and oile of *Caſtoreum*, ana. ℥. ß. roots of *Acorus* and Valerian, ℈ j. Pellitory and Rew, of each, ℈ j. ß. with

Victus ratio.

Curatio.

Unguentũ.

Waxe

Waxe sufficient make an ointment, and anoint the hinder part of the head therwith being shaven, and apply this quilt upon it. ℞ flowers of Rosemary, Balme, and Lavender, ana. M. ß. flowers of Elder, M j, *Stœchæ* ℥. iij. Nutmegs, wood of *Aloes*, and Maces, ana ℈. j. powder them, and stitch them in silke, and make a quilt. You may make many such like medicines by example in other Chapters. You may minister inwardly conserves of the flowers of Betony, Rosemary, Lavender, Spikenard and Balme, adding to them Pepper, cloves, Cinamon, & such like odoraments. If memory be lost by cold and moistnes joyned together, minister *Hierapicra*, which wil purge out nothing that is good, but only that which is noysome. Afterwards let him use gargarises, sternutations, and whatsoever doth purge by the mouth and the nose. Also a *Sinapismus* may profitably be applied to the head. If oblivion be caused of fleame abounding, then you must first prepare and concoct that humour with *mel Rosarum*, *Oximel*, sirupe of infusion of Roses, with decoction of Betony, Marjoram, Hysope, Thime, and such like: after the administration whereof, the matter being concoct and prepared, you may purge it with decoction of Mirobolanes, *Chebulorum*, and Agarick trochiscate, to the which you may add the sirup of infusion of Roses, or *Diacatholicon*, or *Diapbenicon*. And if the matter through his grossenes will not sufficiently purge at once, then you must prepare it againe, and after purge it with pils *Arabicæ*, *Aureæ*, or *Aggregativæ*, commixing some of them with Agarick trochiscate, & so make pils with hony of Roses, or sirup of *Stœchados*. After you may particularly purge the head with gargarises and sternutations. After purging it is good to minister unto them *Castoreũ* or shaving of ivory, ℥ j. with *aqua mulsa*, or as much *Confectio anacardina*, or *aurea Alexandrina*, or *Diambra*, *Diamoschu dulce*, or *Mithridatũ*, or *Theriaca*, with *aqua mulsa* or white wine. Afterward you may use outwardly embrocations, & powre them down from on high upon the head being shaven, specially nigh to the seame, where the bone is looseſt or thinnest. You may make your embrocation thus. ℞. of Hysope, *Serpillum*, & Thime, ana. M ß Betony, Marjoram, and flowers of Cammomill, ana pug. ß. flowers of *Stœchados*, ℥. iij. make a decoction and add thereto of *Castoreum*, ℥. j. of vineger, ℥. j. & make an embrocation. It is good also to annoint the first & second spondill in the neck, and hinder part of the head, with *Oleum nardinum*, oiles of Nutmegs, of *Castoreum*, of Pepper or *Oleum costivum*. And you may apply thereupon a quilt made in this sort. Hysope, Marjoram, and flowers of *Stœchados*, ana. ℥. j. *Castoreum*, Nutmegs, Spikenard, Maces, ana. ℈. j the bark of Frankinsence, Mastick, and wood of *Aloes*, ana ℥. j. ß red Roses dried the weight of all: beate them to powder, and make a quilt. And if the evill cease not by this meanes, then last of all use a *Sinapismus*. If memory be lost by abundance of melancholy, you must first prepare it to expulsion, by sirupe of Borage and Fumitory mixed together, adding sirupe of infusion of Roses, and waters of Betony, Hops and Balme, and such like. Afterward minister this potion following. ℞. *Myrobalanorum Indorum*, ℥ iij. Sene, and *Epithimum* ana ℥. ij. flowers of Hops, Fumitory, and Borage, ana ℥ ij. ß. make a decoction in running water, & having strained it, dissolve therein of fine Manna, ℥ ij. of *Diacatholicõ*, ℥. vij. or *Diasene*, ℥ ß. and make a potion. As touching outward medicines, let them rather encline to moisture then drinesse. As by adding to the ointments before prescribed

Sacculus.

Embrochæ.

Sacculus.

Decoctio.

oiles

oyles of Cammomill, Dil, and ſweet Almonds Likewiſe in making embrocations & quilts, you may withdrawy ſuch medicines as dry & add moiſt things in their ſtead. Hereby a circumſpect Phyſition may not only have a reaſonable method to cure each kind of oblivion, but alſo to remedy any dulnes or weakines of the memory. For that it cometh of the ſame cauſes that memory loſt doth come, although they be not ſo vehement where the memory is weakned.

CHAP. XVIII.

Of Carus or Subeth.

Carus. *Subeth.*

Caros in Greek, and *Carus* in Latin is a diſeaſe in which both ſenſe and moving is altogether taken away, and yet their breathing remaineth ſafe. The *Arabians* cal this diſeaſe *Subeth* This diſeaſe differeth from the Letargy for that they that have the Lethargy wil anſwer to a queſtion demanded, and do not lie altogether down. But they that have *Carus*, are occupied with deep ſleep, and if they be ſtirred or pricked, although they feel, yet they will ſay nothing, nor once open their eies. Beſides as *Paulinus Ægineta* noteth, a vehement feaver doth uſe to go before *Carus*, and in the Lethargy it followeth rather. Alſo *Carus* uſeth to ſucceed other ſymptomates and accidents. For it cometh often in the fits of feavers and in the falling ſickneſſe, and in preſſing of the braine, as well when the braine pan is cruſhed together, as alſo if the filmes that cover the foremoſt ventricle of the braine be thruſt downe. But the Lethargy hath a certain peculiar conſiſtence of himſelfe. Alſo *Carus* doth differ from the Apoplexy, for that in it the breathing is very ſtraight, ſo that the ſick can with much ado ſcarce breath at all. But he that hath *Carus* (as *Galen* witneſſeth in his 4 Book *de locis affectis*) hath his breath at liberty. *Carus* is cauſed of a cold, groſſe and viſcous flegmatick humour filling the braine. You may eaſily knowy the ſignes by that which hath beene rehearſed before. For in this diſeaſe they are altogether in a dead ſleep, and their eyes alwaies ſhut. As for the diet, and the cure of thoſe which have *Carus*, it agreeth altogether with theirs that have the Letargy, wherof we ſpake before (in the 16. Chap) ſaving that in this diſeaſe you muſt uſe things that be of great force to extenuate, cut and divide the groſſe humours. Alſo you muſt apply emplaiſters, and other medicines to the ſtomack which have vertue to heat, and corroberate it, becauſe it is ſtuffed with fleame which doth coole it and moiſten it: wherof you ſhall find examples in the beginning of the third book.

Cauſe. *Signa.* *Victus.* *Cura.*

CHAP. XIX.

Of Congelation or Taking.

Congelatio.

Catoche or *Catalepſis* in Greek, in Latin may be called *Occupatio*, *Detentio*, and *Deprehenſio*. The new writers in Phyſick do cal it *Congelatio* in Engliſh it may be called Congelation or Taking. It is a ſudden detention and taking both of mind and body, both ſenſe and moving being loſt, the ſick remaining in the ſame figure of body wherin he was taken, whether he ſit, or lye, or ſtand, or whether his eyes be open or ſhut. This diſeaſe is a meane between the Lethargy and the Frenſy, for it cometh of a melancholy humour for the moſt part, as ſhall be declared afterward. Therfore in reſpect of coldneſſe it agreeth with the Lethargy, and in reſpect of drineſſe with the frenſy. Hereupon

upon it cometh that they which have this diſeaſe, are neither like the frentick altogether, nor like them that have the lethargy. This diſeaſe is cauſed ſomtime
Cauſe. of abundance of bloud flowing to the head & repleniſhing it. But for the moſt part (as *Ætius* witneſſeth) it is cauſed of a cold and dry melancholick humour, troubling the hinder part of the head and brain. This diſeaſe invadeth a man ſuddenly, and taketh away ſpeech and ſenſe from him; he heareth nothing, he anſwereth nothing, his breath is ſcarcely to be perceived, but he lieth as he were
Signa. dead. His pulſe is ſmall and weak, and very thick. His egeſtion and urine are detained, or els they come forth in ſmall quantity: and that is not in reſpect of drines, for the ſick ſometime doth abound with much moiſture, but for lack of ſenſe. Their face is ſometime red, and that is when the evill is ingendred of blood; and ſometime it is ſwart, and that is when melancholy cauſeth the diſeaſe. Moreover the eyes in this diſeaſe remain inmoveable, as though they were frozen. This evil differeth from *Carus* (as *Galen* ſaith) for that in it the eye lids are ever ſhut, but in this diſeaſe they ſometime remaine open. The diet
Victus. in this evill muſt be divers according to the diverſity of cauſes. Let his food be Ptiſan broth, and ſuch like. Let his drink be *Aqua Mulſa* well boyled or Barley water, or ſmall Ale, for ſeeing they fume not into the head, they do much
Curatio. good. It is hurtfull for them to drink water, for it cauſeth windines, ſwelleth the ſplene, and quencheth not thirſt. As concerning the cure, if the face of the ſick be ruddy, and blood ſeeme to abound, if ſtrength permit and years, let him forthwith bleed on the outwardmoſt vein of the arme, and let him bleed according to his ſtrength. Afterward if the head be hot, apply thoſe things that coole. For that purpoſe you may boyle the ſhels of Poppy heads in oyle, and annoint the head therwith. But in other that have their face ſwart, and ſo have tokens of melancholy abounding, you muſt firſt cleanſe the guts with clyſters, made of flowers of Borage, Bugloſſe, Fumitory, Time, *Epithimum*, roots of Polypody, leaves of Sene, adding to it oyles of Cammomill, and Dill, and *Caſſia*, *Diacatholicon*, *Diaſena*, or *confectio Hamech*, in convenient quantity. Wherof you ſhall find examples afterward in the Chap. of *Melancholia*. And if the belly become not ſoluble by this means, then it is not amiſſe to boyle in the former decoction roots of *Elleborus niger*. The head muſt be annointed with oyle wherin wild Thime is ſodden, or with oyle of Lillies or Dill, or ſuch like, and that you muſt do chiefly when the head ſeemeth cold. Morover if his urine appeare groſſe and thick, you muſt give him to drink the decoction of Dill, *Apium*, Calamint, and ſuch like as have vertue to extenuate. It profiteth alſo to annoint all their whole body with oyle of Dill, ſpecially in winter. Alſo they that have
℞ trembling with this diſeaſe, may have, ℥ j of *Caſtoreum* commixed with *Aqua Mulſa*, and powred into their mouth. The reſt that concern the cure of this diſeaſe may be gathered partly out of the Chapters of the Frenſy and Lethargy before, and partly out of the Chapter of Melancholy following.

CHAP. XX.

Of dead ſleepe.

Coma in Greek, *Sopor*, or *gravis & profundus ſomnus* in Latin. It may be called in Engliſh dead ſleep. It is a diſeaſe wherin the ſick cannot awake

nor

nor keep open his eyes, but doth keep his eyes continually close shut, and is in a sound sleep. But there be two kinds hereof, the one whereof we have already spoken, and that is called simply *Coma* or *sopor*, or els *Coma somnolentum*. The other is called *Vigilans sopor*, and it is an evill wherin the sick cannot hold open his eyes, though he be awake, but he winketh in hope to get sleep, and yet is altogether awake. Therfore you must make a difference between these two kinds. The sleeping *Coma* (as *Galen* witnesseth) is sometime caused by overmuch moistening of the brain, as it chanceth to many drunken persons. Also in feavers, only hot and moist vapours ascending from the inferiour parts, and moistning the brain, do cause this evill. Moreover sometime only cold occupying the forepart of the brain is cause of this evill. Sometime profound sleep is caused of coldnes and moistnes joyned together. The other evill called *Vigilans sopor*, or *Coma*, that is, the watching drousines, is caused of fleame mixed with choler, and for the most part it cometh for lack of strength, that they are not able to keep open their eye lids. The party that is vexed with the soporiferous and sleepy *Coma*, doth sleep with his neather jaw open, and as often as he is awaked, he falleth into a new sleep forthwith. They that have the watching *Coma*, speak they wot not what, and they lie with their whole body out of order, and they have partly such signes as appeare in the Frensy, and partly such as in the Lethargy. The cure is of two sorts, according to the diversity of the evils. For in the soporiferous and sleepy *Coma*, you must use those remedies that are prescribed in the Chapters of *Carus*, and the Lethargy: and to speak briefly after the whole body is purged, if the evill be caused of moistnes, then you must apply such things as will dry the brain, made with sharp vinegar, and Roses, and Cammomill commixed, and you may also let the fume therof go up into the nostrils If it be caused of cold, then apply oile of Dil, and Cammomill warmed; and if the cold be great you may somtime boyle in oyle, Peniroyall and Dill, and use it. But if the evill be caused of cold and moisture joyned together, than must it be cured as the Lethargy. If it come of weaknes and lack of strength, than you may use restoratives to recover it again. Suppositaries are very good to be used in these kinds of diseases, for that they stirr and provoke nature For the watching *Coma*, since it consisteth of mixed and contrary causes, it must be cured by contrary medicines, partly as the Frensy, and partly as the Lethargy. And to know which of them you must use most, you may learne that by the humour most abounding. For if fleam abound more than choler, then you must use most the remedies against the Lethargy: but if contrariwise choler do abound, than must your remedies be for the most part such as are good against the Frensy. And therfore you may seek convenient remedies out of those Chapters as occasion serveth.

Cause.

Signe.

Curatio.

CHAP. XXI.

Of the Apoplexy.

Apoplexia in Greek and Latin, is a disease wherin the fountaine and originall of all the sinews being affected, every part of the body doth sodainly loose both mooving and sense. Or it is a depriving both of sense and moving throughout the whole body, coming suddenly with let and hurt of al voluntа-

voluntary functions. If this stopping of the braine come in one halfe of the body onely, then it is called *Paralysis* in Greek, in English the Palsey, whereof we will speak in the next Chapter. The Apoplexy is caused of a flegmatick humour that is cold, grosse, and tough, which doth at one time abundantly fill the principall ventricles of the brain, which humour overmuch crudities and chiefly drunkennesse doth engender. Also it is caused by a fall or a blow which shaketh and bruiseth the brain, and causeth humours to flow thither. Also very cold aire which doth thicken and congeale the humidities and excrements of the brain, doth sometime cause this disease: it may also be caused of a grosse melancholy humour. Concerning signes, there goeth before this disease a dull and sharp pain of the head, and a swelling of the veines in the neck, the *Vertigo*, and brightnesse before the eyes, also cold of the extreame parts without cause, panting of the whole body, slownes to move, and gnawing of the teeth while they sleep. Their urine is little in quantity, black, like rust and canker in metall, and hath a residence like meale. They that fall into this disease, do lack sense altogether, they lye as they were asleep with their eyes shut, and do snort. The vehemency and greatnes of this disease may be discerned by the impediments that they have in breathing. For when it is very much differing from naturall order, it betokeneth the vehemency of the disease, and that it is a great and strong Apoplexy. But when there is a little impediment in the breathing, then you may judge that there is but little hurt in the brain, and so you may account it a small and weak Apoplexy. The worst and strongest Apoplexy is, wherin the breathing is so diminished that it can very hardly be perceived: and that is almost as evill, wherin the breath stoppeth for a while, and then is fetched with great violence. This disease for the most part doth chance to old men, which be of a flegmatick complexion, and which do use such a diet as increaseth fleame. But if so be it invade any young person, and that in Sommer season, it is most perilous This disease is uncurable, or at the least it is seldome cured And therfore *Hippocrates* writeth in the 24 Aphor. of his second book: it is impossible (saith he) to cure a vehement Apoplexy, and not easy to cure a weak one. For it threatneth speedy death. Beside, if it chance by medicines to be taken away, for the most part it departeth leaving the Palsey behind it, either in the whole body, or in some part therof. Often also it corrupteth the memory, wherupon we may conclude that remedies are not to be used against a strong Apoplexy, for that is of nature deadly. But if it be weak, which you may know by the signes aforesaid, although there be small hope to remedy it, yet (as *Galen* testifieth) convenient remedies being ministred, it may perhaps be cured, as experience hath proved in some. Those therfore whose cure is not altogether desperate, if there be signes of plenitude & fulnes, & strēgth permit also, must be let bloud on both the *Cephalica* veins. But you must foretell the peril, for bloudletting doth either kil them, or deliver them: so that if after bloodletting (saith *Ætius*) both moving & sense come not unto him again, there is no more hope. You must not draw away much blood at once, but rather at sundry times, and you must have regard to his pulse, the colour of his face and his breathing. Beside, you must provoke him to the stool with sharp clysters, in this sort: ℞. Sage, Origan, Betony, and Rew, ana. M.j.

Cause.

Signa.

Prognostica.

Curatio.

Calamint

Calamint, Hyſope and Penyroyal, ana. M. ß. ſeeds of Fennel, *Seſeli*, and Ammi, ana ℥. iij. Centory the leſſe, M. j roots of Polypody, ℥. vi. fine Agaricke, ℥. iij. Pulpe of *Coloquintida*, ℥ ij boyle theſe in ſufficient quantity of water, until halfe be conſumed, then take of that decoction, ℥. xv. of *Hierapicra*, and *Benedicta laxativa*, ana ℥. ß of *Electuarium Nidun*, ℥. iij. of *Diaphenicon*, ℥ ij of *mel Roſarum* clarified, ℥ j ß. of oiles of Laurel, Rew, and *Caſtoreum*, ana. ℥ j. of Salt gemme, ℥ j. ß commix them al, and make a cliſter. Alſo the uſe of ſuppoſitaries in this diſeaſe is very commendable, made of *Coloquintida*, Agarick, black Hellebore, and ſuch like, after this ſort. ℞ of Hony boyled to an height, ℥ ij of *Coloquintida*, Agarick and Hellebore, ana, ℈. ij ſal gemme ℈ j beat them into powder, commix them with the hony and make ſuppoſitaries, vi. fingers long, and hang a threed in them, that you may draw them out when you liſt. You may alſo put into the ſuppoſitaries *Hierapicra* or Pils *Cochie*. Afterward anoint the whole body with a good quantity of warme oyle, wherin wild Thime, Calamint, Dil and ſuch like have firſt been boyled. Alſo the extreme parts muſt be bound ſtrongly, and vehemently chafed with the decoction of the root of floure-de luce: many cupping glaſſes muſt be faſtened to the ſhoulders: the head muſt be ſhaved and annoynted with oyles of Cammomil, Dil or Rew, or with oile wherin the aforenamed herbs have bin boiled. You muſt apply to the noſtrils ſuch things as by their odour can ſtirre and raiſe up the ſicke, as be *Opoponax*, *Caſtoreum*, *Sagapenum*, *Galbanum*. Alſo you may uſe medicines to provoke neeſing made of white Hellebore, *Caſtoreum*, and ſuch other, rehearſed in the former Chapters. Or it profiteth much to uſe embrocations, made of Cammomil, Melilot, Sage, Penyroyal, Marioram, Origan, Calamint, Savory, and Hyſop, boyled in equal portions of wine and water. But yet it is better to uſe dry medicines to the head, as be *Sinapiſmi*, made after this ſort, ℞. *Olei coſtivi*, ℥. j oiles of *Caſtoreum* and *Euphorbium*, ana, ℥. iij. Muſtard-ſeed, ℥. *ij*. *Caſtoreum*, ℥ j *Sagapenum*, ℥ j. ß. *Euphorbium*, ℈. j Vinegar, ℥. *ij*. with ſufficient quantity of Wax, make an Emplaiſter. Alſo you muſt open their mouth by force, and put into it your finger, or a fether dipped in oile of *Ircos*, to provoke vomit, and to cauſe the groſſe humours that be in the mouth to be caſt out. Alſo their fundament muſt be annointed with ſuch medicines as diſſolve windineſſe, as be Rew, Comin, *Nitrum*, and Hony. When the evil is aſſwaged, you muſt give him meat of eaſie digeſtion, for the moſt part mixed with Hony. If his ſpeech come not yet againe, ſo that his ſtrength permit, you muſt faſten cupping glaſſes to the hinder part of the head with ſcarification. And in like ſort under the ſhort ribs if you may. Afterward let the ſick be caried in a wigon or horſlitter. Let his drink be *Mulſa*, or *Oxymel*. Let him drink no wine. After 21. daies be paſt the ſick may enter a bath: but as touching medicines requiſite for the reſt of the cure, you ſhall find them abundantly in the Chapter following. And this may ſuffice for the cure of the Apoplexy, if ſo be it be curable.

Cliſter acria.

Sinapiſmus.

Vomitus.

Victus.

CHAP. XXII.

Of the Palſey.

Paralyſis in Greek, *Reſolutio* in Latin: in Engliſh the Palſey. It is a diſeaſe wherin the one halfe of the body, either the right ſide or the left, doth looſe

both ſenſe and moving. Alſo ſometime the Palſey chanceth in one member only, as for example, in the hand, the legg, or the tongue. But note herethat the Palſey which followeth the Apoplexy is particularly called in Greek Παραλυσία; and therfore the word *Paralyſis* is a more general name then *Paraplegia*. But wheras in the Palſey, ſomtime ſenſe only is loſt, and ſometime moving alone, and ſometime both ſenſe and moving: it is ſpecially called reſolution of the ſinewes or Palſey, when moving is loſt. Why ſomtime feeling is loſt only, and ſometime mooving alone, and ſomtime both together *Galen* declareth at large in his firſt book *de ſymptomatũ cauſis*, cap. 4 & therfore it need not be here rehearſed: notw thſtanding it ſhal not be amiſſe to anſwer briefly to that queſt õ. Firſt note, that aſwel the faculty of moving as of ſenſe floweth from the brain as from a fountaine, and is derived from thence by and in the ſinewes to the inſtruments of motion and ſenſe; and therfore it muſt needs be, if that faculty of the brain be hindred or ſtopped by any cauſe that it cannot deſcend to the inſtruments of mooving or ſenſe, that they ſhould loſe mooving or ſenſe according as the ſinews be affected. And therfore in thoſe members that participate two kinds of ſinewes, as the eyes and the tongue do, the former queſtion is eaſie to be ſoluted, for that they have one kind of ſinews for motion, and another kind for ſenſe, & ſo the one may be hurt & the other ſafe; or they may be both hurt, and ſo both ſenſe and motion periſh. But in members that have but one kind of ſinew, the queſtion is more obſcure to anſwer. In ſuch mẽbers therfore if (the ſkin being taken away) the muſcle lying naked cannot move at all, and yet feeling remaineth in it, you may know that the hurt is not great. But if the ſinews be much ſtopped, then hath it loſt both ſenſe and moving: for it is unpoſſible that the ſenſe of a muſcle ſhould be loſt, & the motion remain ſtil. The reaſon is, for that leſſe of the animal faculty is requiſite for feeling then for moving, ſo that there may come ſufficient quantity of that faculty to a muſcle to cauſe feeling in it, and yet not enough to cauſe it to move alſo: and therfore a naked muſcle, which hath his faculty both of feeling and moving of one kind of ſinew, cannot moove and lack ſenſe, but either it hath ſenſe and lacketh moving, and then his hurt is but little, or it hath loſt both, & that is when the hurt is great, and the ſinew is altogether ſtopped. But where there is a member that hath ſinews placed in the muſcles to cauſe mooving, and other ſinews ſpread in the skin to cauſe feeling, (for the ſinews that are diſperſed in the muſcles do not ſend out branches to the skin as ſome ſuppoſe) I ſay it may come to paſſe in that member, that ſometime it may looſe feeling alone, and ſomtime mooving alone, and ſomtime both together. For it may be that the skin which covereth the muſcle may looſe his ſenſe of feeling, the ſinew being affected which is diſperſed in it, and yet the ſinew that runneth in the muſcle may be ſafe, and therfore the muſcle may moove. But if the ſinew which is ſpread in the muſcle be affected, & the ſinew that cometh to the skin remain ſafe, that member cannot move, and yet it hath ſenſe and feeling left: and that commeth to paſſe becauſe the ſinew of the one is hurt, and the other hath his ſinew ſafe: although they ſpring both from one place, yet they are divided in the way as they come to the member. And if both the ſinews be affected, as well that that commeth to the muſcle, as that which commeth to the skin,

why in the Palſey ſometime ſenſe alone, ſometime mooving alone and ſometime both together periſh.

skin, then both ſenſe of feeling and moving alſo periſh and are loſt; and that is when the common fountaine from whence they do both ſpring, is affected & hurt. You may diſcerne that, when you know exactly the common originall and ſpring of every ſinew, in conſidering diligently whether the brain it ſelf be affected, or the back bone at the head of it, or in any of his ſpondils beſides. This is to be known by the Anatomy of ſinews, and therefore it behoveth to be well exerciſed therin, for in the Palſey there is not one certaine place affected, but divers places If the brain it ſelf be affected: I meane not the whole brain, for then is the Apoplexy ingendred: but if the right halfe or the left be affected, you ſhall know it, for that the Palſey or reſolution will be aſwell on the right or left ſide of the face, as on the right or left ſide of the body. But if the face be ſafe, and one halfe of the body be deprived of ſenſe and moving, then you may know that the place affected is the upper end and firſt ſpondils of the back bone; but the one halfe only of the marrow is affected, and that is with it is next to the ſide taken with the Palſey. But if al inferiour members, (the face only excepted) be reſolved and paralyticke, then is the back bone affected in the ſame place, even in the beginning and upper end of it: and then is the hurt vehement, for the whole marrow is affected. But if it chance one only part to be reſolved and taken with the Palſey, you muſt ſearch from whence the ſinewes come that be contained in it, which you may eaſily find, if you be well exerciſed in Anatomy For if the marrow of the back be not affected above where his firſt beginning is, but lower among the ſpondils, then if the affect and hurt be great, all the inferiour parts beneath thoſe ſpondils affected, be reſolved and taken with the Palſey: but if the hurt be but litle, and the marrow but halfe affected, then only the inferiour parts of the one ſide be reſolved, Therfore you muſt firſt learne by Anatomy to find the place affected, having fore-knowledge from what part of the back bone the members reſolved have their ſinews. The Palſey and reſolution of the members is ingendred of aboundance of groſſe and clammy humours, which ſtop the ſinewes & hinder the animal faculty that it cannot come frō the fountain to the mēbers. It may alſo be cauſed of immoderate cold in ſnow or vehement froſt. Alſo it may be cauſed by an inflammation, or a *Scirrus* (which is a hard ſwelling without ſenſe) chancing in the back bone, or in parts nigh adjoyning, or in other ſinewy parts, wherby the ſinews are cruſhed & preſſed, & ſo ſtopped that the animall faculty cannot paſſe. As alſo the ſinews may be cruſhed together by ſome externall cauſe, as by binding with a cord, or ſuch like means, & ſo cauſe reſolutiō alſo whē there is luxatiō or fracture in any of the ſpōdils of the back, or in other joints or bones, there may follow reſolution by means of compreſſiō and cruſhing together of ſinews. Alſo reſolution or Palſey may be cauſed by meanes of a wound, or an ulcer, either in the brain, or in the marrow of the back, or in any particular ſinew. There need not many ſignes to know this diſeaſe by: for any may judge eaſily that part or member to have the Palſey which is deſtitute of moving. To know of what cauſe it proceedeth, you may partly learne by the relation of the ſick, & partly by the ſignes rehearſed before in the 7. Chap. fol. 10. where headach cauſed of fleame is intreated of. The Palſey is no acute & ſharp diſeaſe, but of long continuance, & for the moſt part curable.

To know if the braine be affected

To know if the marrow of the back cauſe the Palſey.

Of members particularly taken with the Palſey

Cauſe.

Prognoſtica.

It chanceth for the moſt part in old folk, and in the Winter time. The Palſey that cometh by a ſinew ſeparate and cut aſunder, is (as Ægineta ſaith) uncurable, and ſo is that which commeth by overthwart incitions of the back, or by great luxation of it. Moreover if the member paralitick do waxe leſſe, or change his colour, it is hard to be cured, or rather not curable. For it declareth thoſe parts not only to be deſtitute of the animal faculty, but alſo of the naturall, and after a ſort of the vitall alſo. Their diet muſt be altogether extenuating and drying. Let the ſick therfore remaine in an aire that is hot and dry and in the firſt three dayes he may uſe altogether abſtinence, or let him content himſelfe with *aqua muſa*, or a little Ptiſan broth. Afterwards give him meats of good iuyce, light of digeſtion, and let them be roſted: let him eat chiefly birds of the mountaines, and Partrich, reare eggs, Almonds, and Pine nuts. For potherbs let him uſe Fenell, Parcely, Hyſop, Marioram, Sage, and Savory. Let him eſchue fiſh, fruit, and al things that be cold and moiſt. Let him drink but litle, for it is good to ſuſtaine as much thirſt as he can poſſibly. Let him drink *Muſa*, wherein Sage or Cinamon hath been boyled, or let him uſe to drink that which the barbarouſe Phyſitions at this day call Hippocras, made after this ſort

Victus ratio.

Hippocras.

℞ of choſen Cinamon, ℥ ij of Ginger, ℥. ß. of long pepper, Graines, and Galingale, ana ℥. j. of Cardamomes, ℥ j ſs. of Nutmegs, and Cloves, and Mace, ana. ℥. j, boyle them all in three quarts of running water, untill a pint and a halfe be conſumed: then ſtrain it hard, and with halfe a pound of Sugar make it pleaſant to drink. He may drink no wine at all until he be perfectly cured, but if the patient can hardly be kept ſo long time from wine, give him but a little in the declining of the diſeaſe, and let it be thin and allayed. Moving and exerciſe, if he can uſe them, are very good for him. Let him eſchue ſleep in the day. Let his night-ſleep be in a meane. Let him be merry and flie perturbations of the mind. For the cure, if age, ſtate of body, time of the yeare, and ſuch like permit, it is good to begin with bloodletting, ſpecially if there be ſignes of plenitude. But you muſt draw away blood moderatly, leſt the body be cooled overmuch, and you muſt let blood on the whole and ſound ſide. Then a few daies after bloudletting you may clenſe the inteſtines with clyſters made thus.

Curatio. Venæ ſectio

Clyſter.

℞. of Mallowes, Holyhocks, Mercury, Cammomil, Sage and Betony, ana. M. j. of *Stœchas*, ℥. ſ. of Rew, and Calamint, ana. M ß of ſeeds of Fennel, and Ammeos, ana. ℥. ij boile theſe in ſufficient water until the third part be conſumed, then take of that decoction ℔. j. of *Benedicta laxativa*, ℥ ß. of *Electuarium Nidum*, ℥. ij. of hony of Roſes, ℥. ß. of oyles of Laurell, *Ireos*, and Rew, ana. ℥. j. of Salt gemme, ℥ j. commix them together and make a clyſter. Afterward miniſter unto him decoctions and ſirupes which have vertue to extenuate flegmatick humours and make them apt to be purged, whereof you ſhall find examples before in the 7. Chapter. The humours being thus prepared, miniſter medicines which do purge fleame, beginning with gentle ones, and proceeding by litle and litle to ſtronger. Beſides thoſe purgations which are rehearſed in the ſeventh Chap. aforeſaid, you may uſe *Pilulæ Aſſayeret, Arabicæ, fœtidæ*, with the which you muſt alwaies commix Agarick. Neither doth it ſuffice to purge the patient once, but you muſt do it ſo often, letting 4. or 5. daies paſſe between each purging. The next day after he is purged, it profiteth much to

give

giue unto him *Theriaca*, or *Mithridatum*. The body being well purged, you must use sternutations, gargarismes, odoraments, and such other like as are rehearsed in the 7. Chap and that specially when the braine is principally affected. for if the braine be not affected, you must rather minister such medicines as may corroborate and strengthen it, in this sort, ℞. of *Diambra*, *Piriſarcoticon*, and *Diamoſchu dulcis*, ana. ℈.j of powder of Swallowes prepared, ʒ.ß of Coriander seeds prepared, ʒ.j. of Sugar Roset, ʒ.iij. with Sugar dissolved in Rosewater make lozenges, and let the patient hold a little of one of them in his mouth often It profiteth also in this disease to take ʒ.j of *Caſtoreum*, or of *Opoponax*, or *Sagapenum*, in *aqua mulſa*. Also *Diatrion piperion* is good for them If the braine be chiefly affected, you must annoint the head with hot medicines, as with *Caſtoreum*, Mints, Laurell berries, oile of *Ircos* boiled with a litle vineger and such like. Therfore if coldnesse of the weather do not let it, you may shave the head, and annoint it al over the forehead. If the marrow of the back be affected at the upper end, then after the former purgation you must in the nape of the neck, where the marrow of the back springeth forth of the brain, use oiles, & ointments which have vertue to dissolve and discusse, but you must begin with the weakest, as with oiles of Cammomill, Dill, Spike, Lillies, *Ircos*, Nard, Nutmegs, S Johns wort, & earth wormes, wherewith you must annoint the nape of the neck, & the resolved side, specially the halfe of the ridge bone: and you must wrap the paralytick members in warme linnen clothes, or in a fox skin, to keepe them warme: or you may bath them with the decoction of Sage, Marjoram, Cammomill, S Johns wort, *Stœchas*, & Rosemary. Afterward you may proceed to stronger medicines, as be oiles *Coſtivum*, *Vulpinum*, oiles of Rew, and Bayes, oiles of *caſtoreum*, *Euphorbium* and oile of tile stones, called *Oleum è lateribus*, or *Oleum Philoſophorum*. To these you may add these ointments, *Vnguentum Aregon*, *Vnguentum Agrippa*, and *Vnguentum Martiaton*: and hot simples may be added also if you wil, as be Betony, Sage, Rosemary, Galingale, Cowslips, Rew, Calamint, Pellitory, Pepper. *Caſtoreum* and *Euphorbium*. Of these you may make an ointment after this sort, ℞. of *Vng. Aregon*, & *Martiaton*, ana, ʒ.j. of *Vnguentum Agrippa*, ʒ ß. of oiles *Coſtivum* and *Vulpinum*, ana ʒ ß. of oile of earthwormes, ʒ ß of oile of *Caſtor*, ʒ.j.ß. of powders of Betony, Pepper, Sage, ana. ℈.j. of *Caſtoreum*, & *Euphorbium*, ana ℈ ß. of Galingale, of roots of *Acorus*, ℈. ij. with Waxe as much as sufficeth, make an ointment. Or thus, ℞ of *Oleum Coſtivum*, ʒ ij. of oile of Pepper, ʒ.j.ß oile of *Euphorbium*, ʒ.ij. of *Aqua vitæ*, ʒ ij ß of juyce of Sage, and Cowslips, ana ʒ.j.ß. of Galingale, ʒ ij. of *Stœchas* and Rosemary, ana ʒ.ij. of Pellitory and Pepper, ana ʒ.j of *Euphorbium*, ʒ ß bruse them and boyle them untill the *aqua vitæ* and juyces be consumed, then straine out the oiles, and put to the Waxe, and make a liniment. By example of them you may make a Cerote also after this manner, ℞. of Bay berries, Pellitory, and Pepper, ana. ʒ.ij. of Galingale, ʒ.j. of *Stœchas*, Betony, and Elder, ana. ʒ.j ß. of Mustard seed & *Nigella*, ana ʒ.j. of *Euphorbium* & *Caſtoreum*, ana ℈.j of *Oleum Coſtivum*, ʒ.j.ß. of oile of Pepper, ʒ j. of oile of *Euphorbium* ʒ.iij. with Waxe & Rosin sufficient make a Cerote. Also you may make a quilt thus, ℞. Hysope, Marjoram, S. Johns wort, Sage, Rew, and Bay leaves, ana. ʒ ij. Spike, Mastick, *Caſtoreum*, and *Stœchas*, ana ℈ ij Cloves, Maces, Nutmegs, ana ℈. ß. red

Capitis purgatio.

Lozenges.

Vnguenta.

Aliud.

Cerotum.

Sacculus.

Rose leaves dried, M. ß. beate them all to powder, and make a quilt with them.

Fomentum Also a fomentation may conveniently be made thus: ℞ Sage, Rosemary, S. Johns wort, Cowslip, Hyssop, Marjoram, Betony, Peniroyall & Calamint, of each M. ß. boile them in white wine, and add to the decoction of *Costoreum*, ℥ ij. of flowers of *Stœchas*, and Lavender, ana, ℥ j. ß. wherewith you may often bath the members affected before you use the aforesaid ointments or quilt. Moreover you may set cupping glasses lightly without scarification to the members affected, that they may draw thither bloud and heate, and spirits; and if the members themselves cannot aptly have cupping glasses applyed to them, apply them at the least to the parts next adjoyning. After cupping you may use the aforesaid ointments and cerotes, so that the members affected be first rubbed and chafed. If the disease relent not by all these meanes, (as *Ætius* doth counsell) you may

Balneum. use sinapismes or cauterization by fire where the originall of the affect is. Last of all, an hot house or dry bath will profit much, or, if they may conveniently come to them, naturall baths which spring from brimstone, Alume & Salt, such as be the baths in Germany called *Badeniæ*, *Ferivæ*, *Cellences*, & others in Eng-

Gestatio. land at *Bath*. But it is good for them before bathing, to be carried up & downe in a wagon or horsel tter. And this may suffice for the cure of the Palsey occupying one whole side. But if neither the braine, nor the beginning of the ridge bone be affected, but only some other parts of the marrow of the back, then you must search that part of the back that is affected, and apply such remedies to it as are before rehearsed. And in like sort if any particular sinew be affected, you must find out his originall where he springeth, and there apply the former medicines or their like. Yet remember you must never altogether neglect the

Palsey cõming of cold. braine, although it be not principally affected. If the Palsey be caused of extreme cold without humours abounding in the body, then the place affected being found out, and the medicines before rehearsed being applyed upon it, you shall cure it. But you may not altogether neglect the braine, nor the member that is paralytick, but use to them such remedies as are afore taught. Bloudletting, purging and all other evacuations may be omitted, only use remedies

Cure of Palsey cõming of other causes to alter and strengthen the members. If the Palsey be caused by an inflammation or *Scirrus* of any part, the inflammation or hard swelling being cured, the resolution will be cured also. If any pinching or binding of the sinewes cause resolution, the bloud being removed, the cure will soone ensue. If the spondils of the ridge or other bones being out of joynt or broken do cause resolution, if the resolution be curable, it will be remedied by their cure. Likewise if Palsy ensue a wound or ulcer in the head, or back, or in any particular sinew, it will be cured by their cure, except it be altogether uncurable.

CHAP. XXIII.

Of the Palsey in one member.

ALthough any expert man may easily gather out of the former Chapter the cure of resolution chancing in any particular member, yet lest those that have lesse skill should stand in doubt in some causes, it shall not be superfluous to make discourse of certaine particular resolutions. There is an affect of the face called in Greek *Spasmus Cynicus*, and in Latin *Convulsio canina*, or of some

Tortura

Tortura oris. The cure of this is like the cure of the Palsey that is rehearsed in the former Chapter. For both bloud-letting if nothing be against it, and purging, and clisters, and liniments rehearsed in the former Chapter, be good for this. Furthermore for the particular cure of this disease, you must let the patient bloud in the veine under the tongue, and fasten cupping glasses to the shutting of the joynts, and give him *Masticatoria* made after this forme: ℞. seeds of Staviſacre, Mastick, the roote of Pell tory, ana ℥.j. Hysope, Origan, ana. ℥ j ß. of Mustard seed, ℥.ij. powder them and commixe them with Turpentine & waxe, and make Trochiskes to chew. Also it is good for the patient to look often in a glasse, that he seeing the writhing of his face, may with all his power intend to amend it. Also to the griefe of the patient, that is, to the sinewes that be sprung, you must apply the medicines that are in the former Chapter. Also this following is very good ℞. *Olibanum*, Mastick, ana ℥.ij. *ligni* Aloes, ℥ j Cloves, Galingale, Cinamon, Zedoary, Nutmegs, Cubebs, ana. ℥ vj Mirrhe, Aloes. *Labdanum, Sarcocolla, Castoreum*, ℥ ß Bay berries, Pine nuts, ana. ℥.vj. *Ireos, Aristolochia rotunda, Dictamus, Consolidæ majoris*, ana ℈ j. Gum *Elemni, Opoponacis*, Benjomen, ana ℥.ij the juyce of *Canepitiæ*, and the juyce of Cowslips, ana. ℥.iiij. Turpentine, ℈ j. powder all that is to be powdred, and put all in a limbeck of glasse, & distill it with a soft fire: and that which commeth first will be like water, which you shall keep. The next will be thick like oile, which keepe also, and with this oile anoint the place, and let him drink of the water three or foure ounces at once with a litle wine. this is very excellent good. But you must note in this place, that the neck is not troubled with the Palsey which sheweth perverse and overthwirt, but the other. When the tongue hath the Palsey, the body being first purged, you must cut the veines under it, and apply a cupping glasse to the chin. Also let him use *Masticatoria*, and collutions of Mustard seeds and such like. Also let him not neglect exercises of the tongue. And the neck, and the hinder part of the head, let them be annointed with sharp ointments and liniments Also the Physition may apply cerotes and sinapismes, and such like as before. When the bladder hath the Palsey, sometime the urine is withholden, and sometime it goeth away against the patients will. In this case you must apply remedies to the belly and to the privities, oyles of Rew, Nard, Spike, or oile in the which is sodden the roote of *Eringium*, Rew, Comin, or Dill, or such like. All are very good: & you may well commixe with them Butter, *Castoreum, Galbanum, Opoponax* And there can be no better remedie, then to put these things in the bladder by the yard with a Siring. First therfore if the patient cannot make water, you must get out the urine by a pipe made of silver for this purpose, called *Cathetera*. Afterward take those medicines that are rehearsed a litle before, and powre them into the bladder with a Siring; this will do marvellous much good. Also medicines provoking urine given to drink be good for it, and so is *Castoreum* likewise. Also plaisters made of laxative things are profitable therfore. The Palsey of the yard doth let and hinder the flowing of the urine, and sperme, and carnall copulation, therfore you must use the same remedies which are rehearsed for the Palsy in the bladder. but privately you must apply to the loines & the joynts of the huckle bones things that wil heat. & you must use those remedies that have power to erect the yard.

Curatio.

Note.

Palsey of the tongue.

Palsey of the bladder

Palsey of the yard.

And *Castoreum* may effectually be ministred, as wel for this as for all other Palseyes: the sick must chiefly eschue meates and drinks that be coole. By these examples you may easily find how to cure other members that be paralytick.

CHAP. XXIIII.

Of the Falling sickneſſe.

Morbus comitialis.

Epilepſia in Greek (as *Galen* saith) is a convulsion, drawing and stretching of all the parts of the whole body, not continually, but that which chanceth at sundry times with hurt of the mind and sense. It is so called because it attacheth both the sense and feeling of the head, and also of the mind. The Latines call this disease, *Morbus Comitialis*. There be three differences in this sickneſſe or disease. The first is caused when this sickneſſe commeth only of disease in the braine, as it chanceth when grosse and clammy fleame, or sharpe choler doth stop the passage of the spirit in the ventricles of the braine. If this evill commeth of a grosse humour, then the disease commeth suddenly, & it is soone gone againe. Secondly, it is caused through an evill affection in the mouth of the stomack, that is, when the braine laboureth to drive away the vapours and humours that ascend up to it from the stomack. Thirdly, the falling sickneſſe is caused, when as the patient feeleth a thing like unto a cold aire, comming from some member, and creeping up to the braine, but this chanceth very seldome. There goeth before this evill an unwise state of the body and minde, sadneſſe, forgetfulneſſe, troublesome dreames, ach of the head, and continuall fullneſſe in it, specially in anger, paleneſſe of the face, inordinate moving of the tongue, and many do bite it. As soone as this evill taketh them, the sick fall downe, and they are plucked up together, they snort, and sometime they cry out; many do tremble and turne round about. But the peculiar signe of this disease is foming at the mouth. This disease chanceth most to children. *Galen* saith, that if it taketh any person after 25. yeares of age, he shall have it till he die. The perfume or smoke of *Bitumen* or *lapis Gagatis* or of Goats horne, will declare and shew them that have the Epilepſie. Also the liver of an he Goat eaten, or the savour of the liver sodden wil do the same. It is profitable for them that have this disease to use in their diet things that will attenuate, cut and divide. Therefore let the aire wherein the sick remaineth be hot and dry, specially if the evill be caused of fleame. He must eschue all flesh except birds that flie on mountaines. also he must avoid all kind of pulses, fish, and wine, especially if it be old and thick. Let his drink be *Mulsa*, or thin ale: the eating of Capers doth marvellously profit. Exercise and frictions are good: but rub the head after all the other members be rubbed. Let him not use too much lechery; let him sleepe measurably on nights, and let him eschue exceeding sleeping on the day. He must abstaine from Garlick, Onions, mustard, and such like fumous things. He must eschue drinking straight after a bath. If a child have this diseaſe, you need not much to studie for remedies, for with a moderate diet oftentimes the disease endeth by it own accord: you must appoint a diet for the infant and the nurse. Therfore if the child be not yet weaned, let the nurse use meats of good juyce, and let her use exercise before meate. let her eschue carnall copulation, and let her use for her diet things that be hot and dry, that thereby the milke may be hotter

1. *Causæ.*

2.

3.

Signa.

Victus ratio.

Cure of infants.

hotter & thinner. Annoint the head of the infant continually with oile of Dill and *Irros*, putting to them the powder of Cypresse, *Irros*, Maidenhaire, Marjoram, and such like, but never wash the head with water whether it be hot or cold. Also give the child clarified hony to lick. Also this *Ecligma* is praised of many. ℞ fine white Sugar, ℥ ij. oile of sweet Almonds, as much as is sufficient to make it of the substance of a lohoch, and give it to the child to licke. Also it is good to commixe with it mistle of the oke, and Vnicornes horne. Also hang about the childs neck roote of Piony being greene, for it helpeth marvellously. Moreover they that fall into this disease after they be past childs age, you must annoint and make straight those members which are writhed an plucked out of order in them. Afterward you must open the mouth, putting a wedge betweene the teeth, and with a feather dipped in oile of *Irros*, provoke vomit to bring out fleame. Also it is good to quicken the senses with odoraments: also *Peucedanum*, or dog Fennel, Rew, *Bitumen*, and juyce of *Silphium*. The matter continuing very sharply, put into their mouth *Castoreum*, or *Laserpitium* with *Oxymel*. Also when they are raised, you must cast in sharp clisters. They that begin to recover (their strength being refresh ed) purge them with *Hiera Galeni*, or some other convenient medicine: and this is the cure of a new and sharp Epilepsie, therfore now we will treat how to help that which is old. The patient must drink water long time, or very small ale, and that in the beginning of the cure, unlesse any thing do forbid it. Let bloud in the veine of the hamme, or the ring finger, and then three or foure daies after you must comfort the body: and it is good to minister preparatives to extenuate, as sirupes of Wormwood, of Hysope, of *Stachados*, *Oxymel scilliticum*, decoction of Hysope, rootes of Piony, and others rehearsed before. Afterward purge with purgations, that is, with *Pilulæ Cochiæ*, *Pilulæ de Agarico*, and such as purge fleame. Also I judge *Stybium* to be of great force in this kind, being used as is declared before in the xv. Chapter, fol. 21. which doth mightily purge the superfluous humours of the head. And also I have knowne this to help many, oile of exitore, and *Oleum de lateribus*: with it annoint the hinder part of the head morning and evening warme. Furthermore make a quilt with three sheets of gray paper, and bast upon it cotten wooll, and let the patient weare it day and night, vij daies. Then take two frying pans, make them red hot, and hold one of them over his head, till it waxeth cold; then take the other and do likewise; do this till the patients head be very hot. And if this grief take him in thy presence, set the patient on his knees, and let his armes be holden crosse over his body as may be, and let his head be thus warmed many daies together, and every morning and evening let him take these things: the first day of the powder of the scull of a man burned, one dramme at once, and the next day of the mistle of the oke made in powder, ℥ j. and the third day the powder of Piony rootes, ℥ j. and after those three daies, take these powders each day, till the patient be healed which will be in forty daies. But if this evill be engendred of melancholie, then seek medicines to purge it in the Chapter of *Melancholia*, howbeit it is lawfull to take the barke of dry black Hellebore, and beate it into fine powder, and to minister one dram at once with *Mulsa*, and a little Pepper to it: also you may make Pils thereof, and give them. And when the sick is purged enough,

Ecligma.

Cure of young folks

Cure of Epilepsie in old folks

A purging potion of Stybium.

enough, bring him to a bath; the third day fasten cupping glasses with scarification to the sides and shoulders, and then many daies after comfort the body, and againe purge him with *Hiera Galeni*. After that fasten cupping glasses to the noddle of the neck. The next day apply to the head like a plaister, bread sodden in *Mu'sa*, adding to it bitter Almonds brayed, or *Serpillum*, or Calamints, or Mints, or Rew, and do that three dues. Then shave the head, and annoint it with juyce of *Peucedanum* infused in vineger, in which *Serpillum*, or *Ireos* hath been sodden. Then againe the body being refreshed, purge the sick only with three drammes of *Hiera*: after those things be done, minister sternutaments, *Masticatoria*, and such things as do purge by the nose; then afterward if you think good minister a clister. At the last apply ointments, liniments, and Emplaisters, which have vertue to dissolve and drive away, whereof you may find examples plenty in diverse places.

Hiera Galeni.

CHAP. XXV.

Of the Crampe.

Spasmos. SPasmos in Greek, in Latine *Convulsio*, in English the Crampe is a disease in the which the sinewes are drawne and pluckt up against ones will. There be of it three kinds of differences. The first is called in Greek τέτανος, in Latine *Distensio*. It is when the neck remaineth altogether immoveable, and cannot be turned any way, but must be holden right forth. The second is called in Latine *Tensio ad anteriora*. In this disease the head and the neck be drawne downe to the brest. The third is called in Latine *Tensio ad posteriora*. In this disease the head is drawne downe backward to the back & the shoulders. For the causes of this disease, you must note that *Hippocrates* appointeth but only two, that is, fulnesse & emptinesse of the sinewes in the body, & sometime it commeth with biting or stinging of some venimous beast. If the Crampe doth take one that is hale, or by and by assoone as the disease commeth, or not long after, then is the disease caused of fulnes, but when the convulsion commeth after many sweats, vomits, watchings or drinesse, then it is caused of emptinesse. The diet of them that have convulsion which cōmeth of fulnes, must be hot and dry, but in them which have the convulsion caused of emptinesse, the diet must be moist Therfore the patient must be nourished with suppings and fat broths, and flesh that is easie to digest, and that which nourisheth well. For their drink let them use wine that is thin and watery, which may quickly be dispersed into all parts of the body, unlesse a feaver be present: for then juyce of Ptisan is profitable, or in stead of wine minister decoction of Cinamon Also provoke sleepe. Let them eschue exercises and all things that may empty the body: to be short, let his diet be like unto theirs which have the feaver Hectick. The cure of Cramp caused of fulnesse, must straight begin with letting of bloud, if nothing do prohibite it. It is meet to take away much bloud, but it may not be done all at once on heaps, but by litle and litle; you must let bloud on the middle veine of the arme. If after bloud-letting it seemeth that the sick may suffer it, wash the wombe with a sharp clister. That part which is drawne must be strongly kept together, and they must altogether eschue inordinate movings, and the place must be chafed with oiles of Rew, or *Ireos*, or some other such like, or they must be covered with wooll dipped in the said oiles, or you must lay upon it a broad

1.

2.

3.

Causæ.

Victus ratio.

Cure of fulnes

Bloudletting.

Clister.

broad bladder filled with oyle. And if the convulsion commeth of fleame, then the fleame must first be extenuate and made thin, and be prepared, that it may be apt to be purged, then by and by minister a purgation to purge fleame. Also apply cupping glasses with scarification, for light ones do hurt. If the legs have the Crampe, apply it to the Hanches, and to the latter knittings of the joynts. If the hands be drawne, apply it to the back and to the joynts of the shoulders. Moreover the head must be purged with Masticatories, Gargarismes, and such like medicines. Time proceeding it is good to bath him, and therefore every day twice or thrice let him descend into water of Brimstone or Alume, or salt water, but let him not tarry in them, least strength faile him: or if there cannot be using of naturall baths, it is lawfull to use an hot house, or dry bath, or water in which are sodden Laurell leaves, Sothernwood, Pennyroyall, Wormwood, Rew, Sage, S Johns wort, Marjoram, and Betony, and the places that are drawne ought to be covered with skins of Wolves or Foxes: also apply the ointments which are rehearsed in the cure of the Palsey of the using of cold things, but minister often hot medicines, such as be *Theriaca* and *Mithridatum*, and such as be hot. But the surest and best of all other is the infusion of *Castoreum* ministred the quantity of one dram. truly not only the drinking of it, but also the annointing of it outwardly is good. Moreover, the convulsion which commeth of emptinesse and drines, is such an evill disease, as it is almost uncurable. Those which are so drawne, you must nourish with hot oile of *Hydrelæum* Also it is good to bring him to a bath, and soft frictions with oile are good, and all their whole cure must alwaies be like the cure of Hecticks. If the convulsion chanceth by the stroke of some venimous beast, in the beginning of the cure you must labour to draw out the poyson, which you may do by making the wound wider, and by scarifying the place round about, setting upon it cupping glasses: also you may annoint it with Leeke-seed brayed with Salt, or Garlick, or Onions, and after the fall of the scurfe, you shall keepe the wound xl. or lx. daies from a scarre, to the which if it make much hast, you shall open the sore againe with ashes of vine or of figgetree: and it is good to annoint it with Horehound or leaves of *Anagalis* Also nourish the place with the decoction of the roote of Sorrell. Also *Theriaca* infused in oile of Roses, and layed to the wound is good, because it doth draw out and purge the poyson from the bottome. Therfore they erre much which say, that *Theriaca* being outwardly applyed, doth drive the poyson inwards.

The cramp comming of fleame.

Capitis purgatio.

Balneum.

The cramp comming of emptines and drines.

Cura veneni.

CHAP. XXVI.

Of the Mare.

EPhialtes in Greek, in Latine *Incubus* and *Incubo*. It is a disease, whereas one thinketh himself in the night to be oppressed with a great weight, & beleeveth that something commeth upon him, & the patient thinketh himselfe strangled in this disease. It is called in English the Mare. This vice is caused of excesse of drinking, & continuall rawnes of the stomack, from whence do ascend vapours grosse and cold, filling the ventricles of the braine, letting the faculties of the braine to be dispersed by the sinewes. They that have this disease can scarce move, being astonied, and feeling in sleepe imagination of strangling, and as it were the holding of some thing that doth violently invade them. In this

Cause.

this the voice is suppressed: some have such vaine imagination, that they beleeve they heare the thing that doth oppresse them. At the last with much trouble the vapours being attenuate and driven away, and the passage of the spirits being opened, the sick is by and by raised. It is good to remedy this evill at the first: for if it continue, it inducеth and sheweth before some grievous disease, as the *Apoplexia*, the falling sickнesse, or madnesse Let their diet be thin, and such as will not engender windinesse. Let him use no wine, but that which is mixed with water, or none at all but Ale. Let him eschue sleeping in the day, and let him not go to bed by and by after meate. and to be short, let his whole diet be such as is described and set downe for the falling sickнesse. For the cure, if the whole body be full, you must begin with bloud-letting, and you must cut the *Cephalica* veine. But if ill juyce be gathered in the body for lack of perfect digestion, then purge the body by purgations: and if fleame abound, you may first minister preparatives to extenuate the fleame, and then purge it. The whole body being purged, you must apply outward medicines, whereof you may find examples before. Black seeds of Piony do chiefly help them: you may give them fifteene seeds brayed with water. And nourish the head with oyle of Dill made hot: and cover the head with a cap when they go to bed. Minister within the body those things which strengthen the head, as *Aromaticum rosarum*, *Diamoschе dulcis*, *Diamber*, *Dianthon*, *Pliri sarcoticon*, and such other like.

Victus ratio.

Curatio. Vene sectio.

CHAP. XXVII.

Of Madnesse.

Mania in Greek is a disease which the Latines call *Insania* and *furor*: that is, madnesse and furiousnesse. They that have this disease be wood & unruly like wild beasts. It differeth from the Frensie, because in that there is a feaver, but *Mania* commeth without a feaver. It is caused of much bloud flowing up to the braine: sometime the blood is temperate, & sometime only the abundance of it doth hurt: sometime of sharp and cholerick humours, or of a hot distemper of the braine. There goeth before madnesse debility of the head, tickling of the eares, & shinings come before their eyes, great watchings, thoughts and strange things approach the mind, and heavinesse with trembling of the head. If time proceed, there is raised in them a ravenous appetite, & a readinesse to bodily lust, the eyes waxe hollow, and they neither winke nor beckon. But madnesse caused of bloud only, there followeth continuall laughing, there commeth before the sight (as the sick thinketh) things to laugh at. But when choler is mixed with bloud, then the pricking and fervent moving of the braine maketh them irefull, moving, angry, & bold. But if the choler waxe grosse, and doth prick and pull the braine and his other members, it maketh them wood, wilde and furious, and therefore they are the worst to cure. Let their diet be thin soupings liquid, making a good stomack without fulnes, and such things as do engender no bloud, & you must forbid them altogether drinking of wine. Where this disease is caused of abundance of bloud, you must begin the cure with letting of bloud: it is good to cut the uttermost veine of the arme, or if that do not appeare, then cut the middle veine. In women cut the veine on the anckles, for that provoketh menstruis: you must draw out so much bloud as strength will

Cause.

Signa.

Victus ratio.

Cure if it come of bloud only.

Bloudletting.

will ſuffer. Therfore in letting of bloud you muſt continually feel the pulſes. Moreover, after the letting of bloud, nourith the head with oiles of Roſes, & vinegar, or juyce of *Polygonum*, or *oleum Melinum*, *unguentum infrigidans Galeni*. Then apply moiſt wool wet in oile to the hinder part of the head. After bloudletting, at night provoke ſleep: for if after bloudletting watching do ſtill continue, the ſick will appeare to be more outragious. Therfore miniſter boldly with juyce of Ptiſan *Diacodion*, or mingle it with water: for ſo ſleep is plenteouſly enticed. And two daies after miniſter Trochiſks *de Heſt car* with *Diacodion*. Alſo oile of Violets with womans milk is good. Likewiſe an Embrocation made of dry Violets, water Lillies, Willow leaves, and Roſes, leaves of Lettuce, ſeed of Poppy, and ſuch like, and other medicines rehearſed in the next Chap. Furthermore the belly muſt be made ſoluble with convenient food, with clyſters. Theſe things being done, if there be need you muſt draw blood out of the midſt of the forehead: ſet horſe Leeches round about the head, and ſpecially the forepart of the head. For the cure of them which have madnes cauſed of choler mixed with bloud, you muſt miniſter purgations of *Hierapicra*, and other medicines that will purge choler. The juyce of *Elleborus niger* doth marvellous much profit in this griefe, ſo that you miniſter but ten or twelve grains at once. But if they dote, and refuſe to drink a purging medicine, than, that you may the eaſilier deceive them, commix the purgation with their meats, or with fat figs or Dates. Alſo the only root of wild Fennell helpeth them, and the ſeed drunk with water. The ſicknes declining, bring the ſick into a bath, and apply diſcuſſive medicines to drive away that which remaineth. He that will have more, let him ſeek in the Chapter following *de Melancholia*.

Externæ medicinæ.

Embrochæ.

Cure of it comming of choler mixed with blood.

Balneum.

CHAP. XXVIII.
Of Melancholy.

MElancholy is an alienation of the mind, troubling reaſon, and waxing fooliſh, ſo that one is almoſt beſide himſelf. It commeth without a fever, and is chiefly engendred of melancholy occupying the mind, and changing the temperature of it. It is cauſed three kind of waies: for ſomtime it is cauſed of the common vice of melancholy bloud being in all the veins of the whole body, which alſo hurteth the brain. But oftentimes only the bloud which is in the braine is altered, and the bloud in all the reſt of the body is unhurt, and that chanceth two waies, for either it is derived from other places, and aſcendeth up thither, or els it is ingendred in the brain it ſelfe. Alſo ſometime it is engendred through inflammation, & evill affect about the ſtomack & ſides: and therfore there be three diverſities of melancholiouſnes, according to the three kinds of cauſes. The moſt common ſignes be fearfulnes, ſadnes, hatred, and alſo they that be melancholious have ſtrange imaginations: for ſome think themſelves brute beaſts, & do counterfeit their voice & noiſe. ſome think themſelves veſſels of earth, or earthen pots, & therfore they withdraw themſelves frō them that they meet, leſt they ſhould knock together. Moreover they deſire death, and do very often behight and determine to kill themſelves: and ſome feare that they ſhould be killed. Many of them do alwayes laugh, and many

Cauſæ.
1.
2.
3.

Signa.

ny do weep; ſome think themſelves inſpired with the holy Ghoſt, and do prophecy upon things to come. But theſe be the peculiar ſignes of them that have melancholiouſneſſe cauſed through conſent of the whole body: for in them the ſtate of the body is ſlender, black, rough, and altogether melancholious, cauſed naturally, or through certaine thoughts, or watchings, or eating of wicked meats, or through Emerods, or ſuppreſſion of menſtruis. But they which have *Melancholia* cauſed of vice in the ſides, they have rawnes, and much windines, ſharpe belkings, burnings, and grievouſnes of the ſides. Alſo the ſides are plucked upward, and many times are troubled with inflammation, ſpecially about the beginning of the diſeaſe. Alſo there is coſtiveneſſe of the wombe, litle ſleep, troublous and naughty dreames, ſwimming of the head, and ſound in the eares. Let his diet be ſuch as doth not ingender melancholy. Therfore let them tarry in an aire hot and moiſt, and let them uſe meats of good iuyce, that be moiſt and temperate, and let their bread be well baked and wrought: let their fleſh be Capons, Hennes, Partriches or Pheſants, ſtony fiſhes, and ſuch like. Let the ſick uſe wine that is white, thinne, and not very old, and let them eſchue wine that is thick and black, let their exerciſes be meane, let them ride or walk by places pleaſant and green, or uſe ſayling on water. Alſo a bath of ſweet water, with a moiſt diet, let the ſick uſe often as one of his remedies: ſleep is wonderfull good for them, as alſo moderate carnall copulation. Let them be merry as much as may be, and heare muſicall inſtruments and ſinging. But when the whole body aboundeth with melancholicke bloud, it is beſt to begin the cure with letting of bloud, & you muſt cut the liver vein on the arme. But when the melancholick blood occupieth only the brain, the ſick needeth no bloud letting, unleſſe there be very much bloud; and therfore let the ſick uſe often bathings and moiſt diet of good iuyce, which is without windineſſe, and let them uſe delectations of the mind, and let them be cured by theſe without any ſtrong remedies. But if the diſeaſe hath endured long, it requireth ſundry medicines that be ſtrong. Therfore whether the melancholiouſnes be cauſed through vice of the whole body (as is ſaid, the bloud being firſt drawn out) or through the onely evil affect of the brain, you muſt miniſter medicines that wil purge downward: And a few daies after purging and bloudletting, let the ſick drink daily in the morning this decoction, ℞ flowers of Borage, Bugloſſe, Violets, ana. M j great Raiſins the ſtones picked out, ℥ j. Harts tongue, M j Fumitory, M ß Barke of the root of Capers, *Tamariſcus*, ana. ℥. iij. roots of Fennel, Parcely, Liquorice, ana ℥ j. Thime, *Epithimum*, ana ℥ ß ſeeth al theſe in three pounds of water, until the third part be conſumed, then ſtrain it and make the iuyce of that decoction ſweet with Sugar, and clarifie it with the whites of eggs, and add therto ſirupe of Fumitory, and *Epithymum*, ana. ℥ ij. and make a potion. After that ſort at theſe daies they miniſter ſirupe of Violets, & Bugloſſe, putting to them the water of Harts tongue, Hops, Endive and Borage. But ſeeing it appeareth that the ſtomack cannot beare very much uſing of diſtilled waters, it is better to uſe decoctions of the aforeſaid herbes, commixed with ſirupes after this ſort. ℞ Sirupe of Borage, ℥ j. Sirupe of *Epithymum*, ℥ ß. decoction of Harts tongue, Fumitory and Endive, ℥. iij commix them and make a potion. After this purge the body with *confectio Hamech* and

Victus ratio.

Balneum.

Veneſectio Cure if it come o melancholy blood.

Purgatio. Decoctum præparans

Potio.

Diaſcne

Diaſenæ, Pilulæ Indæ, Pilulæ è lapide Armenio, and ſuch like. Alſo it is good to uſe this purging decoction, ℞ flowers of Borage, Violets, Roſes, ana. M. j. Raiſins the ſtones picked out, *Tamarindus*, ana. ℥ j *Mirobalanes citrinæ, Indos, emblicos, belliricos*, ana ℥. ß. leaves of Sene, Polypody, ana., ʒ. *vij.* Prunes damaſcene x ſeeth them in a juſt quantity of water unto the third part: then ſtrain it, and make the juyce of that decoction ſweet with Sugar, thē miniſter, ℥ iij. therof in the morning. If this do not ſufficiently purge, you may diſſolve therin, ʒ iij. of *Diaſenæ*. Alſo the infuſion of *Epithymū* is marvellouſly good, being made thus: ℞. *Epithymum* ℥ ß infuſe it 24 houres in, ℔ iij of whay made of Goats milk, then ſtrain it, and wring it hard, & miniſter it in the morning. Alſo the infuſion of the leaves of Sene is good, which may be thus made. ℞. leaves of Sene, ℥. *ij.* Prunes Damaſcen *in numero, xij* bray them and infuſe them in whay of Goats milk, 24. houres, then ſtrain it and preſſe it, and let it be drunk in the morning. Alſo it is lawfull to uſe this powder, ℞. *Epithymū* ℥ ß. *lapis Armenius*, Agarick, ana, ℥. *j.* Scammony preparate, ʒ j Cloves, 20 beat them all into powder, and miniſter every week, ʒ. j. or ʒ j ß. Alſo it is good to mollifie the belly with whay, but let it not be that which is ſtrained out of cheeſe: for that is better which is ſeparated from the milk by ſome decoction, and let them uſe it untill the belly begin to be ſoluble, you may commix it with hony. Alſo it is good a few dayes after the purgation to uſe clyſters, and let them be ſuch as this is, ℞ Fumitory, Hops, Thime, ana. M j. *Epithymum*, M. ß. Sene, Polipody, ana. ʒ. vi. *Cartami*, ℥ ß ſeeds of Anniſe, Fennel, *Ammeos*, Comin, ana. ʒ ij. ſeeth al in water until the third part. Take of the iuyce of that decoction, ℔. *j. caſſia fiſtularis* newly drawn, ℥ j. *Diaſenæ* ℥ ß oiles of Violets, & Cammomil, ana. ℥ ß. cōmon Salt, ʒ j ß commix them all and make a cliſter. Moreover if the diſeaſe be cauſed through the ſtopping of Emerods or menſtruis, then we muſt miniſter medicines which will drive away the heavines of the mind, reſtore ſtrength, and ingender gladnes, as is, conſerve of Borage, Endive, Violets, Roſes, *Anthos, lætificans Galeni, Dianthon*, & ſuch like. Alſo by no means you may forget the uſing of Bathes of ſweet water. Alſo you muſt apply ſtrōg *Embrochæ* to moiſtē the head, as this, ℞ Mallowes, *Altheæ*, Violets, ana M. j. ß Cammamil, *Stœchados*, ana. M. j flowers of water Lillies, M. ß. ſeeds of Lettuce, ʒ j. ſeeds of Scariol, ʒ j ß. boyle them all in juſt quantity of water, and ſprinkle the head being ſhaven with the juyce of that decoction After that ſort it is good to uſe unctiōs of oyles of Violets, water Lillies, and ſuch like. Laſt of al the ſick muſt labour that the falſe and wicked imaginations, and great ſadnes may be driven away by al means that can be invented. But if the griefe be cauſed through diſeaſes in the ſides, they muſt continually uſe to drink decoction of Penyroyal, not only before purgations, but alſo after them, and likewiſe decoction of Centory. Afterwards alſo, miniſter continually decoction of Wormwood: for it is profitable to the ſtomack, and it letteth ingendring of wind in the belly, and it doth not aſſwage the belly extremely, but provoke urine, cauſing good digeſtion, ſo that many be healed by this only remedy. Alſo you muſt miniſter thoſe things that provoke urine, as Anniſe, *Daucus, Aſarum, Smirnium*, the ſeed and root of wild Fennell, and Germander: let the water of the decoction of theſe be maniſtred, and miniſter the powder of them ſtrewed in drink. Alſo it

Decoctum purgās Me. lancholiā.

Dilutum Epithymi.

Pulvis purgatorius.

Cliſter.

Embrochæ.

Cure if it come of diſeaſes in the ſides.

Abſinthij decoctum.

Diuretica.

is.

is good that the Phyſition look to the cure of the ſides. Therfore nouriſh the
Fomenta. with decoction of Rew, Dil, Wormwood, Penroyal, ſeed of *Agnus caſtus*, Lau-
rell berries, Savory, Mugwort, and ſuch like. Theſe do eaſe pain and drive away
Cataplaſ- inflammation, eſpecially if they be ſodden in oyle and applied to the grief like
mata. a plaiſter. Againſt wyndines in the ſtomack with pricking, nouriſh the ſtomack
with Comin, Peniroyall, & vinegar ſodden together, and make Emplaiſters of
Annis-ſeeds, *Opium*, Comin, *Smirnium*, and ſuch like, ſodden in oile, & ſuffer the
plaiſter to lye ſtil a good while, as well before meat as after it. And when the
plaiſter is taken away, cover the ſides largly with wooll, or with a light lambs
Concurbi- skin, the place being firſt annointed with *oleum Nardinum*. Alſo you muſt apply
tule. cupping glaſſes lightly without ſcarification. To thoſe with whom this diſeaſe
hath tarried long, purging by vomits is a preſent remedy. But you may not uſe
ſtrong vomits, for they be malicious to the ſtomack, and cauſe griefe in the
belly. Therfore provoke vomit with hot water commixed with *Oxymel*. But
if the ſick cannot vomit by this meanes, then provoke it by putting a ferher or
their finger into the mouth. Alſo the only vomit made with *Elleborus albus* is
Vomitus. good for them, being made after this ſort, ℞ *Elleborus albus*, ℥j cut it in ſmall
peeces and put them in a great Radiſh root, and after three daies take out the
Elleborus, and then ſtamp and wring out the juyce of the Radiſh, take of that
juyce ʒ vi hot water, ʒ *iiij Oxymel*, ʒ *j* commix them, and miniſter it all at once
to the ſick warm. This hath been proved to be very good. ℞ *Stibium*, M. or *xij*
grains made in fine powder, and put the powder into foure ſpoonfulls of Muſ-
cadell, or Malmſey, and let it ſtand two daies, and let it be ſhaken three times
on the day, and when you wil miniſter it poure it out ſoftly, leaving the powder
ſtill in the bottome of the glaſſe, and give but the very wine, which is an excel-
lent thing for this grief. There be divers other which I will omit till time more
convenient.

CHAP. XXIX.

Of trembling and ſhaking.

Tremor in Latin, in Engliſh trembling or ſhaking, it is a diſeaſe which is
accompanied with two ſundry movings. One is, while the member is con-
ſtrained through heavineſſe and griefe to creep downward. The other is, while
the member is carried upward from his naturall courſe and faculty. This evil
Cauſe. is cauſed altogether through weaknes of the ſinewes, which doth plainly de-
clare old age: but privatly it commeth of other cauſes, that is, of very cold
temperature of nature, cold drink taken out of time or ſeaſon, ſpecially in fea-
vers. Moreover the abundance of a cold, groſſe and clammy humour, and much
uſing of wine that is unmixt and cleare, old age and feares are cauſes therof.
There need no ſignes to know neither the evill, nor the cauſes of it, becauſe it
Signa. may be known partly by ſight, and partly by the patients words, and the ſtate
of the body. Let the diet be ſo ordained that it may be clean contrary to the
Victus ra- cauſes of the diſeaſe, and let his meat be ſuch as will eaſily be diſtributed, firſt
tio. broths, than birds that fly, and tender fiſhes. Againſt abundance of groſſe and
clammy humours, it is good to uſe thoſe things which have power to divide,
extenuate, and cut: but he muſt wholy eſchue al things which do hurt the
ſinewes, and chiefly the drinking of wine that is unmixt. He muſt drink wine

allayed

allayed with water, or *Hydromel*, or Ale. For the cure, they which do tremble or shake through some manifest error, they must altogether abstaine from things that be hurtfull. They therfore that tremble through drinking of wine, untill they be cleane delivered of the disease, let them drink *Hydromel* with the decoction of Sage and Betony. If the shaking come of cold and grosse humours, then minister the cure which is assigned for the Palsey, & the Cramp comming of fulnesse, (letting of bloud only excepted.) You must annoint the outward parts of the body with oyles that will heate, and cover it with soft Wooll: then fasten cupping glasses without scarificatiō from the first shutting of the joynts, which may be drawne to the outward part of the skin, and so thereby humours may the easier be discussed and driven away. Also it is good for the sick to drink daily five graines of Pepper with ℥ j ß. of *Mulsa*. There be moreover certaine other simple medicines, which being taken do help trembling, that is, *Castoreū*, root of *Althea* decoction of Egrimony, and the braine of an Hare. But what need many words? for the medicines and specially the ointments which are prescribed in the cure of the Palsey, are to be used as remedies against this disease.

Curatio.

Cucurbitulæ.

Simplices medicinæ.

CHAP. XXX.
Of the Eyes.

I Thought good in respect of the worthinesse of the member, and the manifold diseases to the which it is subject, to subnect the discourses of the eye, with the remedies of the infirmities which by experience I have found incident unto it: and the multiplicity of it is so great, that the treatise thereof stretcheth beyond the bounds of other ordinary Chapters. But (as I hope) the Reader will not account it tedious, because of the pleasantnesse and necessity of the discourse, though it be som what long: for God (hath as it were) packed and bestowed an infinite variety of marvels in one little round subject, which if it be consumed and distributed into his parts, and according to the dignity of every one sufficiently treated of, (I suppose) it would fill a great volume, and require both an exquisite Philosopher to conceive aright of it, and an excellent Oratour might seeme also necessary to lay abroad at length such secret and wonderfull notions. But the eye which is wont with curious inspection to pry into al other things, and to find out the nature and order of them, hath been unable to unfold his own wonderfull constitution, and hath been alway blind in judging of it selfe, and in foreseeing the discommodities which attend upon it, or in curing them when they have layed hold of it. For mine owne part, I will not promise any absolute worke, but as learned Physitions have thought of it, (and as I my selfe have by experience learned) so will I frame and fashion my Treatise. An eye therefore is a member, round, whole and hard, as the ball of a foot, or as the scowred new bason full of cleane water, set in the well of the head to minister light to the body, by the influence of the visible spirits, sent from the fantasticall cell by a sinew that is called *Nervus opticus*, with the help of a greater light ministred from without. And very fitly is the place where the eye is set called the *Well of the head*, for the abundance of watery humours and teares which often dissolve out thereof, sometime of sorrow & heavinesse of the heart, sometime of joy and gladnesse, and sometime of the abundance of watery humours

mours caused of frigidity and coldnesse: and thus have the Physitions described the eye. It shall not be unnecessary also to distribute it into his parts, and therfore (as *Iohannicus* saith) the eye hath seven coates, which they call *tunicæ*, foure colours, and three humours. But his opinion concerning the tunicles, by sundry Anatomists hath been evicted, making but only six: yea, and some there be, that (swarving from the most received opinion) have made roome for a conjecture of their own, as they think by reason, excluding all those over curious divisions, (namely *Iris*, *Cornea*, *Aranea*, *Uuea*, and the residue,) and imagine but only two coates, the one whereof they name *Salvatrix*, because it saveth and keepeth the humours, and the other they terme *Discolorata*, that is, having no colour: and they maintaine, that in the eye it selfe there is no colour, but that which is caused of the Chrystalline humour, which if it be planted very neare to the tunicles, then the eye seemeth of no colour: if it lie deep within, it defe;reth three visible colours unto the beholder, & (as they say) the diverse placing of this chrystalline humor begetteth the variety of colours in sundry eyes; which gave our Anatomists matter to devise their distributions, while they referred the colour to the nature of the tunicle, which (indeed) is to be imputed to the humours. For mine own judgement, if it be lawfull to judge in so intricate a cause, (I think) I could very well maintaine, that the humours be the causers of the diversity of the colours, though our blind Anatomists do impugne it in their common books. But I have taken upon me rather to cure the malady of the eye, then to define the nature of it, although this litle *Preludium* will not seeme altogether unnecessary.

CHAP. XXXI.

Of a Cataract.

Foure kinds of Cataracts curable.

A Cataract is a corrupt water, congealed like a curd, ingendred of the humours in the eye, distempered betwixt the tunicles, and set before the sight of the eye and the Christalline humour. Of these manner of Cataracts there be seven diverse species or kinds, whereof foure be curable, and three be uncurable.

1. The first kind of the curable Cataract is light, very bright, like white chalke, or as alabaster well polished: and it is caused by a stroke in the eye, either with a stick or a stone, or any other outward violence.

2. The second kind is somewhat white, and much like unto a celestiall colour; and this proceedeth from the stomack, and is commonly caused of unwholsome meates, and unkind nourishment, wherof a grosse fumositie resolveth, and ascendeth up into the braine, and from thence falleth down into the eyes.

3. The third kind is also whitish, but it turneth into the colour of ashes, and is commonly engendred of paine in the head, as of the Megrim, or such like diseases, and it is caused somtime of great sorrow and heavinesse, wherof commeth immoderate weeping; and somtime of much cold, and much watching, and such other like.

4. The fourth species is of a Cytrin colour, and is commonly engendred of excessive meate and drink indigest, and also of great labour, and sometime of the humour melancholie. These are the foure curable kinds, but they be never healed till they be growne and confirmed, and the signe or token of their full perfection is, when the patient seeth nothing, unlesse it be the brightnesse of the Sunne by day-light, or the

light

light of the Moone by night. Many ignorant persons, neither knowing the cause nor the properties of these maner of Cataracts, have assayed to cure them with purgations, powders and plaisters, but they have been deceived. For neither inward medicines nor outward remedies can any whit prevaile, unlesse you joyne to them *artē acuariam*, the art of the needle; which because it is unknown to many of our practitioners, I will insert a discourse of it in this Treatise. Nevertheless, before you use the needle, it is requisite that the braine should be purged with *pilulæ Hierosolymitanæ*, which you shall make thus: ℞ Turbith. ℥j. Aloes hepatick, ℥.ß Maces, Quibibes, Mastick, and Saffron, ana ℥j. beate them to powder altogether, and confect them with the juyce of Roses, and make pils thereof. and this purgation must be ministred the day before you trie with the needle. And on the next day, while the diseased patient is fasting, about nine of the clock, cause him to sit overthwart a stoole in riding fashion, and plant your self likewise on the same stoole face to face against him, and bid him hold his sound eye close shut. Encourage him also, and exhort him to be patient: for the tractability of him maketh much to the convement dispatch of your labour. Then with your left hand lift up the over eye lid, and with your other hand put in the needle made therfore, on the side fartheſt off from the nose: and subtilly thirle the tunicle salvatrice, writhing alwaies your fingers to and fro till you touch the corrupt water (which is the Cataract) with the point of the needle; and then begin by litle and litle to remove that water from before the sight to the corner of the eye, and there keepe it with the point of your needle the space of three minutes of an houre, and then remove your needle easily from it. And if it happen that it rise up againe, bring it back the second time. But this caution you must be sure to have, that when the needle hath touched the Cataract, you do not wreth it about with your fingers to and fro, till it be set in his place before named, but that you gently draw it thither: and when you have brought it thither, thirle the needle about till it have gathered the water about it, and then pull it out. This done, cause him to shut his eye, and apply thereto a plaister of flaxe and the white of an egge, and cause him to lie in his bed nine daies together, removing the plaister three times on the day, and three times on the night, without any other stirring of it. Provided that he lie in a very dark place; and let his diet be thin, as rere egges, and white bread. And if he be young and lustie, let his drink be water, but if his body be weake, let him drink wine well lymphate, or small Ale: for truly much nourishment would prejudice the cure, by engendring much bloud in the eye, which is very hurtfull now in the beginning of the healing of it. The ninth day being passed, let him rise and wash his eye well with faire cold water, and he shal enjoy his sight by the helpe of God, even as he did before, although some of the Cataracts be fairer healed then the other, as namely the second and the fourth kinds: but that which is caused by a stripe, (though the water be with more ease extracted) yet the eye never recovereth his clearenes of sight againe, because it is greatly bruised and troubled by the force of the stroke. And the third kind also, though it be soone restored to his old perfection, yet it abideth not long therein, unlesse it be continued as well by good diet, as also by this electuary, which is called *Diacolisanum solarimitanum*, which is thus confected, ℞. Cloves ℥.ij. Nutmegs of India,

and Saffron, ana ℥.j ℔. and of good *Castoreum*, ℥.j. Let all these be beaten into powder and searced, and confect that powder with clarified honie, & let the patient receive of this Electuary in the morning fasting the quantity of a Chestnut, or Walnut, and at evening to bedwards as much. And let him use digestive nourishing meates, which ingender good bloud; but let him beware of biefe and Goates flesh, and Eeles, and raw Onions, for they are oftentimes used to ripen the Cataract, which must be done before you strive with it. In winter, let the patient drink hot wines, in the which let him infuse Sage and Rew. Let him also abstaine from the company of women, neither let him frequent common baths, for every strong fume hurteth him greatly. The aforesaid Electuary of *Diaolibarum* is good to dry teares: it availeth also against all manner of paine of the Megrim which proceedeth of fleame. After this sort are all the curable Cataracts healed, (I meane) by the needle, which must be made of gold, silver, or of cleane Spanish latten: for iron and steele are very brittle and frangible. And if the Cataract should prove hard in drawing downe, the point may easily break, which if it should abide in the eye, it would in time consume the eye through abundance of teares and greatnesse of paine.

CHAP. XXXII.

Of the three kinds of Cataracts uncurable.

THe first kinde of Cataracts uncurable, the Physitions call *Gutta serena*, and the signe of the knowing thereof is this. when the pupill of the eye is black and cleare, as though it had no spot, and the eyes are alwaies moving, and the eye-lids do tremble as if they were full of quicksilver This kind of Cataract is caused of a corruption in the mothers womb, and therfore they that have them are for the most part borne blind, & therfore they bestow their labour in vaine that assay to cure them; for the nerves optick be oppilate and mortified, so that no medicines can prevaile, although many that have this kind do see the light of the Sun, and the stature of a man even to their lives end. We cal it *Gutta serena*, because it is engendred of a water that falleth frō the braine, of the which truly one litle drop corrupteth & dissolveth all the hmours of the eyes, and stoppeth the hollow nerues & sinewes, so that the visible spirtis may no more passe thorough them. The second Cataract incurable, is that which appeareth in the eye of a greene colour, like water standing in moist places, not much moved nor removed; this is the most dangerous kind of all, if there be any degrees in them, and it is procured by the overmuch coldnesse of the braine, and by great busseeing and beating about the head, by great fasting, and such other like. The third uncurable Cataract is, when the pupill of the eye is dilated and spread so farre, that no circle may be seene within the tunicles of the eyes, & the eye seemeth al black, or else all white. And thus are the three kinds of Cataracts uncurable distinguished and knowne. which wil forbid the practitioners to deale with them.

CHAP. XXXIII

Of diseases which chance to the eyes, by bloud, choler, fleame, or melancholy and of their cures.

NOw after the description of Cataracts, and the number of them, which be curable, and which be not, and the curing and knowledge of the curable

and

and the cauſes of the uncurable, I will ſpeake of other maladies of the eyes cauſed and occaſioned of the foure humours, as bloud, fleame, choler, and melancholy. But firſt I will treat of bloud, through the abundance whereof oftentimes there groweth a redneſſe in the eyes, with great burning, and afterward it turneth to great itch: and this diſeaſe maketh the haire of the eye lids to fall away, and of many it leaveth not one haire: & if this malady be not cured within one yeare, it will make the eye-lids to turne up, and make the patient blear-eyd. But before it commeth to that extremity, it may be cured by this Collury, which they cal *Collirium Iero ſolymitanũ*, which is made in this wiſe. ℞. Tutty of Alexander, ℥.j. and beat it into ſmall powder, and temper it wel with two pounds of white wine (that is) a quart, and put therto, ℥.j. of dry Roſes, and boile it with a ſoking fire, till the wine be halfe waſted, and then cleanſe it through a linnen cloth, to keep it in a violl glaſſe, and morning and evening put ſome of it into the eye: and if it be taken betimes, the patient ſhall be cured within a week or two at the moſt. Neverthelefle before you apply this Collury, it ſhall be good (if the patient be young) to let him bloud on the veine that is in the midſt of the forehead: or if he be aged, to purg the brain with theſe pils: ℞. of the beſt Aloes, red Sanders, *Eſula*, and Rewbarbe, ana ℥.ß Turbith, *Cataputia minor* and Agarick, ana ℥.ij confect them with the juyce of Mugwort, and miniſter to the patient according to his ſtrength. And truly theſe pils are not only good for the itch of the eyes, but alſo for all manner of itch or ſcab, of what humour ſoever it be cauſed. There be other diſeaſes alſo of the eye ingendred of bloud, as the Ophthalmy and Pannicles: and theſe kinds of infirmities are tied to the ſeaſon of the yeare, for they commonly happen about the end of Auguſt, and ſo forth to the end of September; and the rather then, becauſe they proceed of the eating of variety of fruits. The Ophthalmy is thus deſcribed. An Ophthalmy is a corrupt bloud ingendred of hot humours, and commonly it ſtandeth and appeareth in the white of the eyes, and round about the tunicles and blackneſſe of the eye, and it proceedeth of immoderate ſorrow and burning, and of abundance of teares, which cauſeth the eyes to ſwell, and makes them to bolne, that from that time forth the patient may take no reſt nor ſleep: for it ever ſeemeth to him that his eyes are full of gravell or of thornes, or of ſmoake. In this kind of infirmity it is good to uſe this powder, which many (in reſpect of the notable vertue thereof) do call *Pulvis benedictus*, which is thus made. ℞ white Sarcocoll, and beat it to very fine powder, and fill the patients eye with it, and let him lie with it wide open till the powder be conſumed: and in the meane time make a plaiſter of flaxen herds, and waſh it well in cold water, (which when you have drained out with your hand, lay it on the patient his eye, which he ſhall ſtill keep open, and it will procure him to take his reſt very well. Many ignorant practitioners, while they have endeavoured to cure this infirmity with many impertinent medicines, have added ſorrow to ſorrow, and have brought the eye without his lids, and ſo made it uncurable, which by the foreſaid powder might eaſily have been healed. And note, that there be ſome, which by the occaſion of the Ophthalmy, are greatly troubled in their eyes, and have them fumous and muſty: which proceedeth of evill keeping, or becauſe they eate contrary meates. Now if ſuch happen, the braine muſt be purged with theſe

pills: ℞ Polipody, *Esulæ*, *Myrobolani Citrini*, and Rewbarbe, ana ʒ.j. Mastick, Quibibes, Saffron, Spiknard, *Nux Indiæ*, Cynamon, ana ʒ.j. confect them with Milke or juyce of Quinces, and minister to the sick according to his strength, and after this purgation minister morning and evening of the Electuary of *Diaolibanum solarimitanum*, as before. And moreover put into his eye a powder called *Pulvis Nabetus*, the making wherof we will shew in the cure of the third pannicle. But this must be done only in the morning and evening; put in his eye the powder called *Pulvis Alexandrinus* as before, and this do till the patient hath recovered his health, keeping him in the meane time from hurtfull meats.

CHAP XXXIIII.

Of Pannicles.

Cause. There be foure kinds of Pannicles.

THe Pannicles have the same cause that the Ophthalmy hath, that is to say, superfluity of bloud Somtime they are ingendred of evill keeping, and somtimes by great paines in the head, as the Megrim, where the extremity of paine ascending into the temples, and so into the browes, maketh the veines to beat, by which painefull beating the eyes are troubled. There be foure kinds of Pannicles: the first is, when upon the tunicle salvatrice there groweth a little pearle like the seed or graine of a corne called in Latine *Millium*. The second is when it appeareth in the aforesaid tunicle in the likenesse of a spot or freckle of the face, or like the scale of a fish. The third appeareth on the one side of the eye, like as it were a flake of snow when it snoweth. The fourth is when all the eye appeareth white, and no blackneſſe, neither of the tunicle, neither of the light appeareth. The first pannicle is neither cured with laxatives nor powders, nor Colliries, nor Electuaries, nor yet with Cauteries; for any of these (if they be ministred) do annoy rather then help But you shall make this precious ointment for the cure of it, which of many practitioners is proved to be of great credit ℞. forty tender crops of the Bramble, and stampe them small, and a good handfull of Rew, powder of Alabaster, ℔ j ß powder of Fenel seed, ʒ ß. oile of Roses, ℔ j. all these incorporate well together, put into a new earthen pot with a quart of new white-wine, and to all these put ʒ.iiij. of dry flowers of Cammomil, and of Wax, ʒ.j. and then set the pot on the fire, and let it boil with an easie fire till the wine be consumed, so farre forth that it seemeth to fry in, and then put thereto the whites of six Eggs, and alwaies stirre it well, till it be incorporated together, and then strain it through a faire linnen cloth, with this ointment thus made, annoint the temples of the patient, and the forehead, downe to the browes, and it will cure this kind of Pannicle. This ointment is not only tied to this cure, but it hath many vertues: some of the which I will expresse, though it be impertinent to this discourse. It is very good against a greene wound, for it both purgeth and cleanseth it. It is good against the tooth-ach or paine in the gums, if the cheeke be annointed therwith. It is good against the paine in the matrice, if it be beaten like an Electuary. It is good for them also who are molested in excesse, if their stomack be annointed, & their feet, together with their hands. It availeth against the Megrim, and generally for every paine of the eyes, if the patient be annointed therewith upon the temples as before. The second pannicle must be cured at the very beginning, for if it be incarnate and hardned

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upon the tunicle, it may not by any ſuttletie be removed (the tunicle ſaved,) & therefore it is not ſafe to adventure to cure it, when by continuance of time it hath united it ſelf with the ſalvatrice But at the firſt you ſhall cure it thus: firſt make a cautery in the temples with a round cautery (as ſhall be ſhewed afterward when I ſpeak of Cauteries) for fire diſſolveth & conſumeth the pannicle, & ſo keepeth it from uniting & incarnating with the tunicle, & maketh the eye fit to be clarified with this medicine following. When the eye is cauterized, put into the eye ſome of the powder called *Pulvis Nabetus*, which I wil teach afterward, & while he lieth with this powder in his eye, take foure crabs, & roſt them under the embers very wel, and then take them, and being pilled and cored, incorporate them with the white of an egge in manner of an ointment, and lay it upon a cleane flaxen herd, and bind it to the eye with a linnen band, and ſo renew this plaiſter morning and evening til you have abſolved your cure Like as bloud begetteth many infirmities of the eye, as namely Ophthalmies and Pannicles ſo likewiſe many maladies are ingendred of fleame, but the moſt notable are foure: the firſt is procured by ouer abundance of teares, whereby the over eye-lids are ſo ſoftned and mollified, that within there grow haires, which prick the ball of the eye continually, as though there were hogs briſtles which haires, though many bold Chyrurgions have plucked out, and ſo for a time eaſed them, yet afterward (the haires being hardned with plucking out) do gall them farre worſe than before, and ſo in the end the patient being deſtitute of any other aid, looſeth his ſight, (the haires fretting and conſuming the ſubſtance of his eye.) But indeed the beſt way, which as yet experience hath found out to cure that malady, is this: Take two needles of the length of the little finger, and put a thred through the eyes of both of them, and bind them well together at both the ends, then with your fingers lift up the over eye-lid, and with theſe needles take off the leather where theſe haires grow, that the patient may ſhut and open his eye, and let the needles hang till they fall away, together with the leather which was betweene them: which done, you ſhall put no medicine in the wound, for it will heale of it ſelfe but if any Pannicle be ingendred in the eye by reaſon of the vehemencie of the paine, it ſhall be cured by *Pulvis Nabetus* put into the eye twice a day, till ſuch time as they be clarified and healed. And this powder is made of Sugar Candy of *Alexandria*, which powder is very availeable againſt many ſickneſſes of the eye. The ſecond infirmity which happeneth to the eye by fleame, is when the eyes appeare troubled & full of veins, ſo cloſed with a Panniele, that the patient cannot well ſee, nor diſcerne any thing, and this ſickneſs is called *Pannicum vitreum* which is thus cured: firſt cauſe his head to be ſhaven, & then cauterize him with a round cautery in the ſoft of the head, and with a long cautery in his temples, which ſo done, put into his eyes the powder of Candie once in the day, till that he hath received againe his full ſight, and twice in the moneth purge him with the pils called *Pilulæ Ieroſolymitanæ*, and at his going to bed let him receive of the Electuary called *Diacolibanum ſolarimitanum* till he be whole. The third infirmity cauſed by fleame, is when the eye appeareth carnous or fleſhly, the which carnoſity (if it be waxen hard by the ſpace of a yeare or two) giveth place to no medicine. But in the beginning, cauteries (in that manner that I preſcribed them before)

Maladies comming of fleame.

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before) will heale it, so that after cauterizing you very warily cut away all the carnosity with a sharp razor, without offending the tunicle Salvatrice; which when you have done, fill the eye ful of powder of Candy, and then cause the patient to shut his eye, and then lay to it a plaister of flax of the white of an Eg, & change the plaister twice on the day xv daies: and after xv. daies make this plaister. ℞ a handfull of *Cardus Benedict* & stamp it well, & mingle it with half the white of an Eg, and so make a plaister with flaxen herds, and lay it upon the eye, removing it twice on the day, and after three daies leave all plaisters, and let the patient lie with his eye open, and every day in the morning put into his eye the powder called *Pulvis Benedictus*, and at evening the powder of Candy, till he be perfectly whole, in the meane time let him abstain from Eels, Onions, Beef, and all such meates. The fourth malady caused of fleame, is when the eye appeareth all bolne, and alwaies sheddeth teares, so that the patient may not open his eyes by reason of the heavines of the eye lids, for there is a fatnesse on the upper eye-lid, which troubleth the eye very much; and this disease is called the scab of the eye, and it proceedeth from superabundance of salt fleame: the cure of it is this: you shall first purge the stomack and braine of the patient with this receipt: ℞. Turbith, of the best Aloes and Rewbarb, ana. ℥ j. then take of the juyce of the root of Walwort, ℔ j. and the aforesaid things being beaten and dissolved in the said juyce, let it stand all night, and in the morning clean'e it, and let the patient take thereof a good quantity, and the next day subtilly with your Razor pare away the aforesaid fatnesse, even from the one lachrimall to the other: which done, lay on a plaister of herds and the white of an egge nine daies after, (every day changing the plaister twice) and then let the patient lie with his eye open, and put into it of the Collity called *Collirium Alexandrinum*, which is taught before in the cure of the third Pannicle, and that will heale it very well. I have heard that women did rub away that fatnesse with Sugar, but it returned againe afterward, though for a time they were eased. There is an Electuary, very availeable against these teares, which is thus made: ℞. *Olibanum*, *Castoreum*, Nutmegs, *Nux Indica*, Cloves, Quibibes, ana ℥ j leaves of Lawrell, Spikenard, Saffron, and *Cardamomum*, ana. ℈ ij. seeds of Dill, Smallage, Basilicon, Alisander, Annise, Fennell, foure seeds of Henbane, white Poppy, Musk, and Campher, ana. ℈ j. all these must be beaten together to powder, saving the *Olibanum*, which must be boiled with clarified Hony till it be molten, and then powre it into a faire large wooden platter together with the powder before made, and incorporate them together by often stirring, and let it abide in the platter still, and when you will minister it, give as much as a Chestnut at the patients going to bed. It destroyeth the teares together with the fleame, it warmeth the braine, it driveth away the paine of the Megrim, it openeth the eyes, relieveth the eye-lids, and clarifieth the sight. It is good for them that have the gout and the palsie, and for them that have an impediment in their speech.

CHAP. XXXV.

Of the maladies in the Eye proceeding of choler.

TWo kinds of griefes are incident to the eyes by choler, the first whereof is that which is caused by abundance of choler in the stomack, from whence ariseth

ariſeth a corrupt fumoſity into the brain, which annoyeth the braine, and troubleth the viſible ſpirits, ſo that the party thus affected, ſhall imagine an object planted betweene him and the light in manner of a dark ſhadow. We cannot outwardly judge of this malady, for it hath no evident mark either in the eye, or without the eye, but the cauſe of it abideth in the ſtomack, which muſt be taken away by an Electuary mitigative and preparative, which will aſſwage the paine, and open the oppilate nerves and ſinewes, whereby the viſible ſpirits may have free paſſage: you ſhall make it thus: ℞. Rewbarbe, *Eſulæ minoris*, red Sanders, *Mirobalani citrini*, ana ℥.iiij. the roots of Fennell, Spinage, Banſel, Parſly, *Apij*, *Sicaellæ*, Simory, and Maidenhaire, ana. M j. Polipody of the Oke, ℥.ij. boile al theſe roots in faire water till half the water be waſted, and then cleanſe it, and take the aforeſaid ſpices well beaten, and put them into the aforeſaid liquor with two pounds of good Sugar, and make therof a ſyrupe laxative. But you ſhall boile it but little the ſecond time, for the ſpices will ſoone loſe their vertue, and then cleanſe it again the ſecond time, and let the patient take of this twice in the week. The ſecond infirmity ariſing of choler, is when there appeareth before the tunicle, as it were a thin cloud in a cleare aire, and this is brought by an evill diet, but it happeneth only to thoſe that be cholerick. For the cure you ſhall take a Saphire, and break it in a mortar, and keep the powder in a veſſell of gold, and once in the day put this powder into the patients eye, and he ſhall be whole in ſhort time. The ſame effect hath the gall of a Hare dried, and beaten into powder, and ſo put into the eye.

CHAP. XXXVI.

Of the infirmities of the Eye cauſed of melancholy.

OF the humour of melancholy be ingendred in ſundry folks many and divers ſickneſſes, by reaſon of the oppilation of the ſpirits viſible, which commeth by the diſtemperature of the braine which is diſquieted by the abundance of melancholy. In theſe diſeaſes therfore it ſeemeth to the patient, that there are flies flying in the aire, and that there are three or foure moones, and three or foure faces, when he beholdeth but one: but theſe infirmities happen moſt commonly to aged perſons which are melancholick, ſuperfluity of melancholy dimming their eye ſight. There muſt not therfore any medicines be put into the eye of the patient, but make this Electuary mitigative and apparative, which will ope the oppilations of the nerves which did before foreclоſe the way to the viſible ſpirits. The Electuary is thus confected: ℞ the juyce of Liquorice, Eyebright, *Sileris montani*, ana. ℔. ß. the ſeeds of Rew, Baſilicon, Nettles that come from beyond the ſeas, or Cecilian, or Fennel, of Aliſander, of *Apium*, of Caraway ſeed, ana ℥ ij Maſtick, Cloves, Nutmegs, Cinamon, Quibibes, *Gummi*, Almonds, *Ceracbe pomi gummorum*, *Aragunton*, and ſaffron, ana ℥ ß kernels of quince apples, ℥ j. al theſe muſt be beaten together into ſmall powder wel ſearced, & then you muſt confect them with good Sugar, & make an Electuary of it, and of this let him receive morning and evening till it be healed. It availeth alſo againſt that dimneſſe of the eyes which commeth by thought, and of much heavineſſe, & maketh them to ſee more clearly, and of that effect it hath his name (that is) *Clarificativum oculorū*. There is alſo another infirmity which cōmeth of melancholy

choly, and that is when the paine ſodainly aſcendeth into the eyes, and grieveth ſo extremely, that it ſeemeth to the patient that his eyes would ſtart out: they appeare alſo moſt commonly very bolne. Many which are troubled with this kind of malady, do loſe their ſight altogether, and many (though there be ſome) which do ſee notwithſtanding but very feebly. But the ſeaſonable applying of remedies, preventeth either diſcommodity. After this ſort then you ſhall encounter with this evil. You ſhal firſt purge the ſtomack and the brain with theſe pils. ℞. Aloes, *Mirobalani Citrini*, Turbith, Sanders, Citrine and Rewbarbe, ana. ℥ß. Scammony, Myrrhe, Saffron, Balſamum, Maſtick, *Lignum Aloes*, *Olibanum*, white Agarick, *Nux Indiæ*, juyce of Liquorice, ſeed of Apium, Lettuce, ſuccory, Baſilicon, ana ℥.j. Beate al theſe to powder, and confect them with the juyce of Roſes, and make pils of them, and give the patient after his powder. The ſtomack and the brain thus purged, lay upon the eye this plaiſter: ℞. foure Apples or Crabs, and roſt them under the embers till they be ſoft, then core them and pare them, and bruiſe them well in a mortar, and to fource of them put halfe the white of an Egge, and ſo bray them together till they be well incorporate, and ſo lay them upon flaxen herds, and morning and evening apply it to the eye, and you ſhall find that it wil do much good; for it both aſſwageth the ſwelling, leſſeneth the paine, refreſheth the ſight, and with all theſe fixeth alſo the eye in his place. There is another infirmity alſo which proceedeth by the abundance of melancholy, and that they call *Vngula*, for it is much like the nail of a finger, ſomtime it breedeth in the corner of the eye to the eare-ward, and ſo ſpreadeth over the eye if it be not hindred and reſiſted betime: ſomtime it alſo happeneth that another ungle ariſeth in the other corner; and if they meet, it maketh the cure more uncertain; yet by heedfull skill & diſcretion, it may be healed by the hand. Take therefore a twitch of ſilver, and therewith lift up ſubtilly the ungle from the tunicle, proceeding to the lachrimall where it grew, and there cut it away, and then lay the white of an Egge and flax upon it ten daies together, removing it twice on the day, and at the end of ten daies waſh his eye with hot water, and put into it *Pulvis Nabetus* before named, till the eye be ſufficiently cleared. Let him abſtaine from ſuch meats as do feed melancholy. It happeneth alſo ſomtime that the ſuperfluous abundance of melancholy ſeated in the brain, begetteth a drines in the eye-lids, which afterward turneth to itching and burning. But this diſeaſe is cured by letting the patient bloud on the middle veine in the forehead, and after with uſing this Colliry. ℞. forty tender crops of the Bramble, and ſtampe them ſmall, then put them in a new earthen veſſell together with a quart of good white-wine, and ſo boyle them till halfe be conſumed, and then cleanſe it and preſerve it in a glaſſe to your uſe, and twice in the day put ſome of it into your patients eye, till it be whole. Of the like ſuperfluity of melancholy groweth ſometime a corrupt humour without the eye upon the lid, the which boleth all the one ſide of the face with extreme paine, but with no offence to the ſight of the eye. The ſignes of this diſeaſe are theſe: it maketh the eye-lids hard and red, and keepeth the eye ſo ſhut, that the patient may not open it. For the cure of it, you ſhal take fine flower of old wheat, and yolkes of egs, ana ℥.j. of Saffron, ℥.j. and ſtamp them well together with womans milk till it be as an ointment; then make a plaiſter of it, and apply it ſo, that none en-

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ter into the eye. You may also use this: ℞ a Lilly root and Crabs; and roast them in the embers til they be soft, then taking away the core & the pils of the crabs, stamp them both of like quantity with the whites of egs, and so use it. On the step of the wound where the sore was, lay this ointment, that it may draw the flesh together, so that no scarre do appeare: ℞. *Alocs*, Hens grease, oile of bitter Almonds, and white Waxe, and incorporate them together into an ointment, and apply it. It is very good in al the diseases of the eyes to annoint the temples of the patient, and the forehead with *unguentum Alabastrum* before named, for it asswageth the paine, and helpeth the other medicines in their operation. It happeneth many times in this infirmity, that the patient his eye-lids, for want of provident skill do reverse, which is a great blemish. In this case you must subtily with the Razour divide the eye-lid from the wound, and part them with a litle roule made of fine linnen cloth, dipped in the white of an Egge, which you shall lay betwixt the lid and the sore xv. daies together, changing it daily, and then make the ointment of Hens grease and white Wax, and lay of it upon the roul, and it will consume the wound, so that there shall appeare no cicatrice. The like cure you shall use when the reversement of the eye-lids is caused of superfluity of blood. Of the melancholick humour there is also ingendred in many men a sickneſſe, which groweth between the nose and the eye, and it appeareth like a peece of a lung or light. It is gravelly, and avoideth out alwaies filth. This sore is called *Vulgalpus*. For the cure of it, you shal only take a twitch, and lift the sore up subtilly, and with the point of a Razour cut up the sore by the root and cauterize it with a hot iron, and use the ointment before rehearsed, which they call *Unguentum subtile*, that is, Hens grease and white Wax, and annoint the place with it till it be whole.

CHAP. XXXVII.

Of diseases happening to the Eye by outward causes, as by blowes with sticks, staves, or stones.

THe only thing generally that you shall use when the eye is smitten, is the white of an Eg and flaxen herds, to the which God hath given three especial properties: the first is to asswage the paine: the second to purifie and cleare the sight: the third is to let and keep away all superfluous humours, which otherwise would fall into the eye. You shall remove it foure times in the day, and twice in the night, by the space of xv. daies together, annointing in the meane time the temples of the patient with ointment of Alabaster, which as I told you before, was an adjuvant and aid to all medicines. Now after the fifteen daies be expired, if you shall perceive the tunicle salvatrice to be hurt and broken, you shall then take xij. streines of the new laid eggs of white hens, and put them in a mortar, labouring them with a pestil till they be united in manner of an ointment, and so reserve it in a glasse, & twice in the day & once in the night put a litle of it into the eye, and it will knit together, and make sound againe the tunicle if it be broken or hurt: after this manner I have cured many wounds in the eye, which have seemed dangerous, and uncurable to the ignorant beholder. But sometime it will happen, that through the force of the blow, there will

will grow a Cataract, and then in the beginning the tunicle must be saved by this forenamed prescript, and the Cataract must grow without let to his full perfection, and so be healed by the needle. Some unskilfull practitioners use to lay a plaister made of Waxe and Comin to the eye, if it be smitten, and other some use *Olibanum* and Wormewood: but both those, and all such like hot ointments are passing evill, because they consume and waste the substance of the eye. It followeth now that I speake of watery eyes, and of corrupt humours like teares, which the Physitians call *fistules*, to discerne betweene the *fistula* and the watery profluence of teares. You shall therfore use this skill: lay your forefinger betweene the nose and the corner of the eye, and straining the place a little, if it be a *fistula*, you shall see the matter of it run out at the points of the eye-lids: but if none appeare, then judge it to be a watery humour. Many boisterous fellowes, (seeing the place of the issue of the *fistula*) have used to cauterize it with a hot iron, thinking by that meanes to have dried up the matter: which indeed they have done, but they have destroyed the sight, and deformed also the place. This therfore is the surest way or course that you can take, to cure the *fistula*. First purge the patient his stomack with pilles of Jerusalem, and then with the point of a razour you shall make a little incision betwixt the neather eye-lid and the nose, so directly, that the lid be not touched: and this incision shall be throughout the skinne in a long wise, and into the same put in the graine of a Fitch, binding it on with a little pillow of linnen, and so let it lie til the next day, then removing the Fitch, you shall in the hole where it lay, put in a litle of some powder corrasive. After the powder is put in, lay a plaister of flaxen herds, and the white of an egge (the patient alwaies shutting his eye for feare of the powder.) In the morning after, you shall apply nothing but cleane Swines grease, till the mortified flesh be raised: and when it is raised and removed, put in a peece of a sponge, as much as a Fitch, in the hole which the powder made, and it will purge the drinesse of the wound: and when you shall perceive it throughly dried, leave the sponge, and bind nothing to it else but faire dry lint of linnen til the patient be whole. Now concerning the tears, they issue out of the eye-lids both the upper and the neather: but there is difference betweene the causes of their issuing from both places: for they which proceed from the neather eye-lid, come from the heart, by reason of sorrow, dread, or smart, or they be caused by some manner of violence: but the teares which flow out of the hole of the upper eye-lid, proceed from the braine, by reason of corruption and abundance of humours, and their course ceaseth not, unlesse the matter be purged with Electuaries and Cauteries, as I have shewed before.

CHAP. XXXVIII.

Of the diseases which come by skipping in of stones or chips (by chance) into the Eyes.

THese diseases happen specially to Masons, Millers, Carpenters, Wrights, and Smiths: for if any chive, chip or dust skip into the eye, and through negligence be left behind, it wil incarnate upon the tunicle Salvatrice, and then can you not cure the eye, but by removing and drawing the said chive, which you

you shall do with your needle, dividing it cunningly from the tunicle. And if it happen that there be any pit in the place where it lay, by reason that it abode long therein, then put into the eye the streines of egs, ordered as I declared before, twise in the day, and once in the night; and upon the eye lay a plaister of flaxe and the white of an egge, & within three daies it will heale the partie diseased. And after this sort you shall also remove the haw in the eye. But you shall in drawing out the haw, bind two needles fast together at the top, and so take the haw between the two points, & so easily rowling the needles, bring it away. Sometime it happeneth that the eye is stung with a Bee or Wasp, or some other venimous thing, or blasted with an infected aire: and if any of these happen, the eye is much disquieted and grieved, so that the patient may take no rest, and it bolneth up that he may not see. The only cure for such and the like accident is this, as I have by experience often tried. Take a handfull of *Cardus benedictus*, stampe it small, and temper it well with halfe the white of an egge, and therewith make a plaister laying it on flaxen herds, binding it hard to the eye, where it shall lye till it be dried, and then apply another; and so consequently use it till your patient be throughly whole. These qualities this herbe hath, it asswageth swelling, and easeth the paine, destroyeth the venime, and putteth away bloud from the eyes. This is also a present remedy for the eyes that are bloudshed, when they burne as though there were gravell in them. And thus much for the especiall discourse of sundry diseases which do most commonly bend to that little member, the eye, together with their particular cures.

CHAP. XXXIX.

Of paine in the eares.

PAine in the eares is caused in some through cold taken by journying in cold winds. Also somtime it is caused of cold baths and medicinable water. Also it chanceth to many through hot distemper. Sometime of inflammation. And like as inflammation by stretching out of the parts that be inflamed engendreth paine, even so a windie vapour, or a humour grosse and clammie, for lack of passage causeth paine. Also humours that be biting, and like whey and matter, do cause paine in the eares. Paine in the eares caused of cold, is soone knowne by the patients words, & because there is continuall great paine without heavinesse, or distension, or burning. The paine which is caused of hot distemper is knowne, in that there is felt paine and heat without heavinesse or bolning. But if heavinesse, distension, and beating heat and paine be felt in the head, then the paine in the eare is caused of inflammation. Only distension without heavinesse declareth a windy vapour which cannot find passage out. If there be heavinesse in the head and the hearing, the paine is caused of grosse & clammy humours. If the paine be caused only of cold, it will soone be cured by hot remedies, that is, with oyle of Rew, Laurell, Nard, Dill, Lillies, of *Euphorbium*, and Spike. Also if you seeth Rew, or common oile of Pepper, or *Castoreum*, it is a good remedy. Also oile wherein Garlick is sodden, or an Onion dropped into the eares, is marvellous good. There are some that do cut out the core of a great Onion, then they fill it with oyle, and they heat it meanly in hot embers, & powre it into the eares, when it is strongly strained. Also a very little

Cause.

Signs.

Cure of cold.

Euphorbium

Euphorbium commixed with much old oile, is much commended of *Galen*. Whatsoever you do minister, let it be ministred hot. But when some medicinable water is continued in the passage of hearing, you must continually powre in oile that is very thin, that it may be washed: then wipe it with soft woll, & againe powre in more. The white of an egge mitigateth the paine very much. Also womans milke. Also goose grease profiteth much: likewise foxes grease. But to draw out plenty of water, nothing is better then to suck and to draw it out with a quill or hollow pipe holden in the mouth. When paine is causèd of an hot distemper, then oile of Roses is marvellous good for the head, if it be dropped into the eare: and vineger and oile of Roses is good, or the white of an egge, or womans milke, or juyce of Nightshade: or this; ℞. oile of Roses, ℥.j. juyce of Nightshade, ℥.ij. vineger of Roses, ℥ j.ß. commixe them. If the paine be causèd of inflammation, or grosse and viscous humours, you must use medicines which do divide and take away obstructions and stoppings: as be all bitter things which purge and cleanse without erosion, as is, *Irisillirica*, all kinds of *Aristolochia*, bitter Almonds, the roote of *Nitisalba*, Centorie the lesse, *Polium* and Cinamon. Also oile of Almonds, and other which do purge, cleanse, wipe, and unstop the passages without griefe. Therfore of those you may make medicines and drop thereof into the eares. Among other also the juyce of Leekes dropped into the eare warme is good, or juyce of Leekes mixed with hony. If that the paine be causèd of inflammation, you must by and by let bloud on the *Cephalica* veine that is on the same side: and with clisters you must pull back the humours that do flow. Afterward you must drop in *Oxyrhodinum* warme, or goose grease, or hennes grease, with oyle of Roses. But if the inflammation be vehement, then to cease paine, drop warme into the eare the white of an egge with womans milke. Also this medicine is good, ℞. juyce of Senegreene, ℥ ij. oyle of Roses, ℥.ß. vineger, ℥.j.ß. commixe them all, and drop it into the sore eare. Apply those things outwardly which ceasse paine, and do digest the matter heaped together. If the inflammation be very vehement, it is necessary to use those things which do astonie the sense easily; and it is no small danger, least that the sinew by which the vertue of hearing is dispersed in the braine, be hurt thereby. But commixe a litle *Opium* with womans milke and the white of an egge. Also temper *Opium* with *Castoreum*: there must be of each a like quantity, or double as much *Castoreum*. The liquor in which the aforesaid medicines ought to be tempered (being first finely beaten) must be *Sapa*: for it doth cease paine much more then sweet wine. *Sapa* is new wine sodden till it come to the third part. There be some that commixe *Opium* with oile of Roses, or Violets, after this sort ℞. of *Opium* ℥.j. oile of Roses and Violets, ana. ℥.j.ß. Also the Antidote *Philoneum* dissolved in womans milke, and dropped in, is good. Without you must nourish the eare continually with common oyle, or with a hot foment, and you must dip woll in it, and put it into the eare: but in such wise that it may not touch the places that be troubled with inflammation. But when the paine waxeth old, and turneth to suppuration and impostumation, you shall drop into the eare a medicine of the juyce of Linesed only, with oyles of Roses or Cammomill mixed with it.

Of water.

Of beare.

Vene sectio.

Sapa.

CHAP.

CHAP. XL.

Of ſound and noiſe in the eares.

NOiſe and tinkling in the eare, for the moſt part, is engendred of a windie vapour, or of groſſe and clammy humours. Alſo many times it is cauſed through an exquiſite tardineſſe of the ſenſe of hearing. It is alſo cauſed by weakeneſſe of the members when it chanceth in the recovering of a diſeaſe, ſome humour is taken into the ſinews of the eares. Alſo it is cauſed of outward things, as of cold, heate, or a blow on the head. If the evill chance through outward cauſes, it is ſoone knowne by the patients words. Now becauſe the noiſe commeth by litle and litle, or at one time, or ſuddenly on a heape, that is alſo convenient to know the diſeaſe by. For if the ſounding do come, and then reſt for a certaine ſpace, it is evident that a windie vapour is ſhut in and cannot get out, and ſo cauſeth ſounding, and ſpecially when the ſick hath eaten windie meates. But if ſuch ſound in the eares doe not come ſuddenly, but by litle and litle, and there is felt withall a heavineſſe and weight: then it declareth the evill to be cauſed of groſſe and viſcous humours. For the cure, if the ſound in the eares be cauſed of groſſe and viſcous humours, or of vapours, in the beginning purge the head with *Pilulæ Cochiæ* and ſuch like. But firſt miniſter before them potions and medicines which have vertue to extenuate and divide. Then you muſt uſe maſticatories and ſternutaments. Moreover you muſt drop into the eares oile of bitter Almonds, or oyle in which *Caſtoreum* is brayed. Alſo let the eare be inclined to the vapour of water wherein *Stœchas*, Wormwood, Marjoram, Mints and Origan have bene ſodden. Juyce of Rew ſodden in the rind of a Pomgranate is marvellous good. Alſo *Sacculi* made of Betonie, *Stœchados*, Cammomill, Marjoram, and other things a litle before rehearſed are very good, if they be applied to the eare warme. If the ſound in the eare be cauſed through ſharpneſſe of the ſenſe of hearing, which is knowne, if when the patient is hungry it increaſeth, and when he is full the noiſe is leſſe; then you muſt uſe thoſe things which do aſtonie the ſenſes: but you muſt take good heed thereof, and therfore begin w th the eaſieſt, and if need be proceed afterward to a ſtronger. Oile of Roſes is only commended with a graine or two of *Opium* put to it. *Galen* in this caſe praiſeth the juyce of *Mandragora* and Poppie. But if noiſe in the eares chance in feavers, there need no remedie for it; for commonly it goeth away ſtraight. But if it remaine after a diſeaſe or a paine in the head, then you muſt nouriſh the eares with decoction of Wormwood, powring in vineger and oile of Roſes, or juyce of Radiſh with oyle of Roſes, or the beſt *Aloes* tempered with *Aculſa*. And if this help not, uſe black Hellebore brayed with vineger.

Cauſe.

Signa.

Of windie vapours.

Of groſſe humours.

Cure if it come of groſſe humours or vapours.

Sacculi.

If it come of ſharpnes of hearing.

CHAP. XLI.

Of Deafneſſe and ſlow hearing.

THe eare is ſo afflicted, that it cauſeth not only dulneſſe of hearing, but alſo deafneſſe, that one can heare nothing at all. Sometime deafneſſe beginneth at ones birth, and ſometime it chanceth after we be borne, which doth chance either through cholerick humours flying upward, or through crude and groſſe humours ſtopping the hearing. If deafeneſſe come of cholerick humours, ſpecially after fevers, then it is wont with ſudden incurſions to run to the braine.

Cauſe.

Signa.

Alſo

Also the face and all the state of the body will shew a cholerick temperature. But if it come of grosse humours, there is heavinesse of the head, and other tokens be present which shew flegmatick humours. They which remaine deafe from their birth, or also soone after they be borne, being perfectly deafe of a long time, are uncurable, neither doth any of them ever speake. They that be not altogether deafe, yet if it have long continued, it is very hard to cure. Deafnesse which is caused through cholerick humours flying upward, is soone driven away by medicines purging choler. If the deafnesse be ingendred of crude and grosse humours, this dull hearing is cured by bloud-letting, or only by purgation of *Hiera* or *Pilulæ Cochiæ*, and other such like. But minister before *Oxymel*, and other medicines that have power to divide grosse and clammy humours. The whole body being purged, you must draw fleame out of the head by Masticatories, Sternutaments, and *Errhinis*. Furthermore, they must be dried, and by all meanes strengthened. Also he must use a bath that floweth of it selfe, or salt water. You must put into the eare medicines that divide and cut grosse and viscous humours, whereof there be many declared in the Chapter against soundin the eares. But privatly juyce of Rew with Hony, or *Castoreum* with oile of Dill is good. Also you must use foments, and leane your eare upon a quill or reed, having one end made fit for the eare, and the other for the hole in the cover of the pot being every where fast stopped. Let there be in the pot Wormwood, Mints, Marjoram, Origan, *Stœchas*, or such like sodden in water, that the vapour that commeth from thence may passe into the course of hearing. Also this medicine dropped into the eare is good, ℞. oile of *Castoreum*, ℥ ß. Cummin seed, ℈ ij. powder of *Castoreum*, ℈ j and put in the oile, & wind it up in wet papers, & put it under the hot embers, and when it is rosted, straine it hard, and let it be dropped into the eare. Moreover the vapor of Vineger taken with a reed, as is taught before, is marvellously good. Let their diet be altogether thin, & meates of light digestion.

If of cholerick humours.

If of grosse humours.

Victus ratio.

CHAP. XLII.

Of Impostumes breeding in the Eares.

Parotides in Greek, be inflammations which are wont to issue out in the kernels which be by the eares. It is caused of abundant hot bloud, which is either mixed with choler, or fleame, or melancholy. And sometime it is caused of humours compact in the head, and somtime of the rest of the body by sicknesse, and especially by fevers. *Parotides* which are caused through fulnesse and plenty of hot bloud, they do ingender most vehement paine. They which are caused of cholerick bloud, they seeme much like *Erisipelas*, and they vexe the place that is diseased with no grief. That which is caused of melancholy bloud, they be not red, nor they vexe not with vehement paine, but they be hard. They which be ingendred of flegmatick bloud, in the swelling they be raised shrunk upward. Let their diet be such in a manner as is appointed in other inflammations. The cure (if age and other things will suffer) must be begun by letting of bloud: you must cut the *Cephalica* veine, on the same side. Furthermore, we use not in *Parotides* (as we do in other inflammations) to apply in the beginning things that represse, but contrariwise things that do draw. And if they be

Causæ.

Signa.

Victus ratio.

Curatio.

be not in effect, fasten cupping glasses, or apply continually foments. To mitigate the pain, you must choose those things which have heat with moderate moistnes, mitigating and ceassing pain, meet to ripe and digest, as is, decoctions made of Wheat or Barley, or the meale of Linseed, with *Mulsa* or Fenugreek, or *Althea*, or Cammomil: for the same purpose annoint the place continually with Butter putting to it the whites of egs. Also Swines grease with butter melted with a little Wax put to it, that it may be a soft cerote, may be well applied. But in them that be meek, that is, in gentle *Parotides*, in which there flow not such plenty of humours that they cause vehement pain, nor there is no heat of the humour, such are easily cured with foments of brine, & plaisters and medicines altogether discussive, as *Diachilon*. If the *Parotides* cannot be dissolved, you must use medicines to ripen and bring the impostume to matter, as is, wheat, meale with the decoction of figs & oile. Also the medicine that is made of meale and floure and leaven. When the *Parotides* be riped, either cut the skin with a knife that the matter may be let out, or the botch may be broken with a sharpe medicine, as that which is broken with Garlick and such like, or to proove how to dissolve it by medicins which have vertue to draw and extenuate, removing it twise daily, and nourishing it untill the pain be somewhat released, and the more part of the matter dissolved. And if there be hardnes, that also must be mollified. Therfore you must make medicines that be of mixt qualities, so that you must commix drawing things with mollifiers, as is Calves suet, Goats suet, the Marrow of a Hart, *Bdellium*, *Styrax*, *Ammoniacum*, and such other like.

Cure of them that be meek.

CHAP. XLIII.

Of Vlcers in the nose.

Ozene in Greek, be ulcers in the nose that be deep and rotten, out of the which is breathed an unkind and stinking savor. Through sharp & rotten humours which flow to the nostrils, filthines is ingendred, which if they be only sharp, they ingender ulcers hard to be cured, but yet they stinke not much. Therfore the cure of these ulcers consisteth chiefly in this, that in the beginning the head be dried and strengthened. Because ulcers come through the flowing of corrupt humours, which flow out of the head to the nostrils, the whole head must be strengthened and dried, that no superfluities do flow from the nostrils. You shal adde strength to the head after this sort, first you must clip the head, than straight you must lay on it things that do restraine and bind, as is oile of Roses, Alumne, unripe gals, willow leaves, vinegar, & such like this must be continually laid & annointed on the head nine daies. Whē with those things the head is made strong, then go about to cure the nostrils, that you may dry up the matter with medicines that be repulsive and discussive. Therfore those things that repell and drive back, be things sharp and sowre, which also are reckoned with restrictive things. Discussive things must be hot and dry of vertue. Therfore to our *Ozene* you must drop in the juyce of Calamint, or blow in the powder therof being dried with a quil, or drop in hony into the nostrils. A while after minister Sternutamēts to bring them to scurfs, which will fal off in three or 4. daies. When they are fallen off, cure it with goose grease & butter, & oile

Cause.

Curatio.

Sternutamentum.

oile of Roſes. The ulcers in the noſtrils may be annointed with juice of a Pomgranate boyled in a brazen veſſel unto the half, or a whole Pomgranate ſodden in ſweet Wine brayed, and dropped in. Alſo this is good. ℞ dry Alume, ß j. ß. Mirrh, ß j the rind of a Pomgranate, Sumach, ſalt Gemme, Saffron, Frankinſence, ana ℥ ß beat them, and blow into the noſe of the powder If that after the ulcers there remaine pain, uſe this ointment. ℞ oile of Roſes, Mirtels, ana. ℥ j. burnt Lead, Litarge, ana ℈ ij Ceruſe, Bolearmeny, *Balauſtium*, ana ℈ j white Wax as much as is ſufficient, and make an ointment, and annoint the place.

Vnguentũ.

CHAP XLIIII.

Of bleeding at the noſe.

Cauſe Externe. Interne

FLux of blood at the noſe, is cauſed partly outwardly, and partly inwardly. Outward cauſes be falling from a high place, a ſtripe, vehement exerciſe, and taryng in the Sun. Inward cauſes is plenty of bloud, or thinnes of the ſame.

Signa.

You may know if it come through plenty of blood by heavy pain in the head, much blood in the face, and rednes of the eyes.

Victus ratio.

Let the diet be thin, and ſuch that it may coole and make thick the bloud. Therfore let the aire be cold, and the meat of good juyce, and eaſie to digeſt If the bloud be very hot, let the ſick eat Lettuce, Endive, Peares, Quinces, Chickens roſted, or boyled with Verjuyce.

Potus.

Let him drink thick red wine mixed with water, or cold water, or decoction of Cinamon, by which throughout my book I meane water in which a litle Cinamon is ſodden, leaſt water through his coldnes might hurt a weak ſtomack Let the patient ſpeak little, and let him eſchue moving, trouble of mind, and chiefly anger. Alſo it is good to have the lower parts of the head higheſt.

Curatio.

For the cure, you muſt take heed that in bleeding at the noſe, the lower parts lie higheſt, and the head downward. The cure muſt be begun with thoſe remedies which turn the bloud to other parts of the body. Firſt therfore if the body be full, and age will ſuffer it, and if the ſick be not reſolved, you muſt cut the veine on the arme, right againſt the flowing of bloud at the noſe.

Venæ ſectio

When you have drawne out a little, than let it alone an houre, than draw out ſome againe, and afterward again and again, as the patients ſtrength will ſuffer it. Moreover, friction and rubbing of the inferiour parts, as the armes, hands, thighs, ſhare and feet, is very profitable: and it is marvellouſly good to put the feet into warme water, ever rubbing them up and down. Alſo ſtrong binding of the extremities is to be accounted among the remedies that pull back.

Concurbitulæ.

Alſo great cupping glaſſes faſtened to the ſides, do retaine bloud breaking out at the noſe. If the bloud flow from the right noſtril, faſten the cupping glaſſe upon the liver, if at the left noſtril, upon the ſpleene. If the bloud come from both the noſtrils, faſten cupping glaſſes to both places Alſo faſten them to the ſhoulders with ſcarification Thoſe being done, miniſter both within the body and without, things which coole and reſtraine. Outwardly apply to the forehead

Epithema.

an *Epithema* of juyce of Plantaine, Lettuce, Sorrel, Shepheards purſe, Knotgraſſe, or make it with the waters of them diſtilled. A linnen cloth wet in cold vinegar is marvellous good being applied to the forehead and neck again and again. Alſo nouriſh the forehead with ſpongs of cold water. Alſo it is good to uſe this *Epithema*, applied to the forehead and the liver: ℞ water of Roſes,

Roſes, Nightſhade, Sorrel, ana, ℥.iij, powders of *Diatrion ſantalon*, *Diarrhodon Abbatis*, ana, ℥.j Bolearmeny, Ivory burnt, *Lapis hematites*, ana ℥. ß commix them all, and make an *Epithema*. Alſo you muſt put into the noſe medicines to ſtop bloud, for the which this is very good. ℞ Frankinſence, ℥ ij. Aloes, ℥.j. powder them, and mix therwith the white of an egg, until it be as thick as Hony, then commix the ſoft haires of a Hare with it, and apply it to the noſe, Alſo you may writhe a linnen cloth (dipped therin) in the noſtrils Alſo Mints brayed and put into the noſtrils, is thought to be exceeding good Alſo a ſponge wet in ſtrong and ſharpe vinegar, may be put into the noſe that bleedeth Alſo this medicine is good: ℞ Egg-ſhels, ℥ ij. unripe Gals, ℥ j being brayed, put them into a writhed linnen cloth wet in water or vinegar, & put it into the noſtrils. Alſo it is good to ſtop the eares ſtrongly with linnen and wax, and to hold in the mouth cold raine water. Alſo iuyce of the leaves of Nettle, having linnen dipt into it, and put into the noſe, ſtoppeth bleeding at the noſe. Alſo iuyce of Horſetaile, or the leaves brayed and applied are good. The fleſh of Snailes brayed with vinegar, or with their ſhels burnt and brayed are good, being applied to the forehead & noſe with vinegar But above al the bloud which commeth out of the patients noſe is good, if it be burned in an earthen pot, and then beaten, take of it ℥.iij Bolearmoniack, ℥.j. Camphore, ℈.j with the white of an egg and a little vinegar, make it thick like hony, and lay it to the forehead, and put it into the noſe. Neceſſity requiring, it is lawfull to put too two graines or three of *Opium*. Aſſes dung dried and made into powder is wonderfully good; and alſo hogs dung hath the like property. Within the body miniſter thoſe things which do coole and reſtraine, as be ſirupes of Roſes, Sorrel and *Nymphea*, Trochiſks of *Terra lemnia*, or their iuyces, and ſuch like medicines. Moreover, if in the meane ſeaſon any bloud flow into the belly or other places of the body, if it be much and plenteous, you muſt avoid it by medicines which will diſſolve and bring forth the cloddy matter.

Aliud Epithema.

An excellent medicin to ſtop blood.

Optima medicina.

CHAP. XLV.

Of diſtillation, rheume, and hoarceneſſe.

Catarrot in Greek, is called *Diſtillatio* in Latin, and in Engliſh Rheume. It is when as an humour falleth down to the mouth and the iawes. *Gravedo* is when the humour falleth into the noſe, and cauſeth the poſe. *Raucedo* is when the humour chanceth to diſtil to the ſharp artery. The cauſe of flowing of the humour is the braine, the which through cold is brought to a cold temper, which chanceth ſpecially to them which go ſuddenly about in the cold bare headed. But through heat the braine is warmed and ſtuffed, the coldneſſe of humours which be in the braine wringing hard, like as a ſponge dipped in water is wrung with ones hand: it cauſeth the flowing of humors to the lower parts. So oftentimes heat going about in the head, diſſolving the humours in the braine, ingendreth diſtillation. Moreover, all things that repleate the head without meaſure, do cauſe flowing of humours into the inferiour parts: alſo wine, immoderate drinke, and hot baths, raw meate remaining in the ſtomack, and vaperous things in the head The ſignes if the flux of humours come of heat, are theſe, the head is hot, and a ſharpe and

Diſtillatio.
Gravedo.
Raucedo.
Cauſe.
Cold.
Heate.
Repletion of the head.
Signs.

oile of Roſes. The ulcers in the noſtrils may be annointed with juice of a Pomgranate boyled in a brazen veſſel unto the half, or a whole Pomgranate ſodden in ſweet Wine brayed, and dropped in. Alſo this is good. ℞ dry Alume, ß j. ß. Mirrh, ß j the rind of a Pomgranate, Sumach, ſalt Gemme, Saffron, Frankinſence, ana. ʒ ß beat them, and blow into the noſe of the powder If that after the ulcers there remaine pain, uſe this ointment. ℞ oile of Roſes, Mirtels, ana. ʒ j. burnt Lead, Litarge, ana ϑ ij Ceruſe, Bolearmeny, *Balauſtium*, ana ϑ j. white Wax as much as is ſufficient, and make an ointment, and annoint the place.

Vnguentũ.

CHAP XLIIII.

Of bleeding at the noſe.

Cauſe Externe. Interne Signa. Victus ratio.

FLux of bloud at the noſe, is cauſed partly outwardly, and partly inwardly. Outward cauſes be falling from a high place, a ſtripe, vehement exerciſe, and taryng in the Sun. Inward cauſes is plenty of bloud, or thinnes of the ſame. You may know if it come through plenty of bloud by heavy pain in the head, much blood in the face, and rednes of the eyes. Let the diet be thin, and ſuch that it may coole and make thick the bloud. Therfore let the aire be cold, and the meat of good juyce, and eaſie to digeſt If the bloud be very hot, let the ſick eat Lettuce, Endive, Peares, Quinces, Chickens roſted, or boyled with Verjuyce. Let him drink thick red wine mixed with water, or cold water, or decoction of Cinamon, by which throughout my book I meane water in which a litle Cinamon is ſodden, leaſt water through his coldnes might hurt a weak ſtomack Let the patient ſpeak little, and let him eſchue moving, trouble of mind, and chiefly anger. Alſo it is good to have the lower parts of the head higheſt.

Potus.

Curatio.

For the cure, you muſt take heed that in bleeding at the noſe, the lower parts lie higheſt, and the head downward. The cure muſt be begun with thoſe remedies which turn the bloud to other parts of the body. Firſt therfore if the body be full, and age will ſuffer it, and if the ſick be not reſolved, you muſt cut the veine on the arme, right againſt the flowing of bloud at the noſe. When you have drawne out a little, than let it alone an houre, than draw out ſome againe, and afterward again and again, as the patients ſtrength will ſuffer it. Moreover, friction and rubbing of the inferiour parts, as the armes, hands, thighs, ſhare and feet, is very profitable: and it is marvellouſly good to put the feet into warme water, ever rubbing them up and down. Alſo ſtrong binding of the extremities is to be accounted among the remedies that pull back. Alſo great cupping glaſſes faſtened to the ſides, do retaine bloud breaking out at the noſe. If the bloud flow from the right noſtril, faſten the cupping glaſſe upon the liver; if at the left noſtril, upon the ſpleene. If the bloud come from both the noſtrils, faſten cupping glaſſes to both places Alſo faſten them to the ſhoulders with ſcarification Thoſe being done, miniſter both within the body and without, things which coole and reſtraine. Outwardly apply to the forehead an *Epithema* of juyce of Plantaine, Lettuce, Sorrel, Shepheards purſe, Knotgraſſe, or make it with the waters of them diſtilled. A linnen cloth wet in cold vinegar is marvellous good being applied to the forehead and neck again and again. Alſo nouriſh the forehead with ſpongs of cold water. Alſo it is good to uſe this *Epithema*, applied to the forehead and the liver: ℞ water of

Venæ ſectio

Concurbitulæ.

Epithema.

Roſes,

Roſes, Nightſhade, Sorrel, ana, ℥.ij, powders of *Diatrion ſantalon*, *Diarrhodon Abbatis* ana, ℥.j Bolearmeny, Ivory burnt, *Lapis hematites*, ana ℥. ß commix them all, and make an *Epithema*. Alſo you muſt put into the noſe medicines to ſtop bloud, for the which this is very good. ℞ Frankinſence, ℥ ij. Aloes, ℥.j. powder them, and mix therwith the white of an egg, until it be as thick as Hony, then commix the ſoft haires of a Hare with it, and apply it to the noſe. Alſo you may writhe a linnen cloth (dipped therin) in the noſtrils Alſo Mints brayed and put into the noſtrils, is thought to be exceeding good Alſo a ſponge wet in ſtrong and ſharpe vinegar, may be put into the noſe that bleedeth Alſo this medicine is good: ℞ Egg-ſhels, ℥ ij. unripe Gals, ℥ j being brayed, put them into a writhed linnen cloth wet in water or vinegar, & put it into the noſtrils. Alſo it is good to ſtop the eares ſtrongly with linnen and wax, and to hold in the mouth cold raine water. Alſo iuyce of the leaves of Nettle, having linnen dipt into it, and put into the noſe, ſtoppeth bleeding at the noſe. Alſo iuyce of Horſetule, or the leaves brayed and applied are good. The fleſh of Snailes brayed with vinegar, or with their ſhels burnt and brayed are good, being applied to the forehead & noſe with vinegar But above al the bloud which commeth out of the patients noſe is good, if it be burned in an earthen pot, and then beaten, take of it ℥.iij Bolearmoniack, ℥.j. Camphore, ℈.j with the white of an egg and a little vinegar, make it thick like hony, and lay it to the forehead, and put it into the noſe. Neceſſity requiring, it is lawfull to put too two graines or three of *Opium*. Aſſes dung dried and made into powder is wonderfully good; and alſo hogs dung hath the like property. Within the body miniſter thoſe things which do coole and reſtraine, as be ſirupes of Roſes, Sorrel and *Nymphea*, Trochiſks of *Terra lemnia*, or their iuyces, and ſuch like medicines. Moreover, if in the meane ſeaſon any bloud flow into the belly or other places of the body, if it be much and plenteous, you muſt avoid it by medicines which will diſſolve and bring forth the cloddy matter.

Alia Epithema.

An excellt medicin to ſtop blood.

Optima medicina.

CHAP. XLV.

Of diſtillation, rheume, and hoarceneſſe.

Catarrot in Greek, is called *Diſtillatio* in Latin, and in Engliſh Rheume. It is when as an humour falleth down to the mouth and the iawes. *Gravedo* is when the humour falleth into the noſe, and cauſeth the poſe. *Raucedo* is when the humour chanceth to diſtil to the ſharp artery. The cauſe of flowing of the humour is the braine, the which through cold is brought to a cold temper, which chanceth ſpecially to them which go ſuddenly about in the cold bare headed. But through heat the braine is warmed and ſtuffed, the coldneſſe of humours which be in the braine wringing hard, like as a ſponge dipped in water is wrung with ones hand: it cauſeth the flowing of humors to the lower parts. So oftentimes heat going about in the head, diſſolving the humours in the braine, ingendreth diſtillation. Moreover, all things that repleate the head without meaſure, do cauſe flowing of humours into the inferiour parts: alſo wine, immoderate drinke, and hot baths, raw meate remaining in the ſtomack, and vaperous things in the head The ſignes if the flux of humours come of heat, are theſe, the head is hot, and a ſharpe and thin

Diſtillatio
Gravedo.
Raucedo.
Cauſe.
Cold.
Heate.
Repletion of the head.
Signa.

thin humour diſtilleth as wel by the noſe as by the mouth: alſo the face and the noſe is red, and for the moſt part there followeth a Feaver. Contrariwiſe, they that have the flux cauſed of cold, their head and their forehead is ſtretched foorth every where, the paſſages which be in the bones called *Ethmoidea*, are ſhut up ſo that the voice cannot paſſe downward by the noſtrils. Alſo a flegmatick and thick humour diſtilleth out of the noſe. Let him eſchue ayre that is very hot or very cold, ſpecially from a bath, and from South and North winds, and all things that can bind or diſſolve humors in the brain. Let him uſe meats of good juyce, eaſy to be digeſted. Let him eſchue thoſe things that ſend plenty of vapours to the brain; as be Onions, Garlick, Muſtard-ſeed, Radiſh, and very hot odoraments. Moreover they which have the diſtillation, muſt eat leſſe at ſupper than at dinner: let their drink be *Aqua mulſa*, or decoction of Cinamon, or Barley: let them eſchue ſleeping in the day, and lying upright in the night. For the cure, when the head is vexed with a hot diſtemper, you muſt uſe thoſe remedies which are good for pain in the head ingendred of ſuch a cauſe. The moſt preſent remedy of the head is to ſprinkle and powre upon the head plenty of hot water, that is able to drive out the hot vapours ingendred in the head. Moreover ſuch muſt take comfort of warme baths of ſweet water. They which have their head vehemently hot and burning, and for that are troubled with continuall diſtillation, it is beſt for them in Sommer to be annointed with oyle of Roſes. If a cold diſtemper vex the head, it muſt be annointed with hot and thin oiles, as oiles of *Ircos*, Rew, and ſuch like. Oyle of *Ireos* is not only uſed as an ointment, but dropped into the noſe. Alſo other things may be applied which are ſpoken of in the Chapter againſt pain of the head cauſed of cold. If a hot humour diſtill from the head together with a Feaver, and if there be fulnes of the body, you muſt let bloud out of the *Cephalica* vein: but if any juſt cauſe be againſt it, waſh the belly with a clyſter, that it may draw the humours that do abound in the head downward: or miniſter a medicine purging choler, as is *Pilulæ aureæ*, *Alephangine*, *Azarum*, and ſuch like. Alſo you muſt turn the humours from the head, by frictions, ligatures, & faſtening of cupping glaſſes to the ſhoulders. Miniſter within the body things that have virtue to alter and quench the burning heat of choler, as is ſirupe of Violets, *Nymphæa*, of Poppy, & their conſerves. Alſo *Embrochæ* and odoraments rehearſed before in the Chapter of headach may be applied. Alſo a plaiſter of *Terra lemnia*, or Bolearmoniake, and juyce of Plantain, made and laid upon the head being ſhaven is good. If it be a cold humour which diſtilleth, you ſhal empty with thoſe things which purge fleame: for which purpoſe a ſtrong clyſter is good: which being done, you muſt draw and turn away the humour from the head. Then when the humors be digeſted, purge the head with Maſticatories, Gargariſmes, and ſuch like. Moreover apply to the head *Sacculi* made thus, ℞ flowers of Cammomil, Melilot, Betony, Origan. ana. M. ß. Cinamon, Cloves, ana ℥. j Maces ℥. j. ß Nutmegs ℥ ij *Galiæ Moſchatæ* ℥ j, powder them all, and put them in ſilk, and make a *Sacculus*, and lay it to the crowne of the head. It is very good alſo to annoint the head with hot oiles, as are the oiles of *Ireos*, Dil and Rew. All things do ſtop diſtillation, which have vertue to dry eſpecially *Nigella* parched, & Cumin burnt or parched put into a linnen cloth, and

Victus ratio.

Curatio.

Venæ ſectio

Humor frigidus.

Sacculi.

To ſtop diſtillation.

and knit, is a present remedy, if the patient do smell to it. For the same purpose it is good to minister suffi nents, as is this: ℞ Frankinsense, Mastick, ana ℥ j wood of Aloes, ℈ j. ß. Cinamō, Cloves, ana. ℈ ij. *Galle moschate*, ℥ j. ß Laurel leaves, yellow Sanders, ana. ℥ j. Musk, Amber, ana gr. j. being brayed, commixe them with *Storax liquida*, as much as sufficeth, and make trochisks: whereof put one upon coales, ℞ Sage, Marjoram, Rosemary, ana ℥ j. Maces, Cloves, Cinamon, ana. ℈ ij. wood of Aloes, ℈ j. Frankinsence, ℥ j. ß. beate them all, and commixe them, and make a grosse powder to strew upon the coales. As for hoarsenes, it is cured almost with the same medicines that the cough is

Trochisks of perfume.

CHAP XLVI.

Of paine in the teeth.

TOothach (as *Galen* saith) amongst other paines that are not mortall, is the most cruell and grievous of them all. It is caused somtime of hot or cold distemper. Also many times through flowing of humours out of the head unto the roots of the teeth, which with their sharpnesse either do gnaw about them, or else with their abundance they engender like griefe in the teeth, as if inflammation were about the fleshy parts Paine in the teeth is somtime without inflammation of the gums, sometime in the sinew wherein the roots be planted If the paine come through distemper of the bare quality, it will not be grievous. Hot distemper is knowne by the temper of the whole body, because that likewise is hot. Also the face is red, and the diet used before was hot Cold is known by the contrary judgements. If the paine be caused of flowing of some humour abundantly, then grievous paine is not only felt in the teeth, but also in other parts which it passeth by. An hot humour ingendreth vehement paine. a cold humour more meeker. Let the diet be such as may defend that the paine come not, and let it be such as is not very hot nor cold. Also eschue all sharp, sower, and viscous things. Also often using of milk doth marvellously hurt the teeth: labour diligently to purify the teeth The meats must be of good juyce, and easy to digest, For the cure, if it come of cold, it is good to wash the teeth with warme wine. Let the cheeks be annointed outward with warme oiles of Cammomill, Rew, *Treor* and such like. Also to wash the mouth, seeth in vineger Origan, Calamint, Hysop, Penyroyall, Savory, the root of Vervain, and such like. If the teeth do ake through heate, you must seeth in vineger Purslaine, Pellitory, Singreene the lesse, & licorice. But if the heat be intollerable, you must use the seeds of lettuce Endive, & Poppy sodden in vineger. Without you must annoint against the grief with cold oiles, as of Roses, Water-lillies, & such like. Moreover if the paine be caused through flowing of humours, if age, time of the yeere & other things will suffer it, & if the body be also full of blood, it is good to cut the *Cephalica* veine or *media* on the same side that the griefe is. That done cut the veine under the tong, or fasten cupping glasses to the shoulders If one only corrupt humour doth abound, thē use convenient medicins to purge that humor. For the same purpose clysters are very good. The whole body being emptied, you must minister those medicins that do represse & stop, as juyce of Plantaine, Roses Purslaine, both the endives, either take the decoction of the aforesaid things or their waters distilled and mixed with a litle vineger. It is only good to wash the aking with hot sharp

Cause.

Signe.

Victus ratio.

Curatio.

If it come of beate.

If of flowing of humours.

vineger, with unripe Gals: or this, ℞ the roote of Henbane, ℥ j. Pelitory, ℥ ß. Staveſacre. ℥ j Galingale, ℥ ß. Camphore, ℈ ij. Alum ℥ j. Hony ℥ ij let all be bruſed, and boile all in vineger ℔ j. Roſe water, ℥ vj. waſh the teeth with this each morning; it will preſerve the teeth, and keep them from paine. But if it come of extreme cold, then uſe ſpecially this medicine, ℞ Pepper, Pellitory, Melilot, ana. ℥ j. Staveſacre, ℥ ß. bruſe them and put the powder into a linnen cloth, and lay it on the aking teeth, and keep it there a quarter of an houre, & it will ceaſe the paine. Alſo (as is ſaid before) to waſh the teeth with warme wine is very good.

If it come of cold.

CHAP. XLVII.

Of teeth that be blacke and looſe.

Cauſe. SOmetime the teeth be ſwart and black throughout their ſubſtance, not unlike a certaine inflammation of the patients. Through flowing of vicious humours the teeth be looſe, ſometime through a ſtripe or fall, ſometime through flowing of moiſtneſſe, which looſeth the ſinewes and ligaments, and maketh the teeth looſe; or elſe gnawing and weakneſſe of the gums in the which the teeth are ſet, cauſeth them to be looſe. The cure of vicious humours muſt be begun with purging. Afterward, if the teeth be ſwart or ruſty, you muſt divide the corrupt humours which flow to the teeth with drying medicines, as is, *Licium*, Frankinſence, Mints, Gals, Maſtick, Mirrhe, *Nigella* and ſuch like. Among many other this is very good, ℞ *Nigella*, Mirrhe, Frankinſence, ana. ℥ j. Maſtick, white Pepper, an. ℈ ij. *Piſtolochiæ* ℈ j. roch Alum, ℥ j. beat them into powder, and rub the teeth therewith: or commixe them with Venice Turpentine, and annoint them therewith. The corrupt humours being conſumed, uſe Dentifrices which have vertue to ſcoure and dry, as is this, ℞ *Nitrum*, roch Alume, Harts horne burnt, ana. ℥ j. Mirrhe, ℈ j the roote of *Ireos*, *Illiricæ*, Frankincenſe, dry Mints, an. ℥ j. ß. common Salt burnt, *Piſtolochiæ*, an. ℥ j. Pumiſh, *Teſtarum ſepiæ*, an. ℥ j. ß. Pepper, Pellitory, dry Pennyroyall, ana ℥ ß beate them, and ſearce them all, and with this powder rub the teeth daily. For teeth that be looſe you may apply ſuch medicines as reſtraine and ſtrengthen looſe gums, and faſten them. Therfore for collutions of the mouth, the decoctions of reſtrictive things do profit, as is this, ℞ red Roſes, Mints, Plantaine, ana M ß the barks of Cipreſſe nuts, ℥ j ſeeds of Mirtels, Sumah, ana ℥ ß Pomegranate rinds, Gals, ana. ℥ ij *Acacia*, ℈ ij ſeeth them al in red reſtrictive wine and with that often waſh the mouth. The mouth being waſhed, it is lawfull to uſe this *Dentifricium*, ℞ Gals, the rinds of ſweet Pomegranats, ana ℥ j. *Balauſtium*, Sumach, Mirrhe, ana ℈ j. red Roſes, *Sanguis draconis*, *Caliculorum glandium*, ana. ℥ j. Frankinſence, Harts horne burnt, ana. ℥ j ß powder all, and ſearce them, and rub the teeth therewith: or this is marvellous good, ℞ *Balauſtium*, Nutmegs, ana ℥ ij. roch Alum, ℥ j. ß. powder them, and mixe them with Hony, ℥ ij. ß and incorporate them well together: and with this annoint the teeth twiſe or thriſe in the day.

Looſe teeth

Collutio oris.

Dentifricium optimum.

Dentifricium.

CHAP. XLVIII.

Of Vlcers in the mouth.

Aphth. THe Vlcers which are bred in the upper part of the mouth, and have a certaine burning heate, in Greeke are called *Aphthæ*, and of the barbarous

ſort

ſort *Acola*: ſome be whitiſh, and ſome reddiſh, and ſome blackiſh, and thoſe be moſt perillous of all other. They ingender for the moſt part in infants and ſucking children, when either the nurſes milk is naught, or the child cannot well digeſt it. Alſo they chance ſomtime to them that be of perfect age, as wel through great flux of vitious and corrupt humours to the mouth, as alſo through ſharpneſſe of thoſe things that are eaten and drunk. The tokens are eaſie, becauſe they be known by ſight and feeling If you touch it, the places will ſeeme hotter then they ought to be, and there is ſwelling. They which be red, do ſhew blood to have the maſtery. yellowneſſe ſignifieth bitter choler: whiteneſſe, fleame, blackneſſe, melancholy They which chance to children may eaſily be cured by thoſe things that do meanely reſtraine. And you muſt give them chiefly in their meats ſome Quinces, and other ſharp things, as Peares, and Meſpilers, viz Medlers, or open arſes. Somtime alſo you muſt commixe with their meat ſome Lettuce, Endive and Purſlane. If there be inflammation of the ulcers, then take the juyce of Purſlane, Lettuce, and Nightſhade, the powder of Alum, and waſh the mouth with a fine cloth or with a Sering; and if the child can take no meat, then the nurſe muſt uſe the ſame kind of diet Alſo the decoction of Gals, *Balauſtiũ*, Sanders, Sumach, *Acatia* & ſuch like, commixed with *Rob de ribes*, or *Diamoron*, applyed as before is taught In them that be of perfect age, only the nature of the body is to be conſidered, whether it be ſoft, or moiſt, or hard, or dry. For in hard and ſtrong bodies, you muſt miniſter ſtrong medicines In weake and ſoft bodies, gentle medicines. For the diet therefore in ſuch ages, they muſt eſchue all things that be ſharp and ſalt, and that ingender corrupt juyce. For the cure, in fullneſſe of the body, if nothing do let it, firſt cut the *Cephalica* veine, and then thoſe veines under the tongue, if the body be full of ill juyce, you muſt miniſter a purgation againſt the corrupt humours. The body being purged, apply medicines which have vertue to reſtraine & ſtop Moderate remedies againſt ulcers be theſe; *Sumach*, Roſes, *Balauſtiũ* diſſolved in wine or *Mulſa* But if the exulcerations begin to putrify, this decoctiõ is very profitable, ℞. Fellard, leaves of Sage, Hyſop, Rew, Peniroiall, Camomill, Woodbind, Knotgraſſe, *Burſa paſtoris*, Brier leaves, ana. M ß waſh them cleane, and boile them all in ℔ij. ß of good Ale or Beere, and put therein 3. or 4. ſpoonfuls of Hony, Alum, ℥ij. let it ſeeth to the conſumption of halfe, then ſtraine it, and waſh the mouth therwith 4. or 5. times in a day. But if the ulcers be more running and gnawing, annoint the place with *Vnguentum Ægyptiacum*, mixt with *Mel roſarum*, or ſuch like.

Signa.

Curatio infantium.

Cure of them that be of perfect age.

Victus ratio.

Curatio.

CHAP. XLIX.

Of a ſtinking mouth.

Cauſa.

THere is a grievous and ſtinking ſavour of the mouth cauſed for the moſt part through putrifaction of the gums or teeth; or through meate ſticking ſtill in the teeth. Many times it commeth through hot diſtemper of the skin of the mouth; ſometime alſo through corrupt and rotten humours ſticking in the mouth of the ſtomack. It chanceth alſo many times that exulceration of the mouth or lungs doth hurt the breath of the mouth or lungs. If ſtinking of the mouth chance through putrifaction either of the gummes, or teeth, or of meate

sticking in the teeth: it is seene known either by sight, or by the patiens tale.

Signa. If it be caused of a hot distemper of the mouth, then heate is felt in the mouth, and thirst troubleth him. If through vice of the stomack, then the breath of the mouth is more grievous and stinking before meate then after meate. Ulcerations of the lungs are known by extenuation of the body, and by coughing.

Victus ratio. In the diet the patient must avoid all things that do readily ingender corruption in the mouth or stomack, as is milk, fish, almost all fruits, marrow, fat, naughty water, and such like. Let the meats therfore which they use be of good juyce, and easy to digest: but they must use meats rather rost then sodden. In the end of dinner and supper they may eate Peares, Quinces, and such like, especially, if the stinking savour come from the mouth of the stomack. Let them eschue sleeping by and by after meate. If stinch of the mouth come through corruption of the gums or teeth, if there be fullnesse of the body, first draw blood out of the *Cephalica* veine, and then fasten cupping glasses to the neck; but if the body be full of evill juyce, purge the humour that doth abound with a convenient medicine. The body being purged, use outward medicines, specially collutions & washings, which in this case seeme to be marvellous good, as this is, ℞. red Roses, Plantain, Knotgrasse, ana, M j. ß. Gals, Pomegranat flowers, Cipres nuts ana ℥. ij. rinds of Pomegranats, ℥. ß. Roch alume. ℥ j. seeth these in just quantity of water to the third part, and in the juyce of the decoction being strained, commixe *mel rosarii*, *Diacarion*, ana ℥. ß *Diamoron*, ℥ iij commixe them al & make a collution, with the which wash the gums and the teeth every morning and evening. Also often washing with water mixed with vineger in the morning, and by and by after meate, is good. If the stink in the mouth be without exulceration, minister the root of *Ireos* steeped in old odoriferous wine, and wash the teeth often withall. Also it is good to hold it in the mouth. Also Mirrhe steeped in pure wine minister to wash the teeth. Also it is very good to chew Pellitory, *Tamariscus* and Rew. Likewise collution of vineger squillitick, or decoction of Sage, or only wine. Also decoction of Mints in vineger and water helpeth, if the mouth be often washed with it. This causeth sweet breath, & maketh the teeth white. ℞ White salt, Pumises, Origan, ana. ℥ ij. root of *Ireos*, ℥. j. flowers of Squinance, ℥ ß. beate them all, and commixe them, and rub the teeth therwith.

Collutio oris.

For sweete breath.

If stink of the mouth come of a hot distemper, cure it with contrary medicines: but if it come of a corrupt humour in the mouth of the stomack, it is healed by those things which do purge that humour. Those things which be contained in the mouth of the stomack may well be brought out by a vomit. How ye shall provoke vomit, it is declared in many places before. After this, minister medicines which do strengthen the stomack, as is, *Aromaticum rosaceum*, *Diamber*, *Hydromalum*, and such like medicins which be good in all causes, as be Cloves, Mastick, Mace, wood of *Aloes*, Cinamon, Roses, all the Saunders, Nutmegs, *Quibibes*, *Ireos*, and other of the like sort.

Vomitus.

These suffice. And how many evils soever there be of the head, whose cure is not expressely named by me in this book, yet you may find out medicines to cure them by that which is declared in this book.

The ſecond Booke.

CHAP. I

Againſt the inflammation of the Columella.

THere chanceth in the throat many dangerous inflammations (as *Hippocrates* writeth in his *Prognoſticis*) and firſt of this *Columella* appeareth a certain fleſhy peece, hanging in the upper part of the mouth If one do gape wide, and hold downe his tongue, it may be ſeene. In old time it was called *Gurgulio*, now it is called *Columella*. It is often vexed with inflammations, which is cauſed through blood and other humours which deſcend out of the head. The diſeaſe may be known by ſight: and there chanceth in it difficulty in ſwallowing, paine, ſwelling, redneſſe of the *Columella* & feaver. The diet in a manner muſt be ſuch as is ordained in other inflammations, and ſpecially, quietneſſe, reſt, ſilence, and hunger are good, and to eate little or nothing at ſupper. For the cure, if there be fullneſſe of the body, you muſt begin with bloodletting, and firſt you muſt cut the *Cephalica* veine in the arme, and afterward the veine under the tongue. Alſo the belly muſt be purged by clyſters, ſo that by that meanes, not only the belly may be ſoluble, but alſo that the flowing of humours to the griefe may be taken away. Alſo for the ſame purpoſe you may faſten cupping glaſſes to the ſhoulders: neither muſt we let paſſe the remedies which are good to repreſſe and ſtop flux of humours. For as they do in all other diſeaſes cauſed of the flux of humours, ſo in this behalfe, for their firſt remedy, they ſtop the flux of humours. Therfore ſuch remedies muſt be of a reſtrictive nature & faculty If that the flux of humours be moderate, miniſter things which reſtraine moderately, as thoſe be which be called ſoure. But if it be more vehement, add to it ſharp things, for both be reſtrictive, but ſoure be weake, and ſharp things ſtrong, as *Galen* doth ſay in his 4. Booke of the vertues of ſimple medicines, Chap 6. & 7. Therfore uſe collutions made of thoſe things: as if they ſhould be moderate, ſeeth Dates ſomtime in water alone, and ſomtime with a little hony put to them: Likewiſe make decoctions of Roſes, Vine buds, Bramble, Cipreſſe, the firſt buds of Pomegranate flowers, *Siligna*, roots of mulbery, ſoure Apple, and *Sorbus*. Thoſe be ſtronger then theſe, which be made of the decoction of Mirtles, and their berries. Alſo of ſharp Quinces & young buds of Oake, or the maſt of Oake, alſo of Medlars, and a fruit called *Cornus*: the beſt collutions are made of Gals *Sumach*, *Acatia*, and the flowers of both the Pomgranats, & their ſhels. Among cõpound medicines this doth help won-

Gurgulio.

Signa.

Victus ratio.

Curatio.

Venæ ſectio.

Cucumbitulæ.

wonderfully, ℞. the diſtilled waters of Roſes, Plantaine, Sorrel, *Prunellæ*, Solani ana. ℥ij. *Diamoron, ſuccei medicati Cribes*, ana. ℥ß. *Succi medicati Oxiochantha*, ℥ij. ß. vineger, wherein *Sumach* is ſteeped, ℥j. juyce of Pomegranates, ℥ß. commixe them together, and with it waſh the mouth. Another of the ſame vertue. ℞. red Roſes, Brambles, ana. M.j Pomegranate flowres and the ſhels, Gals, maſt of Oake, ana ℥ iij. *Sumach, Hypaciſchidis, Acatiæ*, ana. ℥j. ſeeds of Sorrell and Quinces, ana. ℥ j. ſeeth them in ℔j of well water, until halfe remaine, the decoction being ſtrained, put to it of *Diamorū*, ℥j. *ſucci medicati Cribes, Diacatiū*, an. ℥j ß vineger, ℥vj. commix them al, & make a gargariſme. You muſt uſe theſe medicines in the beginning of the diſeaſe, and eſpecially when the griefe hath not the greateſt cauſe: nor when the body of the ſick is much ſtopped with humours, nor when the aggrieved place is weake through the nature of the impoſtume. But if it chance ſo (as it doth often in the beginning, and often ſomewhat after) that is the third day, you muſt commixe ſome of the diſcuſſive medicines, as is, Lineſeed, Fenugreek, Mallowes, roots of *Ireos*, and Hony. Moreover, of what ſort ſoever the medicines be, miniſter them warme, for thoſe that labour of inflammation, may ſuffer no cold. After the vigour of it you may ſafely miniſter diſcuſſives, unleſſe the *Columella* begin to waxe hard: for then you muſt miniſter mollifying medicines: that is, Lineſeed, Fenugreek, Mallowes, *Althææ, Tragacanthum*, and ſuch like: of the which you may make gargariſmes. After that uſe diſcuſſives, as is, Hyſope, Figs, Licorice decoct together. If it draw toward rotting, which may be perceived by his colour, and doth not breake alone by colluſions of *Mulſa* and *Oximel ſcilliticum*, then open it with ſome inſtrument. After the breaking and burſting out of the matter, let him uſe medicines cleanſig, abſterſive, and glutinative, eſpecially the juyce of Eupatory, and ſuch like.

Gargariſmus.

Alia.

CHAP. II.

Of a looſe Columella.

OFtentimes it chanceth that a looſe *Columella* doth hang upon the rootes of the tongue and jawes. Of ſome it is called the *Vvula*. Wherefore in the beginning you muſt uſe ſuch kind of cure as the inflammation therof requireth. In the beginning the body and the head muſt be purged by medicines ſpoken of in the former Chapter. Which being done, you muſt make collutions and gargariſmes of ſuch things as do reſtraine and dry: after this ſort, ℞. red Roſes, Sorrell, Eupatory, ana. M.j *Gallacum*, ℥ ij. Alume, ℥ j. Mirrhe, Frankincenſe, ana. ℥ ß. Flax ſeed, ℥ ß. ſeeth them in water to the third part, and add to the juyce of that decoction ſtrained, of good Hony, ℥. ß. and make a gargariſme. Alſo powders do profit, being blowne in with an inſtrument for the purpoſe: as this is, ℞ dry Roſes, Gals, roch Alume, ana ℥ j. ß. Pepper, Ginger, ana. ℥ ß. Mirrhe, ℥ j. powder it, and ſearce it, and put it up as before. Alſo take greene Nuts, and dry them, and Date ſtones burned ſufficiently: take of each of them equall portions, powder them, and uſe them as the other. Alſo unripe Galles, Bolearmoniack, ana. ℥ j. do likewiſe. If the *Columella* muſt needs be cut, it is good to empty the belly firſt, leſt the ſick be ſtrangled. When the *Columella* is cut out, bow his head downward, leſt the blood run inward. And afterward waſh

Gargariſmus.

his

his mouth with the decoction of Sumach, *Acatia*, Gals, putting to it Rose-water and vineger. Afterward minister things to heale it up.

CHAP. III.

Of inflammation of the tonsils.

TOnsilla be inflammations of those things which ly betweene the mouth & the throate; some do call them *Amigdala* (that is) Almonds. Those tonsils oftentimes be inflamed: for their places be hot and moist. They are most vexed with this evill, which have abundance of blood: and children and infants which do suck, through drawing of the milk. Also it chanceth often to men and women through drinking of strong wines, and through much greedy devouring of meats, especially if they be eager and sharp. They that be so afflicted have difficulty in swallowing, and paine, and also sometime a fever. Therefore the inflammation beginning you must take away meate, and minister to him water to drink, or water wherein a litle Cinamon hath beene sodden, specially if there be a feaver. Let the whole diet be so ordered, as it is in other inflammations. Let his meate be soupings, for otherwise he cannot swallow it. For the cure, if the inflammation be light, you must use gargarismes, restrictives, such as be taken in the beginning of an inflamed *Columella*. But you must beware in the beginning, that you put no Hony to the gargarismes, for it hath a sharpnesse in it. If that the inflammation be vehement, so that he be in perill of choking, you must cut the *Cephalica* veine in the arme on the same side. And if the belly be not soluble enough, cast in a clyster. You must provoke childrens bellies by putting in a suppositary, and by annointing the navell. After purging you must use restrictive medicines, untill the vigour of the disease be somewhat ceased. All these things (as we admonished before) must be ministred warme. Outwardly it is best to nourish it with Sponges, laid gently to it. Also lay to it plaisters made of Barley meale, seeds of flaxe, Fenugreek, and such like. The inflammations declining, and waxing lesse, it is good to put Hony into your gargarismes, which in the beginning and increasing you may not doe, lest the sharpnesse which is in it do increase fluxe. Also at this time hotter gargarismes do profit. Outwardly you must put about the neck soft woolld dipped in oyle: and if that by using of sharp collutions, or gargarismes, the inflammations be increased, and biting and gnawing come thereby, you must use gentler, as is, juice of Ptisan, also gargarise warme Milk. When the inflammation and paine ceaseth, annoint with the aforesaid remedies of the mouth, putting it in with your finger: so that by gentle annointing, the parts of the tonsils which are swelled may be thrust, whereby they may put out the matter contained in them. But yet you may not thrust hard, as many use to do, whereby they cause the inflammation to be augmented. And therfore if by that meanes any hurt do chance, we must be content with ministring gentle gargarismes without any annointing. If that by ministring the remedies aforesaid, the griefe be not eased, then looke for rotting of it, which you may know by increasing of the inflammation, and by sharpe exulcerations, exacerbations, and gnawings in the evening. When you looke for suppuration and rotting, you must helpe that it may quickly come to passe: therefore then you must minister hotter

Cause.

Signa.

Victus ratio.

Curatio.

Venæ sectio.

Signes of uppuratiõ

hotter gargarismes, as is, *Aqua mulsa*, and decoction of Figs, Hyssope, and seed of *Althea*. Outwardly lay plaisters of Barley meale and Fenugreek, with decoction of Figs, *Althea* and hony. When it is perfectly rotten, the paine will diminish, & the swelling & inflammation will be made softer, so that it will give place to the finger: then you must minister sharp collutions, that they may breake the botch. In meanes he must take great gobbets of bread steeped in water, and likewise his meat must be eaten by lumps: for vehement rolling of it up and down about the tonsils will breake the botches, as well as if they were cut. But if the patient will not do it, then open it with some fine instrument for the purpose. And after it is broken, let the sick bow his head downward, that the matter may the better run out. And let him gargarise *Aqua mulsa* alone, and afterward commixe with it decoction of Lentils and Roses. And with these you must tarry untill it be healed.

CHAP. IV.

Of malignant Ulcers of the tonsils.

THere begin malignant ulcers of the tonsils, sometime with a fluxe of them going before: sometime they are caused of an accustomed inflammation being augmented. They chance often to children, and also to them of perfect age, especially to those which do abound with vicious humours. They chance to children after the *Aphtæ* in the mouth. In colour they be like unto sores which are burnt with iron. Also there chanceth to the sick drinesse in swallowing, and often choking, especially when rednesse is under the chin. If gnawing and sharpnesse of humours hath gone before, there followeth putrefaction. You must proceed in the cure speedily: and if he be of perfect age, and no other thing forbidding it, it is good to cut the *Cephalica* veine in the arme, or if that appeare not, the middle veine. If they be maids, whom at perfect age, for lack of purgation of menstruis, the disease doth often infect, then in them you must cut the *Saphena* veine, letting blood but once only, and yet at that time, not till the heart faile, lest after it vertue be destroyed by overmuch fluxe of menstruis. Furthermore the belly must be emptied by clysters, suppositaries, and by anointing of the taile. And you must labour by all meanes to turne the humour from the agrieved place: for the which purpose fasten cupping glasses nigh to the loynes and use to bind the extremities, and the hands and feet. Afterward it is good to use gargarismes, declared before in the Chapter of *Columella*, and in the Chapter following. After the beginning of the sicknesse, minister *Diamoron*, or a collution mixed with *Mulsa*, then also decoction of *Irios*, & other things rehearsed in the abovesaid places. We must take heed that we touch not the ulcerate tonsils with our finger, not so much as to touch it softly. For the unskilfull, to whom with great errour men do seek in doubtfull matters, they do annoy it vehemently, also they do thrust the agrieved place, and pull away the scab or rove, which they ought not to do before they see the rove lifted up, & scarce cleaving to the ore. For if we intend to pull away the scabbe whiles it sticketh fast, the ulceration will pierce more deep, and inflammations will follow, and the paine will increase, and they will come to venimous ulcers. Therefore it is good to blow in dry remedies, and to annoint liquid things with a feather. Dogs dungs

mixed

mixed with hony and annointed, taketh away the roves marvelously, which will be the better if the dog be fed only with bones two dayes before: it helpeth greatly, neither hath it any unsavorines being ministred in meats. Also the ashes of Swallows burnt, and the ashes of Centory *minor* burnt, with hony mixed is good. After the irritations and chafings made by medicines, you must appease it with decoction of liquorice, and with a Gargarisme, which is made of Mastick, Mirrh, *Tragacanthum*, *Amylum*, and Saffron, ministring also while the ulcer feedeth, milk mixed with *Terra lemnia* to gargarise What need many words? You must be diligent and carefull, specially in cleansing and purging the ulcers. Many infants do suffer the cramp in purging of the ulcers Some be strangled, because the way of swallowing is dried up. It is good to apply outward foments, and emplaisters, with taking heed lest he do coole it, For the cure will prosper if the matter that is holden within can be drawn outward. Therfore alwaies after the taking of the plaister away, cover the parts that be about the chin, by laying upon it soft woll, sprinkled with *Oleum Nardinum*. To conclude, when the scurfs are loosened, and the ulcers purged, use this remedy following, ℞ flowers of red Roses, ℥.iij. Saffron, ℥ j ß. *Balaustiæ*, ℥. ß. Mirrh, ℈ *j* Pine nuts made clean, ℥.ij. *Amyli*, ℥ *j* Sumach, Roch allume, ana. ℥.j ß. beat them, commix them with hony, and use to annoint it three times on the day.

Gargarisme.

CHAP. V.

Of the Squinancy.

Angina in Latin, Squinancy in English, but in Greek *Synanche* It is properly an inflammation which is in the throat or in the jawes. There be foure kinds of Squinancies, one is, when the jawes be inflamed (by the iawes I mean the place where the ends of the weasand and the *trachea arteria* do agree) Another is, when neither the iawes nor other parts of the mouth, nor yet the outward parts do seem to be inflamed, yet the sick feeleth perill of choking in the throat. The third is, when the parts about the throat be inflamed both outwardly and inwardly. The fourth is, when the ioynts between the bones of the head and the neck be loosened to the former part of the neck, wherby the place appeareth hollow, and the sick feeleth pain when it is touched without. The Squinancy is caused through aboundance of hot blood, flowing unnaturally to the places before rehearsed. It is known by these signes: the breath is drawn very hardly, and not without the neck be holden right: and there is difficulty in swallowing. Also in some, a feaver, rednes of the face and neck. There chanceth also in many, swelling: the sick yawneth with open mouth and draweth breath Therfore in the beginning every Squinancy requireth a hasty and speedy remedy. Wherfore you must by and by cut the outward vein on the same side of the shoulders, except some greater perill do let it: but you must take away the bloud by little and little, at many times, and not all at once, for the bloud being taken away altogether on heaps, the heart soone faileth, and so the perill of choaking commeth upon him. And morover also by the refrigeration and fainting of the heart, the matter is quickly carried from the iawes unto the lungs, and so bringeth inevitable perill. Take heed also that

Gen. 4.
1.
2.
3.
4.

Cause.
Signe.

Curatio.
Vene humerorum sectio.

that there be little deduction of the veine, for therof commeth much failing of the mind, and yet it is not good to make a narrow incision of the veine, lest the bloud be as it were strained, and the grosser part remaineth within still, which is the cause of this disease. It is profitable to them to have the bloud drawne out againe the next day, unles the swelling of the disease let it, or faintnes of the heart. If the sick be a woman, cut the veine on the ankles, specially if the menstrus be stopped, and the bloud must be drawn out moderatly. If by these she be but little eased, then it is good to cut those veines which be under the tongue, and that by and by, at the first or second day. And if there be any thing that forbiddeth bloudletting, the belly must be emptied with a sharp clister, such as is described in the chapter of *Apoplexia*. After universal evacuatiõs, you must fasten on cupping glasses: and if there be swelling about the cheekes, or under the chin, it is good to fasten cupping glasses to the swelling, and with scarification to draw out much bloud. also to strew salt upon the scarifying, and to rub it. And if there appeare no swelling outward, you must fasten a cupping glasse behind in the neck, neare to the shutting of the first joynt, and you must use it with constant attraction, pulling away the glasse often. Also the humors must be turned away, lest they flow to the place which is aggrieved and inflamed. For the which purpose you must bath the feet with hot water. Also bind and rub the hands and feet strongly. The neck must be covered with wooll that is moist, or that is dipped in warme oyle, also by and by (at the beginning) you must use Gargarises, which do neither vehemently drive back, nor yet only discusse. For those which do altogether repel and drive back, they bring perill of choking, by thrusting humours to the lungs. Those which be only discussive, they draw more then is meet, by reason of their heat. Therfore when the beginning is with much inflammation, you must minister those things which do restraine gently, as is decoction of Roses, Lintels, & Dates; or els restrictive Gargarismes, declared before in the Chap. *de Columellæ inflammatione*, commixing some discussive medicines with it. Of that sort are Roses, or Sumach soddē with *Aqua mulsa*, and decoction of Sebesten. When the disease is at his strength, and standeth, you must use those things which have discussive vertue only in them, as is decoction of Fenugreek, Figs, Raisins, Licorice, or stronger things, as the root of *Iris*, Hysope, *Nigella*, Sothernwood with *Oxymel*. Therfore it shall be lawfull at this time to use a Gargarisme made thus: ℞ of Licorice scraped, ℥. j. Raisins, ℥ ß. dry figs in number six, Fenugreek, ℥ ij Hysop, Sothernwood, ana. M ß seeth them in one pound of Wel-water, til half be consumed, then put into the licor of that decoction being strained of *Mel rosarum*, ℥. j. ß. *Oxymel simplex*, ℥ j commix them all, and make a Gargarisme. Also dogs dung, such as is found amongst herbs, and is very white in colour, being beaten and finely searced, and mixed with Hony, is a most excellent medicine, being ministred like a *Lohoch*, that they may swallow it very softly. Likewise the ashes of Swallowes burnt is very effectuall being so mixed with Hony. Moreover, to the necke without you must apply those plaisters in them which be vexed with inflammation, which can concoct & discusse, as is this: ℞ the meale of Linseed, Fenugreek, and Barley, ana ℥ j seeds of *Althea*, ℥. iij. Mallowes, flowers of Camomill & Melilot, ana M. j. seeth them in water untill they wax soft, then stamp them

Venæ sub linguæ sectio

Cluster

Cucurbitulæ.

Aversio humorum

Gargarismus.

Cataplasmata.

the in a mortar, and make a ſoft plaiſter, or put to it oyles of Cammomil & Lillies, ana ℥. j. ſ. & being boiled again, make an emplaiſter. Neither ſhal it be unprofitable if the neck be annointed with oiles of Cammomil, Dil, and Lillies, or fomented with decoction of Fenugreek, Melilot and Cammomil. They which are vexed with the Squinancy, let them uſe three daies *aqua muſa* for their drink: afterward uſe of Ptiſan it ſelf or with ſome ſweet potion, for that uſe hath virtue to extenuate, diſcuſſe, nouriſh and to coole. When the inflammation is ſomewhat ſlaked, and the ſick beginneth to ſwallow better, give to him the yolkes of rere egs, and ſuppings made of *Alica*. To conclude, the eating of the ſick and his meats muſt be according to his ſtrength, therfore he muſt eſchue overmuch feeding. Sleep muſt eſpecially be eſchued, as wel in the Squinancy as in al other inflammations. For an ſleep (as *Hippocrates* ſaith) the bloud creepeth with n, and the flowing of humors to the grieved place doth increaſe more.

Potus.

Cibus.

CHAP. VI.

Of the Cough.

Cauſe.

THere be divers cauſes of the cough. For as *Galen* ſaith, *l. 1 cap. 2. de ſympto. cauſis*, cold diſtemper of the inſtruments of breathing cauſeth the cough. 1.
Alſo a humour diſtilling from the head to the *Trachea arteria*, and ſharpnes only of the upper skin of *trachea arteria* going about within, doth provoke the cough. 2.
Alſo wormes troubling the ſtomack, & raiſing up ſome quality, ſending it to the iawes doth cauſe the cough. 3.
Moreover, a humour contained in the lungs & the breaſt, is the cauſe of inflammation in the lungs, diſeaſe in the ſides, conſumption and the cough. 4. 5. 6.

Signa.

Thoſe which be outward ſignes, and may cauſe the cough, be ſmoke, duſt, and whatſoever doth exaſperate the *trachea arteria*. The ſignes of coughing cauſed only through cold diſtemper of the inſtruments of reſpiration and breathing, are, that thoſe that be ſo afflicted, they ſpit out nothing while they cough, nor the cough is not violent nor conſtraining but it is ſo ſmal, that not only it may be ſuppreſſed by holding the breath, but alſo unleſſe it be very great, it may be healed: becauſe through ſtopping of the breath, the parts vexed with cold do wax hot. Moreover they which are vexed with this kind of cough, are more provoked to it by often fetching of their breath, becauſe the cold therby is increaſed, and made more ſtrong: therfore if they breath and fetch their wind eaſily, and be alſo in a warme houſe, they cough little or nothing at all. They be pale of face, and not thirſty: they are grieved with cold things, and are beſt with hot things: the coughs which chance with tickling of the parts on either ſide of the palate, they do openly ſhew a flowing humour, comming from the head to *trachea arteria*, and to the lungs, which you may wel know by difficulty of breathing that followeth. And if that they which be thus afflicted do ſpit out nothing, it declareth it to be a thin rheume, which being cut off by expulſion of breath it is carried no further by reaſon of his thinnes, but the flowing of it returneth again. The diet is divers according to the diverſity of cauſes: for if the cough be cauſed of cold diſtemper, occupying the inſtruments of breathing, you muſt eſchue fire, wind, and alſo cold meat and drinke: but if the cough be cauſed through humours

Victus ratio.

mours distilling from the head, let the diet be such as is described before in the chapter of Distillation. But universally they which have the cough, must eschue salt things, sharp things, and whatsoever would exasperate the *trachea arteria*. The cough that is caused through cold of the instruments of breathing, shal be cured by the remedies that can make them hot. Therfore let the neck be wrapped about with warm wool, and let him breath seldome, because that stopping of the breath (as is said before) doth not only let the cough, but also oftentimes healeth it. Therfore it is good to have the sick conversant in a hot house, and let him breath very softly. Also let the breast be fomented with hot ointments, as is oyles of *Ireos*, Lillies and Dil. If a humour that is thin & sharp flowing out of the head to the *trachea arteria* & the breast, do cause a cough then it shall be healed specially by meats of good juyce, and by medicines which do coole, thicken, temper and stop sharpnes and mordacity. For which purpose it is good to minister sirupes of Violets, of *Nymphea*, of Poppy, the antidote *Diatragacantha*, *Diapenidiũ sine speciebus*, *Pilulæ Bechicæ*, & such like. Among al other this loch is excellent good, ℞ *Diatragacantha*, *Diapenidion sine speciebus*, ana. ʒ vj. juice of Liquorice, ʒ ij. *Pilulæ Bechicæ*, ʒ j. *storax calamitæ* ʒ. ß. Myrrh, dry Roses, ana ʒ j. *Tragacanthæ*, Pine nuts, ʒ. ß sirupe of Violets, as much as shal suffice to commix them and make an *Ecligma*. Also for that purpose it is good to minister those medicins which are spoken of before in the chap of Distillations. But if a grievous & viscous humor be cause of the cough, we shal cure it by those things which do divide & extenuate. Therfore then we must minister to the sick sirupe of Licorice, Hysope, Horehound, Calamint, and such like: or els this decoction, ℞ roots of *Ireos*, Parsly, Licorice, ana ʒ. j. roots of *Ella compana*, ʒ ß. dry figs in number *vij*. of Raisins, the stones picked out, ʒ j. seeds of Nettle, Annise, and Fennel, ana. ʒ. *ij* Hysope, Maidenhaire, Scabios, of just quantity, til the third part be consumed, then strain it, and to the juyce of that decoction put sirupe of Hysope and Horehound, ana. ʒ *ij*. ß. and make a potion. Afterward if it seem convenient by the state of the patient, you must empty the body with these medicines which do purge grosse and clammy humors. And among other spoken of in the first book, the infusion of Agarick is very good, which is made after this sort. ℞. of elect Agarick, ʒ ij. Ginger, ↄ j. salt Gemme, ß iij. beat them and infuse them one night in ʒ *ij*. of odoriferous white wine, water of Wormwood, & Fennel. ana. ʒ j in the morning strain it, and wring it, & put to it *Electuarium indi majoris*, ʒ *ij*. ß *Oxymel scillitiũ*, ʒ. ß. & make a potion. The body being purged, let him have a loch sometime commixed with other antidotes, after this sort, ℞. *Loch è pino*, *loch sani & experti*, *loch è cilla*, ana ʒ. ij *Diaireos Salomõis*, ʒ. j. powder of *Diapenidiõ cũ speciebus*, ʒ. j. powder of the roots of *Enula* & *Ireos*, ana. ʒ ij. ß juyce of Licorice, ʒ. j. ß. sirupe of Horehound, as much shal suffice to commix them. Moreover the breast must be anointed outwardly with hot oiles, of Lillies, *Ireos*, & sweet Almonds, putting to them grease and other things after this sort, ℞. oyles of Lillies and sweet Almonds, ana, ʒ iij. of Hens grease, ʒ j. ß fresh butter, ʒ. ij. the musselage of Fenugreek, and root of *Althæa*, ana. ʒ ß. *Storax*, ʒ. ß. powder of the root of *Enula* and *Ireos*, ana ʒ j Saffron, ↄ j white Wax as much as is sufficient, make an ointment. The residue that is requisite for the cure of the cough,

Cure of the cough caused of cold distemper.

Cure of the cough caused of thin and sharpe humours.

Ecligma.

Cure of the cough caused of grosse & viscous humors.

Decoctio

Purgatio.

Infusio. Agarici.

Ecligma

Unguentũ

are

are to be ſought in the Chapter of Diſtillation.

CHAP. VII.

Of the Aſthma.

THe *Aſthma* is cauſed when as groſſe and clammy humours be gotten in abundantly into the griſtles or lappets of the lungs, or that there be ſome ſwelling in it, like unto a botch. Alſo they do breath difficultly, wherby the *Trachea arteria* is repleat and filled with diſtillations. Theſe evils are eaſie to be knowen aſunder. For diſtillation doth alſo chance in haile folk by and by through as manifeſt a cauſe, in a manner, altogether without a Feaver, having the tokens of diſtillation following it. If there be ſwelling of the lungs like a botch, there muſt needs follow a Feaver, and ſo within few dates after, the inflammation being rotted, the matter of it is caſt out with the cough. If there be a crude & raw tubercle & botch ingendred, ſuch do not feel any great griefe, neither are they much troubled with difficulty of breathing but they are much troubled when they eat or drunke, becauſe they cannot ſwallow but with great griefe. Thoſe which be properly Aſthmatick, or Orthopnicks, they have no Feaver at all, and there chanceth to them heavineſſe of ſenſe, and they do not ſpit out matter with their ſpittle. Let their diet be altogether hot and dry: therfore he muſt eſchue ayre cold and moiſt. He muſt eat the fleſh of Partriches, Birds of the mountaines, Hens, Capons, and ſuch like. He muſt eſchue fiſhes, fruit, pulſe, and all other things that can ingender groſſe and clammy humours. Let him uſe often Hyſope, Parſly, and Fenneſl. Vniverſally, let him drinke a ſmall quantity at once which hath a botch riſen: but much drink muſt be uſed of thoſe whoſe griſtles and flappes of the lungs are ſtopped with groſſe and clammy humours, which are not eaſie to be caſt out with the ſpittle, becauſe of their thickneſſe, and therfore they need much moiſtning, that it may come out the eaſier. He muſt uſe exereiſe before meate, but not ſodainly by and by, becauſe many by this meanes are dead. Frictions and rubbings of the breaſt do profit. Perturbations of the mind, eſpecially wrath and lamentation are to be eſchued. But for the cure of the aforeſaid evils generally, you muſt labour that the aboundance of that humour, which ingendreth theſe evils, may be aboliſhed and conſumed. But for the cure of theſe evils particularly, if the evill be engendred of groſſe and clammy humours, you muſt cure it by extenuating and cleanſing medicines. If it come of ſwelling like a botch, you muſt cure it by extenuating and drying medicines. Againſt groſſe and viſcous humours, thoſe medicines be good, which do extenuate and ſcoure without vehement heat; for groſſe and viſcous humours do wax more tough and clammy as well with vehement heat as they do with cold, ſo that afterward they can ſcarce be divided and pluckt away. Therfore *Oxymel quilliticum*, or *Squilla* roſted and brayed with Hony, is eſpecially to be miniſtred unto them. Alſo ſirupes of Liquorice, Horehound and Hyſope. Alſo the decoction rehearſed in the laſt chapter before is good for purging. If neceſſity require, before al things cut the middle vein in the arme, or the inner veine, and draw out ſo much blood as ſtrength will ſuffer. But if the body be not full, (the humour being preparate to purging by the premiſſes) you muſt miniſter

Cauſe.

Signa.

Victus ratio.

Curatio.

Note.

often stronger medicines, which may drive out the grosse and clammy humors. Therfore pils of Agarick, and *Pilule Cochie*, also *Diaturbith*, with Rewbarbe, *Antidotum Indi*, and *Diaphenicon* are good for this purpose. Also minister the infusion of Agaricke described before in the last Chapter. Also the belly must be washed with strong clysters. *Clister.* Also he must vomit now and then, by taking of Radish and other things which provoke vomit, of the which we have spoken in the first book of melancholiousness. But in the meane season, while purgations be ministred, you must minister medicines which can dissolve and extenuate humors contained in the breast by little and little: and he must take *Aristolochia rotunda*, the roots of *Enula* and *Irees*, Nettle seed, Hysop, *Nigella*, Calamint, and such like, wherwith you may make Decoctions or Loches. For which purpose also those *Ecligmata* which are rehearsed in the Chapter of Cough, are good. Also *Trochisci Bechici albi* be most excellent. Outwardly you must lay to the breast, Plaisters made of Figs, Barley meale, or rather meale of Fitches, having Rosin, Hony, and Wax commixed with it. Also apply to the breast, of *Irees*, Dil, Rew, and such like, as is this, ℞. oyles of Dil and Rew, ana ℥ß the grease of Hens and Ducks, ana ℥.ij the roots of *Irees*, *Enula*, & *Dracontij majoris*, ana ℥.j. seed of Flax, ℈.ij. Storax ℥ iij. Wax as much as is sufficient, make an ointment *Unguentū.* But the breast must first of all be rubbed with a rough linnen cloth, that (the pores being opened and unlocked) the strength of the medicine may more readily pierce to the bottome. Also you must use those medicines which can exulcerate the skin, and draw out matter and watery humours, as those be which are named *Rubefacientia*. *Rubefacientia.* For this purpose the breast must be rubbed with Nettles, brayed or beaten. The places that are blistered are to be cured with warme oile. But in an inveterate evill, and where all medicines are ministred in vaine, we must flie to burnings, as *Ætius* teacheth in *l.* 8 *c.* 57. how it should be done. *Cure of Abscessus.* For the cure of that which is like a botch, which hath need of medicines to attenuate and dry, (as is said before) you must note that it is cured with Aromatick things, because they do extenuate, dry and heat Therfore then you must give unto the Asthmaticks specially Antidotes compounded of these things, as is *Theriaca*, *Mithridatum*, *Antidotum è moscha dulce*, *Diamber*, *Aromaticum rosarum*, *Diamargariton calidum*, and many such other like.

CHAP. VIII.
Of the Pluriſie.

Cause. PLVRISIE, to speake exquisitely and properly, is an inward inflammation of the upper skin girding the ribbes and the sides. In Latine it is called *Lateralis dolor*. Neither is it rashly added to speake exquisitely and properly: for through many torments, and through meats grosse and flegmatick, there doe ingender humours that be cold, crude, grosse, and viscous in the body, which oftentimes do place themselves by and by in the void place of the breast, or in the lungs it selfe, and by reason of their multitude, they stretch out the upper skin, girding the sides within, and cause paine: but of this we will speake nothing, because the cure of it doth differ little from the cure of *Asthma*, rehearsed in the last chap. The Pluriſie which is an inflammation of the upper skin

which girdeth the sides within, is caused of abundance of hot bloud, flowing naturally to the aforesaid upper skin within. The signes hereof are difficulty of breathing, the cough, a continuall fever, vehement pricking paine, a hard pulse, and sharp like a saw. And if his spittle be red and bloudy, it signifieth bloud to have dominion: if it be yellow and subpale, choler hath the mastery: if it be white and frothy, fleame ruleth: if it be blackish, it betokeneth black choler to have the mastery, or melancholy. The first two daies the sick must be content with the juyce of Ptisan for his meate. Afterward make him Almond milke with the decoction of Ptisan, or the crummes of fine bread mixed with the broth of a Chicken or Cock, specially if the patient be weak. He must universally eschue all things that be sharp and restrictive. Let his drink be water wherein Cinamon is sodden, and let the patient eschue cold water as a pernitious thing, because it maketh the spittle grosse and thick. Also let him eschue wine altogether. Let him lie upon the side that is grieved. Let him avoid wrath, sorrow, and other perturbations of the mind. In the beginning of the cure, the Physition must diligently consider, whether the body of the sick be grieved with abundance of humours or not: so that he must know at the first, whether the paine doth mitigate and dissolve with heating medicines, and when it doth not. For if the body be not full of humours, then in the beginning of the Pleurisie and inflammation, the paine must be mitigated and discussed with foments and medicines that do heate. But if the body do abound with evill humours, or be full of bloud, you may not beginne the cure with those things that do heate, for they move flux of humours to the aggrieved place: for the place to the which things that doe heate are laid, draweth more to it then it sendeth out by vapours againe. Therefore then you must not use hot foments which cannot dissolve the paine, but all the body must be emptied by bloud-letting, and you must cut the inner veine of the arme, which they call the liver veine, or the splene veine, on the arme which is right against the griefe on the same side. For bloud-letting on the same side, doth not only draw bloud away from the aggrieved part, but also it purgeth it quickly, which is greatly requisite in the Pleurisie; and in other inward inflammations. After bloud-letting, if the wombe doe not cast out the excrements of it selfe, as it ought to do, then cast into the belly this easie clister. ℞. Mallowes, leaves of purple Violets, Mercurie, Spinage, of both the garden of Endives, ana. M. j. whole Barley, ℥ j. Seeth these in just quantity of water, untill the third part be consumed: then take of the juyce of that decoction, ℔ j. *Cassia fistula* newly drawne, ℥. j. ß. of the oyles of Cammomill and Violets, ana. ℥ j. ß. fresh Butter, ℥ ß. common Salt, ℥. j. and commixe them all, to make a clister. After the body is emptied, you must apply outwardly foments that do heat and mitigate paine, such as *Sacculi* be, which are made of the flowers of Cammomill, Dill, Melilot, *Tapsus barbatus*, seed of Flaxe, Fenugreek, *Milium*, & Bran mixed together, the decoctions of the herbs aforesaid, being put into bladders, or some other devices. Also you may wel apply a great soft Sponge being dipt in the aforesaid decoctions, & applied to the griefe warme. You must cover the foments with clothes, lest their strength do vanish away quickly. Also take an Apple, take out the core of it, and

Signa.

Victus ratio.

Curatio.

Venæ sectio

Clyster.

Sacculus.

fill the hole with *Olibanum*, and roſt it til it be ſoft: then take off the skinne of the Apple, and mixe the ſoft of the Apple and the *Olibanum* together, and let the patient make boles of it, and ſwallow it al at once, which doth remove the paine very much. This plaiſter alſo is good for this purpoſe: ℞ flowers of Cammomil, *Tapſus barbatus*, & Dil, ana. M. ß. Linſeed, Fenugreek, ana ℥ iij. Anniſe ſeed, ℥ j. Barley meale, M. ß. bray them, & put them in water, til they be as thick as Hony: after put to oyles of Dil and Cammomil, ana ℥ j. ß. boile them againe, and add to it the yolks of two Egs, of Saffron. ϑ. j. and make an emplaiſter. After the ſeventh day, if the paine do continue ſtil after one ſort, faſten a cupping glaſſe to the ſide, and ſcarifie the skin: for a manifeſt commodity doth enſue to them that have the Pluriſie, by applying of cupping glaſſes. The cuts of the ſcarified places muſt be ſtrewed with Salt, if the patient can abide it; if not lay upon it a linnen cloth dipped in Oyle and ſprinkled with Salt. The next day after the ſcarifying is done, it is good to faſten on a cupping glaſſe againe, that the mattery bloud may be drawne out of the little wounds. This ſecond extraction is better then the firſt: for at the ſecond time the bloud is not drawn away, but the matter. Alſo the Phyſition may not neglect to miniſter to the ſick ſuch medicines as are good to make the ſteame come up eaſily, as is, *Diapenidion*, *Diatragacanthes*, conſerves of Violets, *Trochiſci pectorales*, putting to them other Loches rehearſed before in the chap. of the Cough. Outwardly you muſt apply medicines that have vertue to diſcuſſe, as is Fenugreek, Dil, Melilot, Hyſop, and ſuch like. And if there do appeare tokens that it will rot, and turne into matter, you muſt further it with this or the like ointment: ℞ oiles of Cammomill, of ſweet Almonds, and of Lillies, ana. ℥ iij. Butter without Salt, Hens greaſe, ana ℥. ij the muſcilage of Fenugreek, Lineſeed, and the roots of *Althea*, ana. ℥. j. Waxe, as much as is ſufficient, make an ointment. The botch being broke, you muſt miniſter thoſe things that do cleanſe and puriſie matter and filth, as is, *Aqua mellis* or decoction of Barley, or Sugar roſet. The filth being cleanſed, you may miniſter glutinative medicines, which ſhall be ſufficiently declared in the chap. of the Puſick afterward.

Emplaſtrum.

Cucurbitule.

Vnguentū.

CHAP. IX.

Of the inflammation of the lungs.

Cauſa.

Peripneumonia is an inflammation of the lungs with a ſharp feaver. This diſeaſe for the moſt part is cauſed of ſtrong diſtillations falling to the lungs, or elſe of the Squinancy, or the *Aſthma*, or the Pluriſie, or of other diſeaſes. Alſo ſometime only inflammation is the cauſe of this diſeaſe. They which

Signa.

have this evill, have difficult breathing, the lungs lying upon the heare, doth bring choking, they have a ſharpe and burning feaver, and alſo fulneſſe and ſtretching out of the breaſt without paine. But if the skins which be joyned all the length of the breaſt within be inflammate, then they feele paine at the breaſt. All the face and the aggrieved place looke red, the noſe is crooked in the top, the veines of the temples do beat, the eyes do ſwell, the tongue is dry, the appetite is loſt, the breath is hot, they covet cold water, and rather cold ayre, they have a dry cough, it is frothy and cholericke, or bloudy and red, which be the worſt tokens. If the ſick ſhall die, he ſhall watch much, and

have

have fearfull short sleepes, the hands and feet shall be cold, the nailes shall be crooked and swart, and he shall die the fourth or the seventh day at the furthest. But if the sick shall recover, there will follow bleeding abundantly, or perturbation of the wombe, by passing forth of many cholerick and frothy humours: and sometime the inflammation is changed into matter, and the matter being filthy, is driven out either with egestion or with the urine, and the sicke is delivered from all the griefe by and by. And if it do flow into the Lungs, and that abundantly, or do choke him, then it is changed into a Phisick. For their diet you must minister to them soupings made of the juyce of Persin, mixed with Hony, Origan, or Hysope. They have more need of extenuative meates then those that have the Pleurisie. Also *Alica* or *Aqua malsa* is good for them. Let them drink little, for moistnes hurteth the Lungs. You may minister for preserving of strength (specially if choaking constraineth you) *mulsa* alone, and with Pine nuts, or *mulsa* wherein Hysope is sodden, the powder of dry *Irees* to *aqua mulsa* is good. Generally the diet of those that have *Peripneumonia*, must in a manner be the same which the Pleurisie should have, specially if they begin to recover. For the cure, you must eschue letting of bloud in such as have fallen to this evill out of other diseases, especially if they have been long in this case, or if they were let bloud before. You must mollifie the belly with clisters, if he be costive, or apply cupping glasses to the breast and sides, if nothing do let it, and that great boxings and many, the skin being cut and scarified. But if the *Peripneumonia* began first without any other disease going before, then let him bloud, if strength and other things will suffer it, you must cut the inner veine of the arme, and if strength will suffer it draw bloud on both the armes, and first but a little, in no case untill his heart faile, so that some strength may be kept for the bloud letting of the next arme. But if any thing doth forbid bloud-letting, you must fasten cupping glasses to the whole breast, and the sides, and you must get out as much bloud as strength in them will suffer. Also it is good to mollifie the belly with sharp clisters, made of the decoctions of Hysope, *Irees* and Rew, putting to it the pulpe of *Coloquintida*, *Salgemme*, and other things necessary for such clisters. After this you must labour and see, that the breast and the Lungs be purged by much spitting, which must be made swift and easie. For the which purpose you must use those Eclignes, oinements, and emplaisters, which are declared before in the Chapter against the Pleurisie, excepting that in this case you must minister the most strong things, and those that have much strength and vertue in extenuating. Therefore you must minister *Iach à scylla*, *Iach à pulmone vulpis*, the decoction of the roote of *Irees* and *Enula*. And you must make a cerote of oile of Rew and *Nardinum*, putting into it the marrow of an Hart, of *Irees*, Hysope, and Horehound beaten very fine, and commixed with Venice turpentine, and lay it all over the breast and the sides.

Victus ratio.

Curatio.

Vene sectio.

CHAP. X.

Of spitting of bloud.

SPitting of bloud is caused many times of an outward manifest cause, as of falling from an high place, or a stroke given to one outwardly, or with vehement striking, or leaping, or if any heavie things have fallen upon the breast,

Cause externe.

or else with great crying, or immoderate cold: for cold (as *Hippocrates* witnesseth) breaketh ve nes Also spitting of bloud may be caused through heate.

Interna. Also sometime spitting of bloud is cauled of inward and secret causes, as fullnesse and abundance of naughty bloud, gnawing asunder the veines, and bursting open the heads of them. The gnawing asunder of those veines, is caused of sharpe humours, either falling from the head to the Lungs, or else engendred in the Lungs it selfe. Moreover the bloud that is spit out, sometime commeth from the breast and the Lungs, or from the *Trachea arteria*, and sometime from other places of the mouth, or gummes, or the jawes, or from the stomack, unto the which doth fall bloud out of the veines and members adjoyning, that is to say, from the Liver and the Spleene. The outward causes are knowne thus: if

Signa. the spitting of bloud be caused of abundance of bloud, then the bloud commeth out gushing all at once, and after it is out, the sick is better and lighter. But if it be caused through bursting of the mouths of the veines, then hot perturbations have gone before it, as though the patient had used many hot baths, and had dwelt in a hot region, using hot diet in a hot season. If spitting of bloud be caused through gnawing and eating asunder of the veines, then the bloud is not spitted forth all on a heape, but by litle and litle with the cough, and they are alwaies worse. Also if the bloud which is spitted, be frothy and palish, and commeth forth now and then with the cough without any paine, it is a sure token, that the bloud commeth out of the lungs If flegmatick bloud be spitted out with easie coughings and reaching, then the bloud commeth from the *Trachea arteria* If bloud be spitted forth being black and clodded together, having also the cough and paine in the aggrieved place, then it is a token that it commeth from the breast. For the diet, let him use meates which have a moderate

Victus ratio. adstriction, as be rice, hulled wheat called *Alica*, & such other like, mixing with them the juyces of Pomegranates or Peares. For flesh, let him eate wild doves, turtles, and partriches, if they be boyled with verjuyce, or juyce of soure grapes, or with Sumach. Also he must use Quinces, Peares, restrictive Apples, Medlars, and Mulberries, and such like rehearsed before in the Chapter against bleeding at the nose. He must drink thick red wine, or in stead of it, water wherein

Curatio. steele is quenched. He must eschue great noises, often speaking, all moving of the body, and anger. As for the cure, it differeth according to the diversity of causes: for if the bloud come out of the head, it needeth but a simple and easie cure: for restrictive things applied cold to the palate of the mouth by colluctions and gargarises, do performe the cure. What things they be, you may seeke in the beginning of this second book, the first Chap. But if there do flow much

Venæ sectio. bloud from the head, then you must let him bloud on some veine Those which spit bloud through distillation, you must by and by in the beginning let them bloud on some veine, unlesse a sharp humour doth distill vehemently. Also afterward minister a sharp clyster, and emptie the wombe. Also rub the hands, the armes, and the legs very much with a medicine that will heate and extenuate, and bind the outward parts. After that, if the disease endure longer, shave the head, and apply thereto a medicine which hath vertue to dry and discusse, as is that which is made of the dung of wilde doves, and after three houres space, bring them into a bath, so that the head be annointed with no fat thing.

After-

Afterward cover them meanly, and nourish them with sowre suppings. When they go to sleep, minister to them *Theriaca*. The next day all the whole body (the head only being excepted) being rubbed, keep him in quiet, and againe at night minister to him *Theriaca*. And if through these the distillation be not stopped, than the third day in the morning minister a little hony sodden, and rub all the body, and suffer him to rest. The fourth day, after the taking of the *Theriaca*, minister again much hony, and lay to his head a medicine of doves dung. And if the evill do endure longer, fasten a cupping glasse to the hinder part of the head. Last of all, minister those things which are able to purge the humours that are flowne into the Lungs. But if it be a very sharpe humour which distilleth out of the head, you must beware of bloudletting, and you must rather use purgations, and you must use the nourishments and remedies hereafter declared, and also before in the Chapter against distillations. They which do spit bloud cōming from the Lungs, by reason of breaking of some veines in it, or by bursting open of their heads, those you must first of all charge, that they do not breath much and make a noise, and that they speake but little, and in a manner not at all. Let them sit in open aire, having a stedfast bed, and of a good height. For such you must by and by cut the inner veine of the arme, and you must draw bloud twise or thrice, a little at once, for such have no need of much bloudletting. Also for the same purpose, that is to say, that the bloud may be drawne another way, you must rub the extremities, and use to binde them hard with broad linnen cloaths. These so done, you must minister to him a drinke made of vinegar and water infused and warmed, and let him drinke it, so that if any clod of bloud do cleave on the flesh, it may (being thereby dissolved) be cast out; neither doth any thing let, but that you may minister this potion twice or thrice in three houres. After those you may minister both within the body and without, medicines that be restrictive, and have power to stop the pores. For things taken outwardly, it profiteth to eat Purslaine, albeit that the juyce drunken is of more effect; the juyce of Knotgrasse, sharpe Grapes, decoction of Sumach, Gals, the shels of Acornes, the root of Bramble, *Balaustia*, seed of Sorrell, the roots of horsetaile, and such like, which are declared in the Chapter against bleeding of the nose. But these are better & of more effect then the aforesaid things, that is to say, *Terra lemnia* beaten into very fine powder, and ministred with the juyce of Pomgranats, or of Knotgrasse, or *Lapis hæmatitis*, at once, ℈ j. in the like juyce. Among compounds you must use this *lohoch*, ℞. of old cōserves of Roses, of *Rob de ribes*, an, ʒ j of *Diatragacanthum frigidum*, & *Diacotoneon simplex*, ana, ℈ ß. of the powders of Coral, *Lapis hæmatitis* and *terra lemnia* ana ℈. ij. Bolearmoniack, ʒ j Dragons bloud, ʒ. ß. Pomgranat floures, ʒ j Frankincence, the root of *Consolida major* ana. ʒ. j ß iurupe of Mirtles, as much as is sufficient to commix them, & make an *Ecligma*. Afterward you must sprinkle the breast outwardly with restrictive wine, and the oyles of Roses, Quinces, and Mirtles. But if there be much eruption of bloud (especially being Summer) and the spitting therof comming without a cough, and the sick not being weak, but strong and fleshly; then you may take vineger for wine, & apply it to with sponges. It is good to put to the aforesaid oyles, Bolearmoniack, *Terra lemnia*, Corall, and such like, and to make an ointment

Cucurbitule.

Cure of spitting of bloud from the lungs.

Potio.

Emplastica.

Ecligma.

thereof with Waxe. Also apply thereunto a soft plaister made of Dates, *Mastix*, the roote of *Consolida major*, the barke of Pomgranate, and the meale of Lentils. Also a cerote made of the meat of Pomgranats, Frankinsence, red Corall, *Balaustia*, Bolearmoniack, *Terra lemnia*, and such like, it is good also. But you must specially take heed, that by and by after the rupture of the vessels it may grow together again before it take inflammation: for if there come inflammation before it be growne together, there is but little hope of the conglutination of the wumbe, for it keepeth it stretched out many daies, and you must wash away as well the matter, as the watery bloud out of the ulcer, after that the inflammation is gone.

Note.

But here the Reader must be admonished, that he take heed that he do not apply outwardly against that place where the bloud runneth out, neither restrictive things, nor cold things without restriction, unlesse the matter be first turned another way, and drawne from that place: for else it would drive the bloud inward, and stop the veines full that be within. Therfore first alwaies you must draw the bloud to the contrary part, and after that apply restrictive things outwardly. Those which spit bloud through erosion & gnawing of sharp humours, you must first of all minister those things unto them which have vertue to purge sharp humours distilling into the Lungs, such as be spoken of before in the Chapter of distillation. After that, minister those things which can alter and make thick the thin and sharp humours, and so have vertue to stop the distillation, as is sirupe of Violets, Roses, Mirtles, Hydromel, *Diacydoniorum*, and such like. For the same purpose sometime minister sirupes of Poppy, and other somniferous medicines. The distillation being ceassed, you must restore the gnawne parts with meates of good juice, and with medicines that do ingender flesh.

Cure of spitting of bloud caused of sharp humours.

Cure of vomiting bloud,

Moreover they which vomit bloud must use the same diet and cure which is before rehearsed, that is, if the bloud flow from the Liver, cut the veine on the arme: but if the bloud be carried from the Splene into the belly, cut the veine on the left hand, which is betweene the little finger and the ring finger, and minister to them restrictive meates and drinks, adding this to the cure, that they do not take meate and drink often: for they may easily be cured, if the remedies which be received in, be applyed to those parts that shed bloud. And for bloud congealed in the stomack like an hillock, let him drink creame, and especially of a Hart, or let it be avoided with Savory mixed with vineger or with *Aloes*. Those which spit bloud from the palate of their mouth, they must gargarise with restrictive things, and apply to the forehead, and to the head those things which are applied unto the nose when it bleedeth. Furthermore to conclude, after that all things be done, and that the fluxe of bloud is stopped, then the strength must be cherished and restored againe: and specially he must beware of the often using of bathes, of drinking of wine, of wrath, and of Venus.

CHAP. XI.

Of spitting of matter.

Cause.

Empyema in Greek, signifieth a mattery spitting: In Latine it is called *Suppuratio*. It is caused when an impostume or botch (being in the upper shinne which girdeth the ribs inwardly, or else in some other upper shinne of the

the breast) is broken all at once, and shed & powred into the empty place of the breast, which is between the Lungs and the upper skin that girdeth in the ribs. It is caused sometime through bursting out of blood (an ulcer not being brought to his scar, and perfect shutting up.) Also sometime through flux of the head, and other upper parts, falling thither, which is wont often to change into the Squinancy. The signes be these, heavinesse is felt in the bottome of the breast, a strong cough and a dry without paine, and also sometime with moistnesse, whereby they seeme to be eased. In the beginning there chanceth to them feavers, faint, inordinate and hard to be judged. When the impostume draweth neare to a rupture, then they have a feaver more vehement with quaking: and they are troubled in their speech. Being broken, there appeareth somewhat to flow into the breasts bottome, according to the often changing of their lying, and specially when they change lying from one side to another, then surely the multitude of matter is evident, and oftentimes a certaine noise of the flowing may perfectly be heard when they turn them. Also the matter that commeth out is sometimes cleare, sometimes thick and dreggy. Some impostumes do burst out upward, that is, unto the voide place of the breast, and these be most perillous. Some impostumes do flow out downeward unto the panch, and the bowels, and also the bladder. They alwaies labour of the Feaver Hectick, until all things be brought out upward. Those that be vexed with this disease of spitting of matter, let them remaine in a dry ayre, let them use meats of good juyce, easie to digest, brothes of cocks, the flesh of hens, chickens, birds of mountaines. Also use decoctions and broths of cicers, with herbes (as is) Hysope, and Parsly. Let his drink be *aqua mulsa*, and thin white wine. For the cure in this disease, except diligent speed be made by and by, the gathering together of matter causeth the Ptisicke, the Lungs drawing ulceration. Therfore first you must helpe the concoction of the impostume with foments, by sponges or bladders, with cataplasmes or emplasters, made of the meals of Barley, Fenugreeke, and Linseed, of Figs, Doves dung, Mallows, *Althea*, and a little Rosin. Also you must apply to it Cetots made of butter, Irees, Laurel berries, Rew, & other things which can ripen & dissolve the impostume, wherof thou shalt find many in the Chapter of *Asthma* before: and if the evill be not dissolved you must apply to it things that will breake the botch. The breaking of the botch is procured by lying upon the whole side, eating of salt meats, & these pils given unto him when he intendeth to sleep, ℞. of the powder of *Hierapicra Galeni* ℈j of the pulpe of *Coloquintida*, ℈j with the juyce of Wormwood as much as is sufficient to commixe them, and make pils, whereof let him hold one at once in his mouth. By this meanes it shall come to passe that the sicke shall covet to spit often, and so by overmuch spitting the impostume may breake. The rupture being made, you must take diligent heed whither the matter runneth, and you must helpe his avoiding: for if it creep into the belly, you must minister most of all mollifications. If it fall to the bladder you must minister most those things which provoke urine. If the matter come out by a cough, then nothing is more meet to be ministred then Ptisan mixed with good hony. Also abstersive & scouring things do profit, which are partly declared in the Chapter against the Plurisie, and part of them shall be spoken

Signa.

Victus ratio.

Curatio.

of

of in the next Chapter. But you may commodiously commixe with their meat, those things which provoke urine, howsoever the matter intendeth to flow. As for the purging and driving out of the marter, *Aqua mulsa* decoct with *Ireos* and much licorice is marvellous profitable. Moreover the decoction of Hysope, *Ireos*, Horehound and such like is good, whereof you may seeke more in the Chapter of *Asthma*. The rest that seemeth to be necessary for the cure of this disease, shall be spoken of in the next Chapter.

CHAP. XII.

Of the Ptisicke.

Cause.

PTHISIS in Greek, *Tabes* in Latine, it is properly an exulceration of the lungs till there followeth spitting of bloud withall It is caused for the most part through a sharp and gnawing humour, flowing from the head into the lungs. Also it is caused through the bloud and matter that remaineth after the bursting out of it in them that have the pleurisie, the *Perepneùmonia*, or *Empiema*.

Signa.

They which labour of this disease, are known by wasting of the whole body and the flesh. Also the nosthrils be sharp, their temples be hidden downe, their eyes be hollow, and their shoulders stick out like birds wings. Moreover they cough, and be vexed with the fever hectick, they breath difficultly, their cheek bals waxe swart, their nailes do crooke and seeme pale. Also the evill overcomming, the belly is troubled, and thirst doth vexe them more, their haire doth shed, and that which they doe spit out, is of a vehement stinking savour. As for ulcers of the lungs, they are very hard to be cured, because they cannot be purged and cleansed without the cough, and in them that cough, the ulcer is broken, and so the evill returneth, as it were by a certaine circuit. Also the lungs among the other inward members, because of respiration and breathing, are alway in moving, and also are rent with coughing. But the ulcers which are to be healed, would require quiet and rest. Moreover the strength of medicines cannot come to the ulcers, before it be altered in the stomack, in the body, and in the liver. Nevertheless although the causes before rehearsed, make the cure to seeme hard, yet we may go about to cure that ulceration. Therefore in the beginning you must prescribe to those that be ptisick, a convenient diet, after this sort. Let them dwell in a dry aire, temperate between heat and coldnes, let their meate be Ptisan, Almond milk, rere egs, flesh of the birds of mountaines, of Partrich, of Phesants, of Owsils, of black birds, of Hens, of Capons, of Calves, of sucking Kiddes. Also scaly fishes in stony waters, Crabs of the fresh river. But among all meates, milk is best for them that be ptisick, specially womans milk, after that Asses milke, & Goats milk, which would be sucked out of the duggs, if it might be, or let it be drunk by and by after the milking of it while it is hot. But you must beware, that they take no meate by and by after their milke, and specially no wine, for then it would be corrupted with it in the stomack. But if they be very much feverous, specially of a rotten fever, then it is not good to take milke. Among fruits, it is good to eat Raisins, sweet Almonds, Pine nuts, Figs, Dates, Pistax. Let them eschue exercises and movings that be vehement. It is not unprofitable to walke easily before meate, and after meate they must altogether rest: let them use to sleepe

Look Hippocrates in his Aphorisme 5 the 14. and the 13. and the 11.

The causes why the cure is hard.

Victus ratio.

on

on nights meanly: let them eschue wrath and sadnesse, unmeasurable watching, hunger, thirst, lechery, hot houses, and whatsoever may empty the body. Let his drink be but small and thin, or if his fever be vehement, let him drinke water wherein a little Cinamon hath been sodden, or the drink that is called *Hippocras*, whose making is declared in the first book, in the Chapter against the Palsey. If the evill be caused through the flowing of a sharp humour out of the head, you must begin the cure by removing of the distillation, which we have taught before in his proper Chapter. Therfore now we will shew the exulceration of the lungs, how it is to be cured. And first for the cure therof we must minister those things which have an absterstive and scouring vertue, and that which will cause that the matter may easily be brought upward: for the which purpose *Hydromel* is specially good, and also decoction of Barley with Sugar and hony, also decoction of *Ireos*, Figs, Maidenhaire, Hysope, Horehound and Licorice. If there come a fever, you may commixe with the aforesaid things, the foure great cold seeds. Outwardly you must apply emplaisters, and cataplasmes, made of Lineseed, Fenugreek, and such like declared in the last Chapter *de Empiemate*. Also for the same purpose you may seek many remedies in the Chap. against the *Asthma*. The lungs being cleansed and purged from matter, you must minister those medicines which will glutinate and heale up the ulcer. For this purpose conserve of Roses is commended almost of all Physitions, for this hath not only the vertue to glutinate, but also to cleanse and scoure. but the newer it is, the more it scoureth: and the older it is, the more it glutinateth. Also these are marvellous good, Bolearmoniack, Dragons bloud, Amber, Corall, Purslaine fred, and such like which have vertue to scoure and joyne together. Also these things are good, *Loch de pulmone vulpis*, *loch è pino*, conserves of *Consolida major*, and Maidenhaire. Therefore of these you must make this compound medicine: ℞. conserves of *Consolida major*, and of Maidenhaire, ana ℥.ß. conserve of Roses, ℥ j. *Loch è pulmone vulpis*, ℥ j.ß *Loch è pino*, ℥ ij. powder of *Diatragacanthum frigidum*, ℥ iij. Bolearmoniack, ℥ j.ß. sirupe of Poppy as much as will suffice to commixe it, and make a loch Also this powder daily ministred causeth much ease: ℞. of the seeds of white Poppy, ℥ ß. gumme Arabick, *Amylum*, and gum Tragacant ana ℥ j.ß. seeds of Cucumbers, Citrons, Gourds, Melons, Quinces, ana ℥ ij. burnt Ivory, juice of Licorice, ana. ℥ j.ß. *Penidiet*, as much in weight as all the rest, and make a powder, of the which minister daily every morning, ℥ ij with sirupe of Poppy or Roses. At that time also that the ulcer is closed, you must annoint the brest without, with oyle of Quinces, Mirtles or Roses, adding thereto sometime Sumach, *Hipocistidis*, Pomgranat rinds, *Acatia*, Galles, and such like. In the end the body being extenuate and wasted, it is good to restore it with a convenient diet, using all those meats which be of good juyce, easie to digest, and nourish much, at which time also you may minister this medicine, ℞. of the pulpe of a Capon ℥.j. Cockes stones, Pine nuts, Pistax, sweete Almonds, ana ℥.ß of the powder of the *Antidote de gemmis*, ℥.ß powder of *Diarrhodon abbatis*, *Dianthon*, & *Aromaticum rosarum*, ana ℈.j. white Sanders and Cinnamon, ana. ℥.ß. Maces, ℈.j. white Sugar of the finest, ℔.j dissolve the Sugar in water of Bugloss, and Roses, and make lozenges, or an Electuary, of the which minister every day.

Curatio.

Ecligma.

Pulvis.

Morsuli restectorij.

CHAP.

CHAP. XIII.

Of panting of the heart.

Palpitatio & tremor cordis in Latine, is in English panting and trembling of the heart: it is a corrupt motion of the heart, or a stretching out of it against nature. The new sort of Physitions do wrongfully call it *Cardiaca*. It is caused of all such things as do trouble and affect the heart above nature, as is, every distemper, or the multitude of an humour contained in the outward skin that goeth about the heart, or else of swelling contrary to nature, and such like. The disease is easily knowne, by the words of the patient, who doth easily feele the beating and panting; and also you may know it by the pulse. For in a hot distemper there commeth a fever, & the pulse is swift and great; in a cold distemper the contrary. If plenty of an humour contained in the upper skin of the heart do cause beating thereof, then the pulse is soft and feeble. The diet must be ordained diversly according to the diversity of causes: for in a hot distemper of the heart, the aire ought to be meanely cold, but in a cold distemper it ought to be meanly warme. But universally whatsoever the cause be, you must eschue any thing that doth trouble or resolve the vitall spirits, as be overmuch heat, anger, hunger, watching, lechery, unmeasurable cold, meate of evill juyce. If abundance of any humour contained in the upper skin that goeth about the heart do ingender panting of the heart, let their whole diet be extenuative: let their drink in a hot distemper be thin and small, or a julep of Violets or Roses, or decoction of Bugloss. In a cold distemper they may drinke pure wine, or other strong drinke. Those that be vexed with beating of the heart caused of hot distemper, they must have remedy by cold medicines, which can correct the hot distemper, and add strength to the heart: as these be among simples, Roses, Violets, flowers of water Lillies, Sanders, Corall, Camphire, and such like. Among compounds be these, *Diamargaritū frigidum*, *Diarrhodon abbatis*, conserves of Roses, of Violets, of Bugloss, & their plants, juices & syrupes. Therefore of the aforesaid things there may be made potions, electuaries, and lozenges as you think good. Outwardly appoint ointments and emplaisters, specially Epithemes, *Sacculi*, and other like, whatsoever is able to alter the hot distemper of the liver. And first among ointments, this is good: ℞. the oyles of Roses, Violets, and *Nimphea*, ana. ℥ij. of red Corall, red Sanders, and red Roses, ana. ʒ j. Camphire, gr. ij. white Waxe as much as is sufficient, & make an ointment, wherewith annoint the region of the heart & the back bone. Among Epithemes let this especially be laid to the heart ℞. the waters of Roses, Sorrel, and Bugloss, ana ℥iij water of Balme, ℥j. powder of the cordiall medicine, ℥j. red Sanders, red Corall, ana. ʒ ß. Purslaine. gr. iij Saffron, gr. iij. commixe all together and make an Epitheme. Also among the sorts of dry bags this is best. ℞ floures of Bugloss, Violets, red Roses, ana. M. ß. all the Sanders, of each, ℥j. red Corall and white, of each, ℥j ß of Pearls, ℈ij. being first powdred, put them in silke and make a *Sacculus*. But those that be agrieved with a cold distemper of the heart, to such among simple medicines these be profitable (that is) Amber, Musk, Saffron, wood of Aloes, *Storax*, Cloves, Maces, Zedoary, Balmes, and such like: among compounds these are good: the electuary *Diris arcenicon*, *Diamber*,

Diamber, Diantbos, Aromaticum rosarum, and such like, of the which may be made kinds of medicines, like as we did against hot distemper of the heart. For ointments may be made after this sort: ℞ the oiles of Lillies, of Spike, and of Saffron, ana. ℥.ij. ß. *Galia moschata*, Cloves, ana. ʒ j wood of Aloes, ʒ ß. Maces, ʒ j Saffron, gr. iij. wax, as much as is sufficient, make an ointment. Also you may make this *Epitheme* thus: ℞. waters of Balme, Mariora, Bugloss ana. ℥.iiij. powders of the electuaries, *Diamber* & *Diamoschi*, ana. ℥ ß Maces, wood of Aloes, ana. ʒ j Amber gr. j of the best wine, ℥ j commix them together, and make an *Epitheme*. An example of *Sacculus* is thus: ℞. flowers of Balme, and Bugloss, ana. M j ß chosen Cinamon, Cloves, Maces ana. ℥ j. wood of Aloes, ʒ. j. barke of the Citrine apple, ℥ j ß Saffron, ʒ. j. Amber, gr. j Bray all together and make a *Sacculus* of silke to lay to the heart. And if there be panting of the heart ingendred through som humor contained in the upper skin that compasseth the heart, it must be cured (as *Galen* witnesseth) with that which will extenuate, and by cutting a veine in the arme. Therefore you must cut the inner veine of the arme, or the middle vein. And afterward one must minister and apply as well inwardly as outwardly, medicines that have vertue to extenuate and strengthen the heart, by applying of ointments, and Epithemes, and *Sacculi*, and such like. Of the which things to make private examples, we think it in vaine, seeing it is easie to any man, by examples now declared here and in other places, to make medicines for this purpose of whatsoever sort he will.

Vnguenta.

Epithema.

Sacculus.

Cure of panting of the heart caused of an humour.

CHAP. XIIII.
Of Sounding.

Syncope is a swift failing of the strength (as *Galen* saith) it is caused through much exoretion and avoiding of blood, or through unmeasurable emptying of the belly or vehement mooving, or through great paine, or much and often washings. Also through abundant sweats, and all other immoderate vacuations: also of feare, dread and such like perturbations of the mind. Moreover, through abounding of crude and raw humors, through great inflammation or through vicious and thin humours, or els by taking breath in a stinking aire. The *Syncope* is knowne by these tokens, the pulse is rare and obscure, the extreme parts (as the hands and feet) be cold, sweat about the face, the taking away of the brightnes of the skin that is in it, & as it were a palsie of the whole body. Moreover of these there commeth desperation, vexation of the mind, and shaking of the body. And moreover there chanceth sometime with the sounding of the heart, a vice, that is, when the heart is vehemently distempered. Also sometime it chanceth to the stomach, (that is) when humours abounding, or heaped together, or crude, either else sharpe and gnawing, be in it: that kind of *Syncope* is called *Stomachicha*. They which fall in a sound through plenty of raw humours contained in the mouth of the stomacke, in such the sides are inflate and puffed up and the whole body seemeth to be of greater bigneſse then it should naturally be: also their colour changeth whiter then it was wont to be: and to conclude, their body is like to them that have the Dropsie. Also to many their colour waxeth swarter, & blacker, like lead; but the pul-

Cause

Signa.

Syncope cordis.

Syncope stomachica

ſes

ſes of the ſinews be leaſt of all other; moreover they are obſcure and unequal. Thoſe which are vexed with ſounding through abundance of ſharpe humours, they feel continually pulling, twitching and gnawing in the mouth of the ſtomack. They which through thin vices (which do ſwiftly exhalate and fire up) do ſuffer ſounding, in them their face appeareth by and by as though it were dead, their noſe is ſharpe, their eyes be hollow, and ſuch like. The other cauſes of *Syncope* are knowne by the talk of them that ſtand by without any great buſineſſe. It is eaſie to know that the cure muſt be divers according to the diverſity of the cauſes. If ſounding do invade one through excretion and avoiding of bloud, or through any other unmeaſurable or ſudden emptying, you muſt ſprinkle their face with cold things, or with Roſewater, which hath a marvellous good effect in this caſe. The extreme parts of the body muſt be bound vehemently with bands, and muſt be rubbed a little with ſharp linnen cloaths. If the emptying be upward, you muſt rub the legs: if it be downward, rub and bind the hands. Alſo cupping glaſſes are to be faſtned lightly, diverſly, according to the places where the evacuations, or where the bloud burſteth out. Moreover the mouth muſt be opened, by putting in your finger, or a wedge, or ſome other thing: but the paſſage of hearing, and of the noſtrils would be thruſt together, that the aire that is breathed in, might ſtirre and comfort the ſpirits. Alſo it is good by and by for to comfort the ſpirits with ſundry odoraments: for as *Hippocrates* ſaith in his book *de Alimentis*, there is nothing that calleth the ſtrength again ſooner then odours. Therfore it is good to apply to the noſe of the ſick, chickens roſted and parted aſunder in the middeſt. Alſo Roſes, Violets, Quinces, Citrons, and ſuch like be good. You muſt miniſter wine to him that is thin and allaied. Let the aire of the chamber be cold, but let not the chamber be very full of light: let their counter points be taken away that lie upon them, and let the coverings wherwith they be covered be ſoft; and ſtrew the floures with leaves of Mirtles, Vines, Okes, Briers, and Roſes themſelves, and ſprinkle it with water. In unmeaſurable ſweats annoynt the ſwearing parts with oyle of Mirtles, Roſes and Quinces: but ſpecially the neck, the breaſt, the places under the arme holes, and the ſhare. For this purpoſe alſo it is good to annoint with *Amylum*, and powders of Frankinſence, mixed with the white of an eg, and other reſtrictive medicines. Alſo you muſt hold to his noſe divers odoraments, as Roſes, Sanders, Quinces, flowers of water Lillies, & Camphir; but you may not then bind the extreme parts of the body. If ſounding be cauſed through paine, you muſt diligently enquire the cauſe: for if it come of an outward cauſe, the ceaſing of the paine cureth the ſounding. But if the paine be cauſed of no outward cauſe, you muſt find out ſome inward cauſe which cauſeth paine. If fulnes with retching and ſtretching out do cauſe the pain, by and by, if ſtrength will ſuffer it, let him bloud on the vein that is higheſt to the aggrieved part; but if ſtrength be feeble, then you muſt only pull it back, or you muſt drive it upward, or downward, or both waies, or uſe frictions. But wheras the pain is cauſed of vicious humours, you muſt rather purge it. If both the aforeſaid cauſes come together, then you muſt uſe evacuations both waies: but bloudletting muſt firſt be uſed before any of them. Afterward if the corrupt humours be faſtened, and do ſtick faſt in ſome only place,

Cure of ſounding through unmeaſurable emptying.

Stoppers of great ſweats.

Cure of ſounding cauſed of paine.

you

you must begin your cure with dissolving and discussive medicines. As for curing of other paines, they may be sought in their owne proper Chapters, and especially in the Chapter against the Cholicke. Those which do sound through great sorrow, feare, and other perturbations of the mind, they are fully cured by using of their contraries. Neither let passe to minister unto them that do sound for great sorrow, odoriferous things, and other things, which being taken inwardly, may cõfort the spirits. They which be troubled with sounding through plenty of crude humors, they may neither suffer letting of bloud nor purging. Therfore you must cure such by frictions. And you must by and by in the beginning of the evill begin, and you must rub the legs first from the upper part, and so downward with linnen cloaths, not very soft, but somwhat sharpe: afterward likewise the armes from the shoulders to the fingers. And when all the arteries and veines be sufficiently heat, & that ye doubt that some wearines will come to the senses through overmuch rubbing, you must use oyle solutive and loosing, as is oyle of Dil, and Cammomil and you must beware especially of restrictive things. And when you have annointed the parts of the body, and rubbed them well, then you must come to the backe, and that you must likewise first rub with a linnen cloth, and then with oyle: from that you must go again to the legs, and then to the arms, and so again to the back, and so you must do all and that in a bright chamber without moisture, whose aire must be temperate. Moreover *Mulsa*, wherin Hysope is sodden, is most meet for them: and you must beware that you minister not to them, neither meat nor broth, nor water, nor to suffer him to drinke liberally, but onely *Mulsa* the three first daies, and to rub him by course continually, granting him only but time to sleep, which must be in a meane. But if their pulse be very small and feeble, or also besides that, wonderfully unequall, you may know that there is extreme perill: but yet you must do as is taught before, and go about none other thing. But if the pulse be indifferently strong and great, and be not cut off, nor thrust together, then you must consider the state of the belly, & if it avoid not ordure sufficiently of it selfe, you may boldly powre in somwhat beneath. For it chanceth after the taking of *Aqua mulsa*, that the superfluities which are wont to be gathered in the principall veines (that is) they which be about the liver, and the bowell which joyneth with the midrife unto the back, by that thing they are well cast out. And if a heap of superfluities do violently provoke the belly above reason, first you must seeth your *Mulsa* more higher, for so it doth make the belly lesse soluble, and it nourisheth more. After this, if the superfluities do descend more largely, the belly may not be stopped so, but you must minister for *Aqua mulsa*, the juice of Ptisan. And if they continue stil to flow, nourish him with soupings of *Alica*, taking heed to the working of the pulses in the meane season: for sometime they are changed to imbecillity, or unequalnes, or smalnes. At which time it is good to minister bread infused in wine, and that, if neither the belly nor the liver be troubled with an impostume, for if they be vexed with it (the body being stuffed with crude & raw juyces) the sick is desperate of al health. Therfore in such a case of the sick, thou shewest thy selfe without blame, if thou say before that he wil die, and use no better medicines. But if there be at any time found abundance of glammy humors, by and by minister

Cure of sounding by affects of the mind

Cure of sounding through abundance of crude humours.

Phelgmon.

Oxymel

Oximel in steed of *Mulsa*. Therfore if it be sommer, and the sick used to cold potions, give him the *Oximel* cold; but if it be winter, minister it hot. Also these things are very evill for them, as well bathings, as also the open aire, as often as it is over hot, or over cold. But if thou art called to them which be presently vexed with sounding, where the belly and the liver be without impostumation, thou shalt minister a little bread, and that with some wine, because it causeth swift distribution into the other parts of the body: and thou shalt come straight to frictions and rubbings, & thou shalt do according to the order before prescribed. But if it be sommer, or the region naturally hot and burning, or the state of the heaven vehemently hot, thou shalt allay the wine with cold water: but if there be no such thing, with hot. But the drink that shall be given the second and third time, thou shalt minister it altogether hot. For in the whole cure, where we use frictions, heate is best, as a helper of the concoction of crude humours. But to those which have sounding caused of choler, which troubleth the mouth of the stomack, to them you must minister cold potions. But yet it is good to minister to all that have *Sincope*, wine that is hot by nature, yellowish in colour, thin in substance, cold, and that which provoketh distribution in the body: for we would have the food that is received, to be distributed about the body, and not to tarry in the stomack. They that are vexed with sounding through vice of thin humours, those you must empty by litle and litle, and continually, because they cannot suffer much emptying at once: those also must we nourish by litle and litle, and often the outward part of the skinne must be thickned: and you must make the aire of the chamber cold and restrictive. Also you must annoint them with restrictive medicines and ointments, and you must give them meates that doe not readily disperse and flow. Therefore give neither *Aqua mulsa*, nor *Ptisan*, but bread and soupings of *Alica*, and soure fruits, which will not easily be corrupted. You shall also give sometime to them Egs, specially their yolkes, for their white be hard to digest. Moreover the stones of Cockes which be nourished with Milke. Also Swines braine, but let it either be diligently rosted, or well sodden in water with Leekes, or Dill. To conclude, you must labour by all meanes, that you may make the substance of the juices more thick, to thicken the skin, and to stop the exhalations. Watery wine is necessary to them after meate in the beginning of sickneſſe. And if all follow your minde, you may also after other things give him nourishment by flesh, especially after the fourth day (the juyce comming now to concoction) If sounding come through vehement inflammation, the members and parts of the body are to be rubbed and nourished, and the hands and feet must be bound. You must command him to watch, because the bloud in sleepe creepeth to the inward members. You must drive them cleane from meate and drink. Whosoever hath the *Sincope* through vicious humours gnawing the mouth of the stomack, they must be cured by provoking of vomite: or if that take no place to move the belly, do other things which be expounded in the chapter of paine in the stomack. They that begin to sound in a bath, you must bring them quickly out, and you must not moisten them with much powring in of water. They that be already in a sound, they must be carried out very quickly, and the rest of the body must be cov-

red

Cure of sounding now present.

Cure of syncope caused of thin humors.

Cure of sounding through inflammation

Cure of sounding through humours in the stomack

ted with a light covering. Let the face be wet with a ſponge dipped in cold water, or ſprinkle it with Roſewater. Alſo the face, the ſtomack and feet muſt be rubbed Alſo the mouth muſt be opened by putting in of quills or ones finger, And you muſt go about by all means, that the humors that cauſe the ſwounin, may be vomited out, by powring in of warm water at the mouth. They that be of perfect age, pull of their haires, and the loud calling of one is profitable, but many at once is hurtfull.

CHAP. XV.

Of lacke of Milke.

THe want of Milke, doth chance through dry diſtemper of the paps, or of the whole body. Alſo through ſmall quantity of good bloud, or becauſe the child is ſo weake, that he cannot ſuck well of the paps for look, the more that he draweth out by ſucking of them, the more draweth to them again. The tokens wherby the diverſity of cauſes are known, are eviden: enough by things before ſpoken, but yet I will rehearſe them again. A dry diſtemper is known by the diſpoſition of the whole body, and by leanneſſe and dryneſſe of the body and paps, and ſuch like. Small quantity of good blood, is known by the ill ſtate of the body, and by the evill colour of it: alſo by unmeaſurable evacuation out of the body before, that is to ſay, by menſtruis, by fluxes, by extreme exerciſes, by hunger and ſuch like. For the cure of lacking of milke, which is cauſed of a dry diſtemper, we will teach nothing in this place, becauſe it may eaſily be cured by that which is declared before in other chapters, and ſhall alſo be declared afterward in the chap. againſt the fever Hectick. Therfore here we will only treat of the cure of lacke of milk cauſed of the little quantity of good blood. In this cure, firſt you muſt behold the blood, for either there is leſſe then there ought to be, or it is worſe then it ſhould be. Therfore when there is leſſe then there ſhould be, a diet muſt be aſſigned which moiſts and heats meanly: for whatſoever doth heat more then is convenient or els doth dry or coole, thoſe partly by corrupting the bloud that remaineth, and partly by diminiſhing of it, do forbid the milk to come. Therfore it is good to give them pure braad, Milk, Veale, Chickens, Partriches, Birds, rere egs, fiſhes ſcaly and ſtony, raiſins, ſweet Almonds, lettuce, bugloſſe, balme, gourds and ſuch like. They muſt drink Wine that is thin and watery: they muſt eſchue immoderate exerciſes, anger, ſorrow and all things that may diminiſh the bloud. But if the bloud be worſe, (as if it be cholerick) firſt purging of the cholerick humors is requiſite, and then uſe the diet before preſcribed: but if it be flegmaticke bloud, it requireth medicines that do heat in the firſt or ſecond degree. But they may not dry up, for ſuch by heating of the flegmatick humours, do turne them into blood; but among ſuch (which are not only medicines, but alſo nouriſhments) the ſtrongeſt be, Rockat, Fennel, Dil, Parſly, and thoſe things greene, before they be dryed, for being dried, they do heat and dry more then they ought to do. And thoſe things which do dry, they make the humour which feedeth the bloud, the more groſſe, and more ſmall in quantity. The blood ought to be meanly hot, and not groſſe, that the milk may be ingendred therof. Moreover, thoſe things that do meanly heat and have no great drineſſe joyned with it, they have ver-

Cauſe.

Signa.

Cure of lack of milk in a dry diſtemper.

Little bloud. Ill in ratio.

Evil bloud

tue to engender milk: among which beside those which are spoken before, is *Sesamum* boiled in wine. Also fresh butter, the weight of one ounce drūk with wine. Also sweet Almonds, *Pistax*, Pine-nuts beaten, and eaten with butter. Also this thing is specially praised, ℞. Rice, ten times washed and dryed again, and beat it to powder, then seeth it in good milke upon burning coales: while it doth seeth, put to as much white Sugar as is sufficient, and make a pottage. It is made the better, if you adde to it sweet Almonds, *Pistax*, Pinenuts, Barley meale, Cicers and such like: but you must labour also, that by gentle rubbing of the breast, and by hot medicins which have an attractive vertue, the milk may be drawn and enticed to the paps.

CHAP XVI.

Of abounndance of Milke.

Cause Signa. Curatio.

IT chanceth sometime that thorow abundance of milke, the paps are so filled and swollen, and so stretched out with it, that they are scarce able to hold the abundance of it. It is caused through abundance of good blood. The evill is knowne by sight and feeling. You must help this by and by, for els it is to be feared lest the paps be taken with inflammation. Therfore at the beginning cut the veine of the arme, or the middle vein which is in the arme. After that use those things which do lightly represse and drive back, lest that the blood be thrust into the lungs, by a certaine violence. For this purpose it is good to apply a soft sponge dipped in warme *Posca*, and to bind it with bands to the paps, or apply Dates braied with bread and *Posca*. Also it is good to apply an Emplaister made of oile of Roses, of Sanders, Corianders, *Psilium*, Purslaine, Beane meale, Lintels, juice of Plantaine, and of vineger, after this sort: ℞. of Beane meale and of Lintels an ℥ j seed of Purslaine ℥ j seed of Flax and *Altheæ*, ana. ℥ ij ℈ of Plantaine, M j seed of Coriander, ℥ ij. Boile them altogether in water untill it come to the thicknesse of Hony, after that, put to it oile of Roses, ℥ j ℈ Boile them againe, and adde therto the yolks of two egs, and make an Emplaister; or make a Cerote after this sort, ℞ of the oile of Roses and Mirtels, ana. ℥ j. ℈. the meales of Beanes and Lintels, ana. ℥ j ℈ of Mints and Rew, ana. ℥ ℈. with Wax and Venice Turpentine as much as is sufficient, and make a Cerote to apply to the paps. Also wild Rapes do profit marvellously, being annointed with water and hony. Moreover the leaves of *Uerva* anointed with the juyce of green Parsly, is very profitable. Moreover the stone *Pyrites* powdred, and applied with oile of Roses and vineger, doth shew a marvellous effect against abundance of milk. And let there whole diet be such, that thereby but little blood may be engendred. Therfore hunger in this evill above all other things is marvellous good.

Posca is vineger & water mixed together and wine and water.

Emplastrum.

Ceratum.

CHAP. XVII.

Of Milke that is curded.

Cause.

MAny times the milke curdeth in the paps, and turneth into the forme of cheese curds. It is caused through abundance of milk, that is, when it is kept long time together on heaps in the paps, and is not sucked out. It is caused also of a hot distemper, when that through overmuch heat the thinne

part

part of the milk is digested and dissolved, and the rest groweth together, and turneth into curds. Also the like may chance of cold, which may cause milke to curde and congeale as well as other licours. Also somtime milk of his own nature is grosse and clammy enough, and for that cause doth easily turne to curds. *Signa.* There need no tokens to know this evill: for it is knowne by and by, both by touching and by the patients words. *Victus ratio.* The diet in this evill is diverse, according to the diversity of causes. For in a hot distemper of the paps, let the diet decline to cold things, but in a cold distemper, contrariwise to hot things. If this evill come thorow grosseneſſe of the milk, she must use altogether an extenuating diet. *Curatio.* For the cure, if there be abundance of milke, not being as yet curded in the paps, in them that be of lawfull age, and being skillfull women, let it be easily sucked out by litle and litle. Let the paps be outwardly annointed with the juyce of green Parsley, Mints, Fenugreek, and other things rehearsed before in the Chapter of abundance of milk. Also the creame of a Hare beaten with water, if it be annointed, is good against al swellings of the paps, especially caused of the corrupt abundance of the milk. Also Lintels sodden in Brine is marvellous good, if the paps be washed with the decoction, and annointed with the Lintels being stamped Also the decoction of Fenugreek and *Althea* doth great pleasure. But if overmuch heat doth cause the milke to curde in the paps, then anoint them with the juyce of Purslaine and garden Nightshade. Also apply oyle of Roses with vineger Also Mouse-eare annointed is of good effect. Also the earth called *Cimolia* annointed with Vineger, or with water and oile of Roses, doth good. Moreover, Lintels sodden in Vineger, and applied as is aforesaid, is good against cold distemper of the paps Use decoctions of Cammomill, Fennell, Dill, Line seed, and Fenugreek, and therwith foment the paps. Also annoint them with oiles of Cammomill, Dill, Lillies, and such like, but beware they touch not the nipple. Oxes gall annointed is good. Crums of bread are good with vinegar annointed, but you may put to it Mints or Parsly, and make the medicine the stronger, This plaister is excellent good, ℞ of Hony, ℥ ß. of *Storax calamita*, ℥ iij. of Oxes gall, ℥ ij. of oyle of Cammomill, ℥ ij. Mirrhe and Frankinsence, ana. ℥. ij. ß commix them together, and make an Emplaister to lay on the paps.

CHAP. XVIII.

Of the inflammation of the Paps.

IT is caused sometime (as other inflamations be) of plenty of hot bloud flowing to the paps. *Cause.* Also sometime thorow milk (that is) when it turneth to suppuration and matter. The aforesaid causes are easie to discerne asunder. For the first cause of inflamation chanceth to them that be not with child, nor brought in bed: the other cause chanceth only to such. For the cure in the first cause, you must see bloud drawne from the inward veine of the arme, or the middle veine on the same side, unlesse the menstruis be stopped: for then it were better to cut the veine of the hamme or ankle. *Curatio. Venæ sectio.* After this you must come to restrictive medicines, which may not be strong, lest that the humors do violently thrust inwardly to the noble parts of the body. or els you may mix with them some discussive things. Therfore for that purpose it is very good to take oile of

Roses, with the juyce or water of Nightshade, Vineger, and the decoction of Cammomil: in this dip and wet linnen cloathes, and apply it to the paps. Also an emplaister made of Barley meale, line-seed, Sanders, Bolearmoniack, grease and oile of Roses is good. And if the Physition doth see that the repercussive medicines do not much good, he must straight proceed to my book of the cure of Impostumes in the breasts. But if inflammation be caused of curded milk, in the beginning you must apply a soft sponge dipped in warme *Posca*, and bind it to it. Also apply Dates braied with bread and *Posca*. Also apply crums of bread with Mirrh, Saffron, and Mints, and such like. But if the inflammation endure still, proceed to the Chap. of Impostumes in the breasts, hereafter.

Emplastrum.

THE III. BOOKE.

CHAP. I.

Of weakenesse of the stomack.

Cause.

Weakenesse of the stomack is sometime caused through distemper of the effectrix and working quality without any flowing of humours. For, as *Galen* saith *in lib. 3. de simp. causis c. 10.* all vehement distemper doth overthrow & cast down the strength. Also somtime it is caused of an humor being contained in the bosome and laige space of the stomack, which hath power & vertue either to heat or coole, to moisten or dry, or two of those qualities mixed togeather: sometime it is caused of an humour stuffed and drowned in the filmes and cotes of the stomack. Vehement thirst, abhorring of meat, and unsavory belkings, do betoken distemper only of a hot quality. Contrariwise,

Signa.

little thirst, unmeasurable appetite, and soure belkings, betoken distemper of a cold quality. And to be short, if the stomack be grieved with hot or cold distemper, it changeth the meats that be eaten into the nature of the distemper, so that the meats may be perceived to be changed into the savour of rosting or sowerfulnesse, without the commixing of any humor. Moreover, if the distemper be hot, you shall see the patient by and by eased with taking of medicines, or meats or drinks that be cold. But if the distemper be cold, the patient feeleth ease in hot meats or medicines, but he feeleth hurt with cold things. In a moist distemper, the patient feeleth no thirst, or very little; he hath abundance of spittle, and doth desire moist meats. In a dry distemper there is drines of the tongue, extenuation of the body, little spittle, and vehement thirst. Moreover vomiting and desire thereto, heavinesse of the stomack, and belking, specially after meat, betokeneth abundance of naughty and corrupt humours. And if yellow choler do abound, there followeth bitternesse of the mouth, vomiting up of choler, thirst, belkings with savour rosted, and gnawing of the stomack: but if fleame do abound, it doth cause no gnawing in the stomache,

unlesse

unlesse it be salt fleame: there are present sowre belkings, no thirst, and stretching out of the stomack. If melancholy abound, it causeth sadnesse and feare, stinking belkings, and spittings, and lavour of fish, sleepe with fits of strange imaginations, a contraction and paine of the hammes & calves of the legs. Every distemper is corrected and amended by his contrary. Therefore you must coole a hot distemper, and heate a cold distemper; also moisten a dry, and dry a moist distemper: likewise must you doe in compound distempers, either heate and dry, or heate and moisten, or else coole and moisten, or coole and dry. Those that be vexed with hot distemper of the stomacke, are cured with a cooling diet, but specially if they take cold things with vineger. Therefore let their bread be mixed or dipped in *Posca*. For flesh, let him use Chickens, Partrich, veale sodden with vineger or verjuyce. For potherbs Lettuce or Purslaine are very good. Also Apples and sharpe peares. The sick must drink small Ale or Beere, if he hath been used to it, but if not, let him drink the decoction of Cinnamon, or wine that is thin and watery. You must apply and lay upon the stomack outwardly such medicines as do meanely restraine and coole. They which be vexed with a cold distemper of the stomack, must be healed with the contraries to the aforesaid things, as with the decoction of Annise seed, Rew, and Parsley seed. Let the meates which they eate be conchite and dressed with Cinamon, *Calamus aromaticus*, Cloves, Pepper, and such like odoraments. Also give into them *Diatrion piperion*, *Diacalaminthes*, and *Pheriaca*. Annoint the stomack outwardly with those ointments which have power to heate, and let them use to drinke wine that is old and somwhat astringent. A moist distemper is helped with meates that do dry, without any strong heate or coldnesse. Moreover using of lesse drink then he is accustomed to doe. A dry distemper must be cured as the fever Hectick is cured, of which we will treat in the fourth book. But if some humour having power to heate or coole, doe cause the weaknesse of the stomack, you must mark and consider diligently whether that humour doe swim in the bosome and largenesse of the stomack or whether it be stuffed in the filmes and cotes of the stomack. If the humour be contained in the bosome of the stomack, and be a cholerick humour, it must be purged straight by vomit: warme water or thin *mulsa* drunk, doth cause an easie vomit. It will be better if you do minister before it things that do moisten, as is the broth of Pulsan, or else the yolke of an egg. But if the choleriek humour be stuffed in the filmes of the stomack, purge him with *Hierapicra*, for as *Galen* saith, there can no better medicine be found against vicious humours, being stuffed in the filmes of the stomacke. The humour being purged, let them use the same diet, that they do which are vexed with a hot distemper, as is taught before. Minister within the body conserves which have vertue to coole and moisten. Also minister electuaries having like vertue. Apply outwardly to the stomack things that do coole and meanly restraine, as is oile of Roses, oile of Quinces, putting to Sanders, Balaustij, Corall and Purslaine, but yet use things that do coole in a meane, according to the contrariety of the distemper. For over much use of cold things doth not only not profit, but also oftentimes causeth an incurable disease, because of the great heate that is requisite for concoction and digestion. If humours being flegmatick, grosse & tough,

Curatio.

Cure of hot distemper.

Posca is a sauce made with vineger and water.

Cold distemper.

Moist distemper.

A drie distemper.

Cure of weakenes of the stomack caused of an humour.

Choler.

Vitium ratio.

do swim in the breadth of the stomack, he must use *Oximel*, wherein hath been sodden medicines which have vertue to extenuate & cut, as is Hysope, the roote of *Irios*, Origan, Savory & Horehound. But if the flegmatick humours be drowned in the filmes and cotes of the stomack, then first you must minister those things which do cut & divide clammy humours & grosse fleame, but afterward you must purge him. If you will know what medicines do purge tough fleame, look before in the first Book, chap 11. Also *Hieraptera* is good to purge grosse humours. Let him also use a diet which doth extenuate, and let him use electuaries that do heat, as *Diatrion piperion*, *Diagalanges*, *Diacinnamomum*, *Diamber*, Ginger conduite, *Diacoru*, and such like. Apply outwardly to the stomack such things as do heate, as is oile of *Nardinum*, oile of Mints, oile of Wormwood, and oile of Mastick, and other things having the like vertue. For this purpose also Cerotes are commended, which the Physitions commonly call *Scutum Stomachale*, such as is this. ℞ chosen Cinamon, Cloves, long Pepper, ana ℥ j *Gallie Moschate*, Maces, ana ℥ ß *Calamus aromaticus*, Frankinsence, ana ℥ j. ß wood of Aloes, ʒ j. towne Mints, ℥ ij. Mastick, *Laudanum*, ana ℥ ij. oiles of Mastick and Nard, ana ℥ ß. with Waxe and Turpentine as much as will suffice: make a Cerote to lay upon the stomack, and cover it with purple silke. or use this medicine. ℞ Mastick beaten to powder, ℥ j ß. then strew it upon leather being cut like a buckler, and poure upon it *Oleum Nardinum*, then hold it to the fire till it be molten together, and strew upon it chosen Cinamon, Nutmegs, and Cloves, ana ℥ j beaten into powder and apply it to the stomack. To be short, these & other such things which do strengthen & heat the stomack, are to be applied, as is, Mints, Wormwood, Frankinsence, Mastick, Cinamon, Galingale, Ginger, Maces, wood of Aloes, *Calamus odoratus*, and such like rehearsed in our seventh Book of making medicines, of which one may make divers kinds of remedies as he seeth cause.

Fleame.

Diet.

Scutum stomachi.

Aliud.

Medicines which strengthen and heat the stomack.

CHAP. II.

Of yelking and vomiting.

Cause Nauseæ.

Dispositon to vomit (called *Nausea*) which is a naughty & wicked motion of the expulsive vertue of the stomack, it caused of a vicious humour contained in the stomack, being either hot or cold which humour either swimmeth in the concavity and hollownesse of the stomack, or it is stucked in the filmes of the stomack, cleaving like birdlime, and can scarce be drawne away: or the humor being more watery, it is drowned in the cotes of the stomack, like water in a sponge. And such humours are oftentimes ingendred through distemper of the stomack, as wel hot as cold. sometimes such humors do flow from the whole body, as from other parts (being first evill affected) into the stomack, as it were the excrements, so from the liver or the spleene, or the head, or from the whole body. If those humours be engendred through the distemper, you may easily perceive it by the signes declared in the last Chapter before this. But whether that humour swim in the hollownesse of the stomack, or be stucked in his coats thus shalt thou know it. If the vicious humour do swim in the stomack, & cause *Nausea*, that is, disposition to vomit, then for the most part vomiting followeth, and the stomack corrupting the meates, it doth manifestly infect it with that humour, & changeth it into his nature, but if a tough humor be drowned in the

Signa.

cotes of the ſtomack, it cauſeth diſpoſition to vomit, but yet ſuch a diſpoſition as bringeth forth nothing, although the patient do provoke and ſtraine himſelfe as though he could vomit: but if that humor be watery and wheyiſh, then it cauſeth vomiting, not only before meat, but alſo after meat, and eſpecially if that humour ſwimme in the breadth of the ſtomach: for if it be ſtuffed, and cleave to the top of the ſtomack, it doth moove vomiting without bringing any thing up before meat: but when other parts (from which do flow excrements into the ſtomack) be evill affected, the ſicke himſelfe doth firſt feele the griefe of the member that is diſeaſed; for either he feeleth heat, or cold, or heavineſſe nigh about the place that is diſeaſed, or els he cannot ſuffer to let the place be touched hard. But if the whole body be full of vicious humours, you may know that by the colour, and by breaking out of wheales and puſhes in the skin, and alſo by the urine you may diſcerne it. For the cure, you muſt diligently conſider which griefe it is, whether it be a diſeaſe cauſed only of the ſtomack, or of the whole body, or of ſome other member. For, if humours do flow into the ſtomack from ſome other member, or from the whole body, you muſt firſt take care for the whole body, or for that member that is diſeaſed, but yet you may not neglect the ſtomacke altogether: for unleſſe the whole body be firſt purged of vicious humours, he laboureth in vaine that goeth about to reſiſt the flowing of humours into ſome one place. So alſo he that doth cure the member that is firſt diſeaſed, he cutteth off (as it were) the fountaine of all flowings into the ſtomack. If you will know how thoſe members are to be cured that do ſend excrements into the ſtomack, you muſt learne that in their proper chapters before or after. But if humours be ingendred in the ſtomack cauſing diſpoſition to vomit, you muſt marke whether thoſe humours be thinne, cholerick and wheyiſh, and be contained in the hollowneſſe of the ſtomack; for then you muſt give him very thinne juyce of Priſan or hot water, and the ſicke muſt provoke vomit with his finger, or with a feather being put downe into his throat. But if the humours be ſtuffed within upon the top of the ſtomack, you muſt miniſter one dramme of Aloes to drink being diſſolved in water. For againſt hot humours that be in the ſtomack, Aloes is the beſt medicine, ſo that often it hath healed evill ſtomacks in one day. After the humours be purged, and other medicines miniſtred, which do ſtop or make temperate the ſharpneſſe of choler, then you muſt cure the hot diſtemper of the ſtomack, as is taught in the laſt Chapter before this. If they be flegmatick, groſſe and tough humours, which do ſwimme in the breadth of the ſtomack, you muſt cure them after that ſort that is taught of us in the former Chapter, and then you muſt get away the cold diſtemper of the ſtomack, as is before taught. Now for vomiting, you muſt note, that in the beginning it ought not to be ſtopped, if the ſicke be the better for it according to *Hippocrates* ſaying: In vomiting which commeth by it ſelf, if ſuch things be purged as ought to be, it is good, and may be ſuffered: but if not then contrariwiſe it is evill. Therefore you may not ſtop that vomit which is decretory, or where humours do flow from the whole body into the ſtomacke, or when humours be engendred in the ſtomacke through diſtemper. But then you muſt rather helpe the motion of the expulſive vertue in a

Curatio Nauſeæ.

Of vomiting. 1. Aph 2.

hot cause, by ministring hot water with oile of Violets to drinke: but in a colde cause, minister *Oxmel* and other things before rehearsed. But if the vomiting be immoderate, and do begin to weaken the strength of the sicke, then you must go about to stop and restraine it. Therefore first, let the sicke lie upward in a convenient house, and contrary to the disease that is, for the house be colde if the disease be hote: and contrariwise let it be hote if the disease be colde, let the extreme parts of the body be rubbed, & let them be felt with warme hands, and also bind them strongly with bandes: also put the feete and hands in lukewarme water. Also hold odoraments of good savour to the nose for to smell, as Roses, Quinces, Pennyroall, Mints, Fennell, Spikenard. Annoint the stomacke outwardly with oyles of Wormwood and Roses. Emplasters made of Dates, Quinces, and Wormwood be good. Also Cerotes made of them and such like, as Mints, Darnell meale, Frankensence, Mastick, be good being laid upon the stomack. Also you must stamp well Dates that have been steeped in old wine, afterward you must put to it mastick & Frankensence, each of them finely poudred by it selfe afore, and then bray them together. To this place also you must call the remedies that are spoken of hereafter, partly in the Chapter of *cholera*, and partly in the Chapter of the flixe *Dysenteria*. Furthermore that evill continuing long, if the meate cannot tarry in the stomack, you must fasten a cupping glasse to the mouth of the stomack with great flame, untill the place waxe redy and you must give the patient meate while the glasse hangeth on still.

Cure of immoderate vomiting.

CHAPTER

Of immoderate thirst.

THirst, as *Galen* witnesseth *in libr 1 de simpl med facultate, cap 30.* is caused two manner of wayes partly through want of moisture, and partly through abundance of heat. The stomack is heat many and sundry wayes, that is, either through hot distemper of the bare quality simple or compound, or through hot and cholerick humours engendred in the stomacke, or else flowing to it. Also through abundant drinking of old wine. The stomack is dried either through the dry distemper that is in it, or through salt humours, or drinking of salt water. Also oftentimes it is dried through consent of the whole body, as it chanceth in burning fevers, and fevers Hectick. The diversity of causes may easily be knowne by the patients words, and by those signes which we have spoken of in the second Chapter next before. The cause being knowne, you must remedy each of them according to their causes diversly. Therefore you must remedy thirst comming of heat, by ministring things that do coole. Also both the drawing in of cold aire, and water, or watery wine being drunken, are good. Also Cucumber seed chewed, or if it be hulled and beaten, and drunk with water, it helpeth greatly against thirst engendred through heat of the stomack. Likewise Lettuce seed chewed and drunk profiteth. Also Purslaine seed likewise. The best thing to quench thirst is this, ℞ of the seeds of sowne Cucumbers husked, ℥ j. *Diatragacanthæ*, ℈ ß. Gumme tragacanth beaten to powder, and searced, ℥ ij. beate the seeds, and put those powders to the whites of egs being raw, and beating them altogether, make pills, and dry them in the shadow. Of these pils, minister one at once to be holden under the tong, that it may dissolve by litle and litle, and so be swallowed. They that have hot

Causæ.

Signa.

Curatio.

Pills to hold under the tongue.

burning

burning and heate in the stomack long time, the juyce of the sweet roote being drunk, do helpe them, and also the roote it selfe with water and the juice of purslane. But those which are vexed with thirst caused of heate and drinke, as it chanceth in all burning and very dry fevers, and to those which labour in summer, or in great heate, such are best holpen with *Oxicratum*, that is, a drinke made with vinegar and water sodden together. For vineger doth coole mightily, and doth pierce every place quickly, and the water (besides the coolenesse that it hath) is moistest of any thinge (for nothing (as *Galen* saith in the place before rehearsed) is moister then water. Also the thirst which is engendred in fevers, may be mitigated in sprinkling the head with the coldest oiles, as oile of Roses being sprinkled aloft on the forepart of the head. Also the best remedy for drinesse is sleepe, where heate and moisture are commixt together, as it chanceth in that kind of Dropsie, in which plenty of salt humours be heaped in the stomack and belly, or in those which have their stomack stuffed with salt fleame, then vineger is the best remedy. It is also good for them to soupe the juice of Quinces or Peares, or verjuyce with water. If humours choleriek or salt swimming in the stomack, or drowned and stuffed in it, do provoke thirst, then you must minister medicines which can purge out those humours. Afterward you must use medicines which do restraine and comfort the stomack and strengthen it. Examples whereof you must seek before. They which thirst through drinking of much old wine, are holpen with drinking of cold water, and other things rehearsed in *lib. 2 cap. 14.*

Oxicratũ seu Posca.

CHAP. IIII.

Of paine in the stomacke.

PAine of the stomack is caused when naughty, venimous, and gnawing humours be kept in the stomack, whereby it chanceth that through intollerable gnawing, they cause swowning, which they call *Stomachis*. This disease is knowen by continuall pricking and gnawing of the mouth of the stomack. In this evill (you must give him meates that doe coole, and which may bring strength to the stomack, as is, lettuce and purslaine taken with vineger. Also Pomegranates, and Orenges, Peares, sharp Grapes, and such like. Also bread being steeped in very cold water is good. Also let his other meates be such as will easily digest, and yet not ly to corrupt, as be Chickens, Partrich, birds of mountaines, and such like sodden with verjuice. Also fishes bred among stones, sodden with vineger, Limons, and the sharp juice of Citrons. Likewise let the sicke drinke water wherein hath beene sodden a little Cinamon, or give him thin watery wine. For the cure, in the beginning you must provoke vomit by the remedies aforesaid. Then after that also he must purge downward, by taking *Hieraptica*. Which things being done, you must use remedies to strengthen the stomack both inwardly and outwardly, as is taught in the second Chapter, and in other places also.

Doloris stomachi causa.

Signa.

Diet.

Curatio.

CHAP. V.

Of inflammation of the stomacke.

INflammation of the stomack is caused no otherwise then the inflammation of other parts of the body: that is to say, through the flowing together of abundance

Causa.

Signa. abundance of hot blood. Signes hereof are exceeding great paine continually, which cannot be mitigated with any medicines that be applied to it. Moreover there is swelling and burning which you may feele. Also a fever, heavinesse, and appetite to meat. The diet (like as it is in other inflammations) must be thin, small and exquisite. Therfore he must use juyce of Ptisan, and he must abstaine from flesh and wine, and from other hot meats. Let the sick drinke water, wherein hath beene sodden a little Cinamon, or juyce of soure Pomegranates, or of some other fruit that is cold and restringent. Let him sleep little, and let him not talke much. Let him eschue sadnesse as much as he can, and let him remaine in an aire meanely cold. You must begin the cure with letting of bloud, if there be fullnesse of the whole body, and strength of the sick. You must cut the inward veine of the arme, and you must draw bloud according to the strength of the patient. After this you must apply outwardly those things that do represse and restraine, specially upon the place where the pain and swelling do most appeare. For the stomach (specially the mouth of it) hath ever need of the commixing of those things that do restraine, but most of all when it hath an inflammation. Therefore those which do attempt the cure with loosening remedies onely, without the commixing of those things that do strengthen the stomack, they cause perill of death; therefore alwaies whether it be an oile that the inflamed member be nourished withall, or a soft plaister laid upon that member, you must commixt some restringent thing with them. Therefore for this purpose it is good to apply to it oile wherein wormwood or Quinces have been sodden, commixed together with Mastick. Also the juyce of Quinces or Pears, putting to it red Roses, Barley meale, Sanders, Bolearmoniak, & such like. Also you may use this Cerot, ℞. Barly meale, ℥. ß white Sanders and red Roses, ana ℥ ij Bolearmoniack, ℥ j. ß. Aloes, Mastick, ana ℥ j. Wormewood, Nutmegs, *Balaustie*, ana ℥ ß. oiles of Mastick and Roses, ana ℥ j ß. with waxe and Turpentine as much as is sufficient, make a Cerote to lay upon the stomack. But if there be need of great restriction (as it chanceth then when the stomack is so weake that it cannot hold, and retaine meate) you may commix with the said things verjuyce or juice of wormwood, or *Hypocisthides*, and *Sumach*, and such like. All these things (if the inflammation be vehement) must be applied to the griefe cold. And if the belly do send forth nothing, you must provoke it with easie clisters. Nor he worketh not unwisely, that doth minister ℥ ß of *Cassia fistula* dissolved in Endive water, after that the burning heat is somewhat abated. Also at that time you may commixe with the restrictive medicines, which you apply outwardly, many things that do discusse and dissolve, as is Fenugreek meale, flowers of Cammomill, and *Altheæ* and Linseed: you must never (as we warned you before, no not at that time when there floweth no more to the griefe, and that cannot be driven back which is contained in the diseased member) you must not I say at that time, neither use only loosening medicines, or onely dissolving medicines: but alwaies you must commixe with them restrictive things, which have power to preserve and keep the strength of the stomack. therefore at that time you must use this emplaister: ℞. the meale of Linseed and Fenugreek, ana. ℥. ß seed of Dill, ℥ ij. flowers of Cammomill and Melilot, ana ℥ ß. wormwood, Balaustie, red Roses,

Vitus ratio.

Curatio.

Cerotum.

Emplastrum.

ana,

ana ℥ij *Hypociſtchidis*, ℈ij. oiles of Cammomill, Lillies, Roſes, Maſtick, ana. ℥ß. Hens greaſe, and Gooſe greaſe, ana ℥j. commixe them all together, and make an emplaſter: but before it be applyed, it is not in vaine to anoint the ſtomack with this ointment. ℞ oiles of Cammomill, Dill, and Quinces, ana. ℥ij. powder of the roote of *Althea*, Wormewood, Linſeed, ana ℈j. wax ſufficient, and make an ointment. *Vnguenta.*

CHAP. VI.

Of abhorring of meate.

ABhorring of meate, or loſing of appetite, doth chance either through loſing of the ſence of ſucking of the veines, which is naturall hunger, as *Galen* witneſſeth, *lib. 1. de Sympt cauſis cap. 7.* or becauſe, there is no ſucking out, or becauſe the body is not emptied. Alſo ſometime it chanceth through ſome hot diſtemper, ſpecially of the ſtomack, which diſtemper doth diſſolve the hard and ſound members by looſing of them, and maketh them weaker in drawing: but the moiſt members, it ſtretcheth out unmeaſurably by ſhedding. Sometime it is cauſed through abundance of vicious humours contained in the ſtomack, and through immoderate fluxe of the belly and bowelles: alſo through overmuch bloud-letting. Alſo the ſick doth abhorre meate in continuall and vehement fevers, alſo in inflammations of the ſtomack, the liver and the matrice, and for many other cauſes which need not to be rehearſed heere. *Cauſe.*

The ſignes which betoken a hot diſtemper, are rehearſed before in the firſt Chapter. Thoſe which abhorre meate, through the vice of cholerick humours, are troubled with gnawing of the ſtomack, and with appetite to vomit, & with thirſt. Thoſe that have humours that be rotten, they have ſometime a feaver. But thoſe which have loathing of meate through groſſe and clammy humours, they neither feele gnawing of the ſtomack nor thirſt. But commonly to all, there commeth diſpoſition to vomit. If loathing of meat doth come about the beginning of the diſeaſe, or about the rigour and ſtrength of it, which the patients ſtrength may yet ſuffer, it cauſeth no perill, for the ſick need but little nourſhment. But if loſſe of appetite do come in the declination of the whole diſeaſe, or in long weakneſſe, or in lack of ſtrength or of unmeaſurable purging, it is not without peril and danger. This evill is increaſed of age. For children are unluckily troubled with this diſeaſe, that is to ſay, ſuch as are devourers by nature, and have need of continuall nourſhment. Therefore if children have this diſeaſe, great exceſſe above nature is ſignified by it. *Signes.*

For cure of this diſeaſe, if the loſſe of appetite be cauſed through weakneſſe of the ſtomack, you muſt marke what diſtemper doth weaken the ſtrength, and you muſt cure it by contraries to that diſtemper, as is before taught. If the preſence of vicious humours do cauſe loathing of meat, if thoſe humours be thin and gnawing, you muſt firſt begin before any other thing be miniſtred to purge the humours contained in the ſtomack by vomit. And if the patient doth vomit uneaſily, miniſter unto him ſoupings, and other nouriſhments which do moiſten, that they may drive thoſe humours downe into the belly, and drive them out beneath, or purge the wombe with *Hierapicra*. Then we *Curatio.*

must

must bring the body to a good temper, with such things as be meete for that purpose. Those that do abhorre meate through grosse and clammie humours, you shall cure them by extenuating and curing the humours, as well with *Oximel*, as also with those medicines that are made of this and other sawces, as with Capers, Olives, Mustard seed, and such like declared in the first Chapter. If loathing of meate happen through inflammation, or stopping any other part of the body, then you must goe about the curing of that member or part. And you must go about to provoke appetite againe, onely by odoraments, either by odour and smelling of wine infused, or decoction of Quinces or Peares. Also you shall go about the same thing with soft unnointings with oiles, as oiles of Roses, Mastick, and such like, and moderate frictions and rubbings of the body. Also insessions to be applyed to the loines and shire. Also let meates be prepared of diverse and sundry kinds, and after the daintiest fashion, that besides their sweetnesse they may entice and provoke their appetite: first of the best kind of corne, and such as doth nourish much, as is *Alica* washed with the decoction of Dates and Damascene prunes, rere egs, birds of the mountaines that be leane and of no strong savour: swines feet much consumed in seething. For if he only taste such meates, they nourish the body sufficiently. Whatsoever you minister ought to be of such sort, that it may easily be devoured and swallowed. For those things that require much chewing, do cause unpleasantnesse, and put away appetite. Nor you may not neglect to apply outwardly upon the stomack besides the ointments, emplaisters made of Dates, Quinces, Wormwood, and such like. Also Cerotes made of the same things, examples whereof you must seeke before.

Alica is made of wheate steeped in water, beaten and dried in the Sun, and then broken grossely.

CHAP. VII.

Of a doglike appetite.

A Doglike appetite is contrary to losse of appetite. For they that are thus diseased, they desire much meate, and when they cannot refraine their appetite, they devoure in meate without measure: then they being heavy with the multitude of meate, and their stomack not being able to beare the meates that are in it without hurt, they turne to vomiting. Then afterward they fill themselves with meate, and againe they returne to vomiting like dogs. It is

Cause.

caused through cold distemper of the stomack or through vicious and sharpe humours which do gnaw and prick the mouth of the stomack. For cold vicious humours do cause a gnawing much like the proportion of sucking, and do raise appetite of meate. Also somtime it chanceth through unmeasurable dissipation and spreading abroad of the whole body, which doth follow either the violence of heate, or the weaknesse of the vertue retentive. Cold distemper

Signa.

of the stomack is knowne by evill digestion, windinesse, rumbling, and many egestions or feiges, and by other tokens declared before in the first Chapter. Sharpe humours are knowne by sour belkings, and much egestion, and very thin. If it be caused of unmeasurable dissipation and spreading abroad, and that through heate which consumeth the meat like fire, and rarefieth the skin: then the egestions sent out by the belly, be lesse in quantity then the meate that is eaten, and also the egestions the drier: But if that dissipation come

through-

through weakneſſe of the retentive vertue, which cannot maſter the meates, then there is much dejection and caſting out of thoſe things that are eaten. For the cure, cold diſtemper muſt be healed as is taught in the 2. Chap. of this book. If doglike and unmeaſurable appetite be cauſed of ſharp humours ſtuffed in the mouth of the ſtomack, and as it were water ſuaked into a ſponge, you muſt minister in the beginning, *Hierapicra Galeni*. For this doth not only heate, but alſo it doth cut off and make cleane, and draw out from the depth of the mouth of the ſtomack humours that be ſtuffed in it, & it cauſeth them to avoid downward, and yet it addeth ſtrength to the ſtomack, that afterward it will not eaſily receive any hurtfull humour. Therefore that is the beſt remedy for vicious humours ſtuffed in the ſtomack, to bring them forth. It is miniſtred the weight of ℥.iv. with wine infuſed with warme water. If a child doth labour of this diſeaſe, which cannot drink the medicine for bitterneſſe, make ℥ j. or ij. of it in pills, and annoint it outwardly with Hony, and let them ſwallow them downe. Seeing that for the moſt part, this evill chanceth of ſharp and ſoure ſteame, you muſt uſe ſuch meates and medicines as have power to cut, divide, ſcoure, and heate, as be, Garlicke, Leekes, Time, Savory, Origan, Pennyroyall, and ſuch like. Therefore the humours that bee vicious being purged in the beginning, you muſt let them uſe this diet. Let not their bread be new, nor well leavened, with the which alſo you muſt mixe things that provoke urine, as is, Aniſe-ſeed, Caraway-ſeed, Commin, Parſly, and ſuch like. Let his meates be fat and oily. Alſo ſoupings are good that doe deſtroy appetite, as be potrage made with much hony, and much oile, or Gooſe greaſe, Hens greaſe, or Swines greaſe. Let his pot-herbes be Mallowes. Alſo give him the braines and fatteſt parts of Birds, and of Fiſhes likewiſe, and thoſe things that do altogether deſtroy appetite, and cauſe fullneſſe, and that do nouriſh but little, although they be eaten in great quantity. You may well give them great plenty of wine, even as much as they can drink, and ſuch wine that doth heate grearly, as thoſe doe that be yellow in colour, thin in ſubſtance, ſweet in ſmelling, and without reſtriction. For this doth heate the ſtomack, and deſtroy ſharpneſſe of humours, ſo that often ſuch wine with oily and fat meates ſufficeth for the perfect cure. As *Hippocrates* ſaith, Drinking of wine eaſeth hunger: and you muſt give wine as well to them that be faſting as to them alſo which have eaten meate, although they be not as yet a thirſt. But you muſt give it to them that be faſting hot, or warme at the leaſt. He muſt abſtaine from all ſoure and reſtrictive meates and drinks, but ſpecially from fruit. Let their banketting meetes be *Piſtacium*, Almonds, Pinenuts, and Olives with honey. Miniſter alſo unto them milke, as well alone, as alſo with wine called *Paſſum*, or with honey; ſo that nevertheleſſe, you muſt take heed that you give it not to thoſe that are wont to have it waxe ſoure in the ſtomack, for to thoſe it doth more hurt then good. But if it be well digeſted, it doth not onely ſtop the appetite, but it ſofteneth the belly being ſtopped and ſtops his fluxes. Alſo you muſt make potions and fine cakes with milk, and give them to him, as be, Marchpanes and Rice ſodden with milke. Alſo he muſt waſh now and then, and make fat their skin largely. This kind of cure you muſt uſe as long as the ſick is diſeaſed, and till he be cleane whole. If the doglike appetite come through unmeaſurable ſcat-

tering

Curatio. Cure if it be of ſharp humors.

Victus ratio.

Aph. 22.

Cure if it come of im. moderate diſſipation.

tering abroad, opening & diſſipation, then in ſuch a diſeaſe it is good to thicken the skin, and make it groſſer with oyle made of unripe Olives, or oiles of Roſes or of Mirtles, or any other wherein any reſtrictive thing hath beene ſodden with a ſoft fire. Let the ſick remaine in an aire that is cold and perſpirable. Let him eſchue hot aire and hot baths. Alſo let him eſchue Wine, and all things as well outwardly as inwardly that do heat. Let his drinke be cold water or decoction of Cinamon. Put the ſick in a cold bath if nothing do let it, as ſlenderneſſe and leanenеſſe of the body, or the coldneſſe of ſome member of the body, as the breaſt or ſome other. You muſt give unto them meats that be ſtable, durable, and hard to corrupt, as be Periwincles, and all kind of ſhel-fiſh, if they be ſodden with water twice changed. Alſo Swines fleſh being in full ſtrength, and ſpecially the belly. Alſo fat Beefe, and all things that be all fat, and that do ſwim in the ſtomacke, and be hard to be digeſted and diſtributed. For there be ſome that have this diſeaſe, which by reaſon of a ſharp and biting heat, and as it were a feverous heat in them, do digeſt and conſume Beefe and other things hard of digeſtion, with leſſe labour then fiſhes of ſtony places, and ſuch like things which be eaſie of digeſtion. Of egs thoſe are good for them which be ſodden till they be hard, or fried in a frying pan. Give them manchet made of fat broths without hony. Alſo Rice ſodden with butter, and unleavened bread. Look how much the evill is abated and ſo much you muſt abate of the groſſe meats that you are wont to give, and you muſt miniſh the reſtrictive things alſo that you lay without. For ſomtime the vehemency of the appetite being abated, when the body is filled with crude and groſſe humors, it turneth into ſome other worſe diſeaſe. Among reſtrictive medicines beſides thoſe things which are aforeſaid, you muſt uſe this ointment, ℞ oyles of Mirtles and Quinces, ana ℥ ß oile of Roſes, ℥.j. juice of Plantaine, ℥ ij. red Sanders, Maſtick, *Bi-*
Vnguentū. adſtringēs. *ſtorta*, red Roſes, ana. ℥ j. Bolearmoniack, ℈ ij. *Hipociſtbidos*, *Acatia*, *ſanguis Draconis*, an. ℈ j. wax as much as is ſufficient, make an ointment.

CHAP. VIII.

Of great Famine.

Βελίμος. Cauſe. *Βλίμος* in Greeke, is nothing els but great and vehement famine or hunger. It is cauſed through coldneſſe of the ſtomack, and for want and weakneſſe of ſtrength, and in a man it taketh his beginning altogether of outward cold: for long journies, ſpecially when there is Snow, cauſeth this diſeaſe. It
Signa. is knowne thus. In the beginning there is felt much hunger, which for all that, doth not long endure. For afterward the heart of the patient beginneth to faile him, with coldneſſe of the extreme parts, and want of ſpirit and breath. You muſt apply remedies for this diſeaſe by and by, becauſe there be that in deſart places, or in bathes, being ſuddenly taken with this diſeaſe, do periſh for lack
Curatio. of helpe. Therefore they that are troubled with great hunger in a journey without a Feaver, or any other waies, you muſt recomfort them with vineger, or Peniroyall given them to ſmell unto, or earth whatſoever it be, ſprinkled with Vineger, or Apples, or Peares or ſuch other like fruit which is next hand. Alſo new bread holden to the noſe doth helpe, and cheeſe of good ſavour. Alſo Porke roſted or ſodden, and univerſally all that nouriſh much: but eſpe-

cially

cially that which hath ſavour of roſted meat, and is well ſeaſoned, and hath a ſufficient ſavour. For by ſuch odours and ſavours, they that have this diſeaſe are for the moſt part refreſhed, ſeeing there is nothing (as we ſaid before in the 2. Booke, the 14 Chapter) that doth refreſh and renew the ſtrength ſooner then odours. Moreover you muſt bind the extreme parts of them with bands, and you muſt put the tips of their hands and feet in very hot water and you muſt raiſe them and ſtirre them, as well by pricking of the cheeks, as alſo by pulling of the haire and eares. And when he is ſomewhat come again to him ſelfe, you ſhall miniſter unto him bread infuſed in wine, or ſome ſuch thing, which doth reſtore ſtrength very quickly, as be rere egs, Alica with wine. The next remedy they muſt looke for by meat, which if they cannot take when it is offered them, you muſt put it into the mouth violently, and compell them to ſwallow it, for by and by after that, they are delivered from their great hunger, and from their fainting, and are raiſed quickly. For this purpoſe are good alſo the Antidotes which are cõpounded of divers ſweet odors, as is, *Aromaticum Roſarum, Diamber, Dianiſon, Diamoſchi, Alipta moſchata*, and ſuch other like. And if this diſeaſe chance to come in feavers (which is ſeldome ſeene) or if it do ruſh in ſuddenly about the declination of fits belonging to Feavers, you may miniſter meat without feare. But if it chance in the beginning of the augmentation, or in the vigour and ſtrength of the Feaver, the ſick muſt be refreſhed by the odoraments aforeſaid, and ſpecially by thoſe things which have corne in them, as is *Polenta* wet with water, or hot bread that ſendeth forth a burning ſavour. Alſo you muſt uſe frictions and rubbing of the extreme parts, and apply plaiſters made of Dates or Quinces ſodden in wine, and this muſt you do untill the declining of the fit, that you may ſafely give him meat. And if the ſick be never the better therow theſe things, you muſt venture to help him by giving of meat. Therfore miniſter juice of Peſan, or one merſell or other wet in wine that is white and thin: for they being refreſhed, and as it were ſuddenly called back, do afterward come to the declining of the fit. We muſt eſchue altogether in them that have this diſeaſe long delay from meat and hunger, for you ſhall give him every houre very little meat, for it taketh away great famine and the fainting, whereby the ſick is eaſed. And that it is lawfull to nouriſh and give meat to the ſick in a fit, *Galen* teacheth, *l. 10 method. c. 3.*

Polenta is bar'y ſteeped in water one night, then fried, and then grõũd.

CHAP. IX.

Of evill Digeſtion.

RAwneſſe of the ſtomack or ill digeſtion is, when as the meat is not altogether changed. The cauſes of it are, diſtemper in the ſtomack, inflammations, hardneſſe, impoſtumes and ſuch other like. Sometime the meats remaine raw and undigeſted, although the ſtomacke be not diſeaſed, either through immoderate devouring of meats and drinkes at one time, or through the evill and vicious qualities of the meats themſelves, or through eating of them out of due time, or through inordinate taking of them, or through ſome vicious ſuperfluity growing, or through ſhort ſleeping, as *Galen* ſaith, *Libro tertio de ſymptomatum cauſis, capite primo.* The diverſity of cauſes is

Cauſe.

knowne

Signs.

knowne partly by the tale of the patient, and them that be about him, and partly by certain tokens. By the tale of the ſick and of them that be about him, you may know whether meats and drinks have been taken immoderatly, or out of due ſeaſon, or mordinately. Alſo you may know of them the ſhortneſſe of ſleeping, you may know it the meats themſelves were of evill qualities by his belkings and ſavours like things roſted and burned. For in them that be hot and cholericke, the belking or corruptions ſavour like meat roſted, or burned: But in them that be of a cold nature, and more flegmaticke the corruptions are ſoure or ſharp. Likewiſe you muſt judge of excrements that be flegmaticke, and cold, they cauſe ſoure corruptions. But thoſe that be hot and mixed with bitter choler, do cauſe ſavour like burned meat. Likewiſe judge of the ſtomacke being any otherwiſe evill at eaſe: For if the diſeaſe be cold, it cauſeth ſharpe and ſoure permutations: But if it be hot, it cauſeth a burning ſavour. When perfect crudity and rawneſſe is ingendred without corruption, in ſuch ſort, that the meats do remaine altogether even as they were eaten: by this you may know that the ſtomack is overcome, either through great quantity of meats, or through vehement cold taken in a hot thirſt.

Victus ratio.

Therfore if you would not have this crudity, and evill digeſtion, you muſt beware of all the aforeſaid things, that is, that you neither offend in the quantity, nor quality, nor order, nor due ſeaſon in the taking of your meat, and that you eat thoſe things only which you are able to digeſt, and not that which appetite requireth. Therfore you muſt eſpecially take diligent heed to the meaſure and quantity of your meat, and you muſt refraine your appetite, and eat no more then your ſtrength is able to ſuffer. Alſo you muſt beware of evill order, that is, that you do not firſt eat Quinces or Pomgranates, or ſome ſuch like things, and afterward to eat pot herbs out of oile or ſance made with ſalted fiſh, or other things which do ſoften the belly. Alſo you muſt eſchue eating out of due ſeaſon, that is, that you do not eat before ſome moderate exerciſe, or before yeſterdaies meat be well deſcended, and alſo not before your accuſtomed houre. Alſo you muſt eſchue all things be hard by nature to digeſt, as is fleſh that is hard by nature, as is Beefe and Harts-fleſh: alſo eſchue all old fleſh. Alſo you muſt beware of meats that be fat, or that be powdred in ſalt, and ſtale kept. Amongſt pot-hearbs, thoſe that be very hot or very cold, or alſo thoſe that ingender wind, be hurtfull. Eſchue fiſhes which are hard and dried by long keeping. Alſo abſtaine from meats that be corrupt, or that do ſtink, or ſmell ill favouredly. Refraine from ſweet fruit, or that which doth ingender windineſſe, or that which is corrupt. Alſo eſchue junkats which be hard of digeſtion. Alſo you muſt eſchue meats that be ſtrange and unaccuſtomed, and that have power of a medicine, as people uſe to commix in their tarts and fine cakes, but you muſt eat your meat in due time, not greedily, nor in gobbets: nor ſwallow it not without chewing. Neither let your drinke interrupt and diſturbe your meat, for that doth hinder the uniting and knitting together of the meat, and cauſeth each peece to ſwim from other. After meat eaten, you muſt eſchue unequall and troublous motions. Alſo eſchue heat and cold, for thoſe things do ſtop the digeſtion of meat. But calefaction and chafing of the ſides, and

rubbing

rubbing of the feet do help digestion. And if there be heavinesse about the stomacke, so that through it a certaine painfulnesse be spread throughout the whole body, then lay your hand being stretched forth upon the mouth of the stomacke, or apply to it a sleshy sponge, for so often said it is much better, and more naturall then the bone which is prescribed by Physicians. For which cause some doe lay little whelps while they rest upon the stomacke, which doth increase the abundance of heat that digesteth the meate. Also you must procure sleep in the night season, and without disturbance. Further, you must prepare to lie streight, and let your head be bolstered up high, and in your lying you must encline towards the left side. And if you cannot sleep, you must lie without turning or stirring of your body, and there it stick in one forme of lying; for often stirrings and tossings do disturbe the meats, and make the body windy, and the bowels likewise. The cure must be divers, according to the diversity of the causes: for hot distemper of the stomacke requireth one kind of curing, and cold distemper requireth another. Also inflammation of the stomack requireth another kind of cure, and hardnesse of impostumations another kind, and all those cures you shall seeke out in the proper Chapters: for here it sufficeth to say thus much. When there commeth an unpleasant belking, declaring manifestly that there is corruption of meats, without prolonging you must provoke vomit, and by drinking of warme water, you must constraine all that is corrupt to come forth. For if they remaine in the stomach, they cause tormenting, and wrestling, and heavinesse of the head, and sometimes they send foeth choler upward and downeward, or they cause flux of the wombe or Feaces. Therefore such as cannot digest but hardly, we must accustome them long time before, that they may vomit easily, for that is best in many perils. And if any be hard to vomit by nature, and be ill disposed to drinke cold things, in any case it is not inconvenient to give him a cup of pure cold water to drinke: for the stomach being stirred up it soone thrusteth out those things that sticke in it, and sendeth them downe to the lower parts. Then the next day let the sicke be kept in quiet and rest, and use rubbings of his feet, and chasing of his sides, untill the rumbling and windinesse breake out beneath, and untill the belchings do come forth with a gentler quality. And then it is good to rise up, that first the belly may send out the corrupt things by siege, and afterwards let the sick walke modestly, and let him bridle, because of the troubled vapours which be ascended into the head through corruption. After this he must apply his mind to daily businesse without perturbation and indignation. Then againe the belly must be provoked to avoid those things that remaine yet. Afterward you must bid him rest, and you must powre upon and nourish the feet with warme water: and the face being washed with pure cold water, let him rest in his bed, and procure him to sleep by all means. After which let him use a little walking, and then a bath. After bathing let him take meat moderatly, and that which the body is able to digest. But yet you may not over-passe medicines that do helpe digestion, as is, Pepper, especially long Pepper, which doth only help digestion. But if you have it not at hand that present, you may use white Pepper, and if you have not that neither, take black Pepper. Also for the same Diseases

Curatio.

Vomitus.

Long Pepper helpeth digestion.

is good, and *Diospoliticum*. Also there be other things to be applied as wel inwardly as outwardly, both simples and compounds, to strengthen the stomach, which are rehearsed in the former Chapters. But all these medicines (especially such as do pierce quickly, as is Caraway seeds, Fennel seeds, *Apium*, Lovage seed, Parsly seed, *Ammei*, Pepper, Ginger, and such like) must be given two houres before meat. but after meat you must never take them, for then there is dispersed together with them some of the crude meats, and causeth obstructions. Therfore let them be used most before meat after the rubbings in the morning, and two houres before exercise.

CHAP. X.

Of windinesse in the stomach.

Cause. THe stomach is windy, through the windinesse that is ingendred in it. Windinesse is ingendred through flegmaticke humours in the stomach, or else through meats dissolved into vapours through want and debility of heat. For cold only doth cause no windinesse, because it can neither extenuate nor dissolve meat. Vehement heat for the most part (overcomming those things that it comprehendeth) extenuateth and maketh thinn the meat, so that no vapour can ingender therof, unlesse it be easie to turne into windinesse of the owne nature: but the windinesse that is so ingendred is troublous and cloudy: and also it is but little, and endureth but a little while, so that at one belking or other it vanisheth away straight. The heat that worketh in the meats, if it be but of little force & strength (that is doth somewhat dissolve them, but not altogether consume them) thereof must needs ingender windinesse, as *Galen* teacheth, *lib 3. de sympt. caus. cap. 7.* They that are thus diseased, have stretching out and heavinesse of the stomach: also sometime swelling, and a certaine bowing out of the mouth of the stomach, and of the stomach it selfe: also empty belkings do come, sometimes lightning a little, and a stopping of the windinesse which is wont to break downward. Also this evill sometimes is all over the breast, and sometime behind, about the back-bone and backe, and rusheth among the ioynts, and often it occupieth both places. Besides these things there is vehement paine in drawing of breath, because of the pressing downe together of the midriffe, so that some do feele like as though they were choked. They are eased by the meat going downward, and by windinesse breaking out either by belking, or by the belly. Also rumbling and noise is heard within. Therfore if the windinesse of the stomach be caused of flegmaticke meats, you must minister an extenuating diet, and such medicines as do divide and purge fleame, which we taught in the first chapter of this Booke. But if the windinesse be ingendred through want and weakenesse of heat, he must use meats easie of digestion, and of good juyce. Also he must eat but little: for fasting is very good for this disease. After all the meat, you must minister wine that is pure and unmixed, but yet he must eschue much drinke as a deadly enemy. Also let him eschue fruit, and eating of moist oiles. Also let him use hot baths in great vessels; for those doe mitigate, soften, and dissolve windinesse whatsoever it be, and provoke sleep. And when sleep commeth, it easeth the patient much, because it helpeth digestion marvellously. And as for medicines, let

Signe.

Curatio.

them

them use this decoction. ℞ Calamint, Mints, wild Mints, Cammomil, Origan, Peniroyal, ana M. j. Wormwood, M. ß seeds of Annise, Apium, Comin, Daucus, Parsly, Fennel, ana ℥ iij. seeds of Nettles, Carrowaies, ana ℥ ij. of the root of Enula Campana, ℥ ij. seeth these in a iust quantity of water, til the third part be consumed: then straine them, and put to sufficient Sugar to make the iuyce of that decoction sweet, and put to that liquor, of Syrupe of Calamint, ℥ iij and make a potion, whereof let the sick drink every day in the morning, ℥ iiij. Or let him use this powder. ℞. the powders of *Diapsum*, *Diacuminum*, *Diacalamintbes* ana ℈ ij. seeds of Annise, Daucus, and Fennel, ana ℈ j. Cubibes, Cloves, ana ℈ ij Ginger, ℈ j. Pepper, ℥ j Sugar, ℔ ß, commixe them together and make a powder. They which have taken meat but a little before, must first vomit. Also you must minister suppositaries made of things that entice windinesse, after this sort. ℞ Hony sodden, ℥ ij. seeds of Rew, Comin, and Fennel, ana ℈ j. seeds of Carrowayes and Annise, ana ℥ ß Salt, ℈ ij. commix them together, and make Suppositaries. If the wombe be very costive, you must cast in a clyster made thus. ℞. of the decoction above taught, ℔ j of *Benedicta laxativa*, ℥ vij. oyles of Wormwood, Rew and Dil, ana ℥ j. Goose grease and Hens greate without Salt, ana ℥ ij ß common Salt, ℥ j. commix all together, and make a clyster. In this disease you must annoint the stomach outwardly with the oiles aforesaid, or make a little bunch of Wool, and wet it in the aforesaid oiles being warmed, and apply it to the stomach. And upon the bunch of Wool being wound up together, strew Comin beaten, or seed of Apium or Dil. If the disease endure long, apply to it plaisters made of Linseed, Barley meale, Darnel meale, Comin, Dil seed, or Apium, or Fennel beaten, the tops of Centory, and such other like; or apply this Cerote. ℞. oiles of Rew, Dil, Nard and Lawrel, ana ℥ j. meale of Linseed, and Fenugreeke, ana ℥ j. ß seeds of Apium, Carrowaies, and *Nigella Romana*, ana ℥ j. Lawrel berries, and Centory, ana ℥ j ß Gumme ammoniacke, and Opopanax, ana ℥ ß. Wax and Rosin, as much as is sufficient, make a Cerote. Also a great cupping glasse comprehending the navel every where, being applied with great flame, is a remedy in this disease. Also *Castoreum* drunk with *Rosa*, and applied outwardly with oyl of Dil, is good.

Detollitur.

Tritura.

Glandes.

Clisma.

Cerotum.

CHAP. XI.

Of yelking or hicket.

YElking is a motion of the stomach, and it is as it were a trompe of the stomach raised of the expulsive vertue, which goeth about to thrust foorth evil and hurtfull things. This disease is caused for the most part, either of fulnesse or of emptinesse, as *Hippocrates* witnesseth. Also sometime it is caused through the biting and gnawing of sharp humors. Also the meat being turned into a gnawing quality, and so corrupted, causeth some to yelk. Also coldnes of the mouth of the stomach, and corruption of the food causeth yelking, which causeth children specially to have the hicket often. Also yelking ingendreth fevers, specially when the stomach or some other bowell is inflamed. The forward causes are easily knowne by the telling of the sick, and them that be about him. Fulnesse is known by heavinesse and emptinesse of those things that were

Cause 6 Aph. 13.

Signa.

were before. You must know if the meate be corrupt, by the bunt savour of it: but you shall know the paeste by gnawing, pricking, and pulling. Therefore when yelking is ingendred of colde, you must lay upon the stomack, woolle dipped in the oile wherin hath been sodden, Rew, Cossin, and wormwood. Also oile of Mastick, and of *Castoreum* being annointed doth profit. To children warme linnen cloathes being applied to, do help often. They that be of full age, minister to them wine to drink, or Apium sodden in *Aqua nitrosa*, or Comin beaten, or Asarum, or Femitoyll, each of these by himselfe, or els mixed with other. Also squill vinegar is good to soupe. Also give them, ℥ j of *Castoreum* with *Pasca*, as well against yelking caused of cold, as also if it be caused through multitude of humors. Also if it be applied outwardly to the stomack with old oyle, it is good for both the said griefes. Moreover, holding of the breath which doth increase heat, is a present remedy for them that do yelke through cold. When yelking is caused of fullnesse, vomiting is the best remedy. If there be grosse humours, they must be extenuate and cut with *Oxymel scillitieum*, and Calamint, and Horehound their decoction, and such like before rehearsed. Afterwards you must apply those things which may draw the abundance of humours a contrary way, and turne them cleane aside. For which purpose those things are good which do purge downeward, and specially clysters, bindings, and rubbings of the extreme partes, and cupping glasses with much flame, fastened to the breast, to the stomack and to the backe. Also these things are good for them, long and quick walking, bearings about, and chiefly riding. Also it is good for them to sneese, as *Hippocrates* saith. For when the yelking is caused of fulnes, there is need of violent moving. Also handsome calling loud, with much clamor, and with holding of the breath, is good for them. Moreover, the stomache must be strengthened by medicins ministred as well inwardly as outwardly: Inwardly, by comforting Electuaries, and outwardly, by applying of ointments, Emplasters and Ceroms before taught. Yelking that is caused of emptinesse, is to be cured by giving to the patient convenient food, and by those things that do fill his wanting: which partly be afore taught, and abundantly spoken of hereafter in the cure of the fever Hecticke. It doth much good in this kind of yelking, to annoint the joynts of the neck and the back with moistening oile, as is oiles of Violets, and of sweet Almonds. But if yelking be caused of gnawing things, first we find that vomiting is a sufficient remedy for it: then also stupefactions of feeling, and such things as do alter the gnawing. The senses be astonied and stupefact by cooling things, for which purpose you must minister *Philonium*, or pils of hounds tongue, which do profit marvellously in this disease; you must use them thus. You must make of one dram six pils, whereof let the sick take one before he go to bed. The mordacity and gnawing is altered and driven away by medicines which do stop, extenuate, and dry. Stoppers of gnawing be these, juyce of Endive drunke. Cucumber seed bruised and beaten being drunke. Lettuce seed likewise taken. Also juyce of Purslaine drunk, and Purslaine it selfe taken in meat. Also Sebesten decoction taken in drinke, but specially above all, Asses milke is good. Or if you have not that, Cowes milke newly milked is good being drunk. For the same purpose minister conserves of Roses, or of Violets, or of water Lillies,

Cure of yelking of cold

Cure of yelking of fullnesse. Aversion.

6 Aph. 13.

Cure of hicket caused of emptinesse

Cure of yelking through mordacity

Pilule de Cynoglossa.

Digr-

Diarrhodon, Diarrhis santali, Julep of Violets, Sirupus, that is, water Lillies, and such like. These Trochisks do stop, & consume and dry up. Take of Saffron, Spikenard, green Roses, Mastick, ana. ℥ß. *Asarum, Aloes*, and ℥ß *Opium*, ℥ j. with juyce of *Psillium*, make Trochisks, of the which give, ℥ß. or ℥ij. Note that *Opium*, & the Roses, & the juice of *Psillium* be of cold operation. the Spikenard doth discusse, dissolve, and corroborate: the *Asarum* doth bring out the vicious humors by urine: the *Aloes* doth purge out the vicious humors, & drive them out beneath at the siege: the Saffron digesteth and strengtheneth the parts, for by his temperament of heat he causeth digestion; and by his restrictive vertue that he hath, he addeth strength: the *Costus* doth sufficiently heat, and moderatly restram, which you may perceive by his tast. *Galen* commendeth this medicine very much. *lib 8. de comp. Med secundum locos, c. 5.* *Pastillus.*

CHAP. XII.
Of Choler.

Cholera in Latin, is an immoderate perturbation of the stomach, caused by vomit both upward and downward. The barbarous sort call this disease *cholerica passio:* they that have this disease be called of the Latins *Cholerici.* It is caused through much crudity and rawnesse of the stomach, and ill digestion which many times ingendreth of great wickednesse of the meats, and sometime through abundance of vicious humors also. The signes whereby this evil is knowne, be very manifest: for they avoid both upward and downward: also there followeth thirst and sweat, and short pulse, & drawing up, and stretching out of the muscles of the hands and feet, and specially of the calfe of the legs. Therefore seeing this evill is most sharpe, and doth cause very grievous sounnings, if they endure long, you must do your diligence that you helpe it by and by without any tarrying. No Physition, if he see this disease to be ingendred through abundance of vicious humours, will in the beginning all at once go about to stop that which is sent forth: for seeing they be unprofitable and hurtfull, they have need of purging. Therfore if the patient have disposition to vomit, and be troubled with undigested meats remaining in the stomacke, you must give him warme water, and then he must vomit by his finger or a feather put into his mouth. But you must not provoke vomit by ministring of *Aqua mulsa*, nor with water mixed with oyle: because these things do increase the fluxes, and cause mordacity and writhings: also you must help the matter that purgeth downward: for a strange poison (as it were) being within doth gnaw the stomack and guts, and draweth the humors from the whole body: you must minister unto him the easiest purging medicins, as is, *Aloes, Cassia fistularis*, decoction of *Myrobolanes*, and such like. After that the superfluous things be brought forth, then he must rest, and it is good to nourish the sides with oiles of Mastick, or Nard, or Wormewood, and to cause sleepe. You must commix sometime with the aforesaid other things which can strengthen the stomach, which be afore taught and with them you must make ointments. When there appeareth exact and perfect concoction and digestion, use baths of sweet water, and meats of good juyce, among which is broth of chickens with venuyce, the flesh *Cholerick. Cause. Signs. Curatio.*

flesh of small birds of the mountaines, rere egs, and such like. In drink let him use iuyce of Pomgranats, or sirup of Roses, or water wherin burning steele hath beene quenched three or foure times. But when the evill hath endured long, and hath caused slendernesse, and leanneſse throughout the body, and specially if the belly, or stomach do rest after the removing from his place, and that the pulse be lesse, and thicker then you must bind the extreme and uttermost parts with bands, and you must make them fast by much oyle. Also apply to the stomach Cataplasmes and Emplasters made of restrictive and strengthening things, as those be which are made of Dates, *Hypocistbidos*, *Acatia*, *Sumach*, Bolearmoniack, Frankinsence, *Balaustie*, Roses, and fruit of Mirtles. Also it is an effectuous remedy, if a linnen cloth wet in the juyce of Crabbs be laid upon the stomach, or this Cerot, ℞. of the oile of Roses, Mirtles and Quinces, ana ℥.j. Mastick, Frankinsence. *Acatis*, ana ℥ ij *Hypocistbidos*. ℥.j. ß. Sanders white and red, ana. ℥. j *Balaustie*, Dragons blood, ana ℥. ß Bolearmoniack, ℥.j. Waxe and Rosin as much as is sufficient, make a Cerot to lay upon the stomack covered with silk. In drinking give him the measure of one *Cyathe* of cold water to soupe off, that is, ℥ j ß. but you must beware that it be not over cold, for that being given, suddenly is vomited up againe, and somtime with his stuper and coldnesse, it hurteth very extremely the naturall heat, or it causeth inflammation of the stomach, or of some of the bowels. And you may sometime drop into the water a little of the juyce of sharp Pomgranats, or of Roses, or of the decoction of vine branches. And if those things that be voided forth be very sharpe and that thirst and burning do trouble the patient, then minister Cucumber seed, with three *Cyathes* of water. Also you may make it commodiously with *Amylum*. Then also minister Endive or Lettuce, or both sodden in *Posca*. Afterward procure sleep and rest by all meanes. But if the flux will not be stopped, and the pulse decay between this and that, and that cold and swet do take him, and also sometimes yelking, you must come to wine that is meanly restrictive, which is not very strong, but yet sweet and not odoriferous; and put into it warme if it may be, or els cold, crummes of bread or *Alica*, and so by little and little at sundry times let them soupe it up. But yet they must eschue much quantity of wine: and by all meanes you must go about to bring them to sleep, by strewing the pavement of the house with Roses, vine leaves, Brier, and such like afore taught. Also apply odoraments to the nose, as Roses, Quinces and such like; also annoint soporiferous and sleepy ointments about the temples and forehead. If he go to the stoole still, cast in by a clyster *Amylum* with decoction of Poppy heads, for it doth both restraine and coole, and cause sleep. To stop vomits, it is good to eat and devoure the juyce of Medlars, Quinces, Pomegranats and Peares. If with these remedies and others that be taught before in the second Chapter of this Book, the sick cannot keep and brooke his meat, you must apply without upon the stomack a very great cupping glasse lightly. Against the contraction and drawing up of the muscles you must wind about the muscles linnen clothes soked in warme oyle, and apply moist Cerots and ointments wherin is put some *Castoreum* and oile of *Irees*. You shal find examples enough of those in the Chapter of the Palsey before in the first Booke. When the disease decreaseth, you must refresh and restore the patient againe

Scutum stomachi.

A Cyathe is, ℥.j.ß.

Constrictio of vomites.

Against contraction in the muscles

with good meats as Chickens, Doves, Hens, Partrich, wood Culver and Owsle, or Black-birds, and such like.

CHAP. XIII.

Of the flux Diarrhea.

Diarrhea in Latin, is a copious and great flux of the wombe without exulceration and inflammation. It is caused through weakines of the instruments that belong and do serve to digestion, also through abundance of nourishment and meat that is moist and viscous, and through corruption of the same meat. Moreover, gnawing and biting of those things that are contained in the belly: also flowing of some things from above to the belly, and also weaknesse of the retentive vertue. The signes wherby the causes are knowne are very manifest. For if this flux *Diarrhea* be caused through the weaknes of the instruments that serve for digestion, as is the stomack, the bowels, the liver, and the spleene, you must seeke the signes of these out of their owne Chapters. But if it be caused through much devouring of evill meats and drinks, you may know it partly by the patients taste, & partly also by those things that come forth by siege. For if they be cholerick, they be yellow of colour, and they be not cast out without feeling of gnawing and heat: also the patient feeleth bitternesse of the mouth, thirst, thin state of the body, and other tokens which signifie choler. If it be flegmatick, those things which come out with the siege shall be contrary to that which is said before of choler. And if humours do flow from the head to the belly, the egestions will appeare frothy, & the temper of the braine will be very moist. If the flux be ingendred through fullnesse of the whole body, or if it be indicatory, the signes are rehearsed in another place, and of *Galen lib de plenitudine & crisibus*. And if this flux of the wombe be caused through weakenesse of the instruments, the distemper which is cause of this, must be cured and corrected by his contraries, as is taught in the first Chapter of this Book. If this flux of the wombe be caused through other causes, and that nature doth labour to drive out of the body superfluous and hurtfull matter by this meanes, and that they can easily suffer it which be troubled with it, then you must suffer, and watch till nature hath bestowed all her care and charge: or els also it is good to help natures motions but for to go about to strive with it, and to stop the flux, it causeth a worse and greater disease: for those humors which are stopped, being carried upward, do cause paine in the head, or frensie, or lethargy, or impostumation behind the eares, not without danger. Therefore in the beginning you may not stop the flux which floweth profitably for the health of the body, but after that the flux hath endured long, not only carrying forth superfluities, but also melting as it were the state of the body, and consuming the strength, then you must labour to stop it, as well by things given in at the mouth, as also cast in at the fundament, and also by things applied outwardly upon the belly. Therefore if there come foorth excrements of cleane choler, you must change it into a better and a more healthfull state, but yet you may not cure them by stopping of it straight wayes: for the cholerick matter that is gathered toge-

Diarrhea cholera.

Causa.

Signa.

Curatio.

Note.

ther, and heaped in the stomach, and in the bowell called *Jejunum*, if it be withholden and kept there still, it hurteth greatly: for it both overturneth the stomack, and causeth inflammation of the bowels: it kindleth thirst, and restoreth Feavers, and causeth the evils aforesaid, and generally causeth a worse disease. Therefore if there be abundance of cholerick humours in the body, nature must be expelled with easie purging medicines, as is, infusion of Rewbarbe, *Cassia fistularis*, the barks of Mirobolanes citrine, or Manna. After that give Cowes milk, or Goats milk warme, being new milked, or seeth it at the fire, and stirre it continually, till it be consumed unto the third part: which you may do by quenching of red hot iron, or steele gads in the milke often, but while it doth seeth you must take the scum or foame off it: for surely you can find no quicker remedy against fluxes of choler. And because the milk that is eaten of one that hath a Feaver, is wont to turne into a burning savour, or also sharpe or sowre, and so cause more hurt then good: therefore if the patient hath a Feaver together with the flux you shall eschue ministring of milk to him dressed after that sort. But you must powre the fourth part of water to the milk, and seeth it untill it be halfe consumed, and then minister it unto him. If the choler be heaped up together in the bowels, you must cast in clisters made of the decoction of Barley, with Sugar Roset, oile of Roses, yolks of Egs, and such like. At the length, when the cholerick humours be voided out, you must minister inwardly such medicines as do restraine and strengthen, as be conserves of Roses, *Diacatoneon* without spices, *Diatrion santalon*, Trochisks of *Spodium*, *Hydromeleon*, and such like. And what kind of medicines must be that ought to be applied outwardly, we will shew you a little hereafter. Also the fundament must be fomented and nourished with a decoction made of some restrictive things. If the flux *Diarrhea* be ingendred through flegmatick humours that be grosse and tough, or through corruption of them, then you must begin your cure, as you did before, with easie purging. Therefore then you must minister the infusion of Agarick with *Mirobolanes emblici*, or some such like medicine, which is able to bring foorth the aforesaid humours. Also clisters are good, specially if there be abundance of clammy humours heaped up in the bowels: let them be made of the decoction of Centory, and oile of Rew, and such like. Minister within the belly *Diacatoneon* with spices, greene Ginger, and other medicines which have power to heat and dry. Also apply outwardly those things which do add strength. If the flux *Diarrhea* be caused through the weaknesse of the vertue retentive, you must minister and apply those medicines which are applied against other unmeasurable fluxes of the wombe. Therefore apply irrigations and sprinklings of oile Omphacine, or oyle of Roses, or oyle of the blossoms of Apples, with some sower or sharpe wine, but oyle of Myrtelais of more effect, if there be need of vehement restriction, having the third or fourth part of wine added to it. And if there bodies be strong, you may seeth in that irrigation, Galles, Pomegranate rinds, and *Balaustie*. If the flux endure still, apply Cataplasmes, Emplaisters, and Cerotes, made of restrictive and drying things, whereof we will make mention in the next Chapter. Also this Cerot is effectuous to be made. Take seven Mulberies, or Black-berries which be sowre and whitish for lack of ripenesse, bray them well and

Cure of Diarrhea of choler.

Cure of Diarrhea of flegmatick humors.

Cure of Diarrhea of the weakenes of the vertue retentive.

and adde to it oyle of Roſes, ℥ ij wax, ℥ j and make a Cerot. After the voiding of ſuperfluous and hurtfull humours, theſe things heale the flux of the wombe, being miniſtred in drink, that is, Comin, decoction of Maiden-haire, the root of white Thorne, likewiſe one ʒ weight of the ſeed of *Apium* miniſtred. for it provoketh urine, and turneth the fluxes that be in the bowels thither. Alſo unripe Mulberies being yet ſoure, if they be dried many daies in the Sun and ſo kept, if they be beaten and drunke when need requireth, they reſtraine and ſtop the wombe marvellouſly. Alſo they may be brayed and mixed with his meate, as they are wont to uſe *Sumach*, which ſometime is ſodden, the quantity of an ounce weight with a chicken. but yet blackberries of the brier being unripe and ſharp, do bind the belly more, if they be dried as is aforeſaid, and miniſtred in drink. Among compound medicines theſe are marvellous good, that is, Trochiſks of *Spodium*, of *Terra lemnia*, *Diacatoneō*, *Diatrionſantalō*, Triacle, & this compound made in Lozenges, is good. ℞. the powder of *Diatriō ſantalō*, *Diarrhodō abbatis*, ana, ℈ ij red Coral, choſen Frankinſence, red Roſes, ana ʒ ß *Spodium*, ʒ. j. ſeeds of Sorel, *Sumach*, ana ℈ j *Balauſtiæ*, *Acatiæ*, ana ʒ ß Maſtick, ℈. ß. Bolearmoniack, ℥ j. fine white Sugar, ℔ ß. diſſolve it in the diſtilled waters of Plantain and Roſes, and make Lozenges. *Monſult.* Alſo this Loch is good, ℞. of old conſerves of Roſes, of *Diacatoneō* with ſpices, *Rob de ribes*, *Rob de Barberiet*, an ℥ ß *Hydro. mel*, ʒ. iij. *Diamorō*, ʒ v. with powder of *Diatrionſantalō*, ℈ ij. red Coral, ℈. j. *Spodium*, *Balauſtiæ*, an. ʒ. ß Bolearmoniack, ʒ. j. ſirupe of mirtles as much as ſhall ſuffice, and make a Loch. *Eclegma.* Moreover you ſhall ever have this water ready made. ℞. *Sumach*, one quarter, raine water, ℔ iij. in which ſteep the *Sumach* a day and a night, then boile them, and ſtrain the *Sumach* wel and ſtrongly: and in that water ſeeth Rice, or milk, or other meats, or at leaſt way, powre ſome portion of this water to them. *A pretious water.* If the flux *Diarrhœa* be cauſed through flowing of humors from ſome other member of the body, you muſt ſeeke the cure out of their proper Chapters. As for example, if the humors flow from the head unto the ſtomack, you muſt return to thoſe things which are ſpoken of before in the chapters againſt diſtillation or rhume, and ſo do likewiſe with other parts of the body.

CHAP. XIV.

Of the flux Lienteria.

Lienteria in Greek, is a certaine lightneſſe, or ſmoothneſſe of the bowels even like as there chanceth of a ſcarre without on the skin of the body. In this diſeaſe the bowels do not hold the meat, but they let it ſlide away before it be changed and perfectly digeſted, even in the ſame forme and likenes that it was eaten. *Cauſe* Therfore in Latin it may well be called *levitas* or *levor inteſtinorum*, and in Engliſh, lightnes or ſmoothnes of the bowels. It is cauſed oftentimes through a grievous flux *Diſenteria* by name going before, which cauſeth deep exulceration of the bowels: then ſcarres that be hard cloſing together and ſmooth do follow: which ſcarres by reaſon of the hard cloſing, will not ſuffer the meats to be diſtributed about the body, becauſe the mouths of the veins which are wont to draw nouriſhment from the bowels to themſelves, are now ſtopped. And becauſe of the ſmoothneſſe (as is aforeſaid) the bowels ſuffer the meats

to slide out before they be perfectly digested. Also this disease is caused many times through weakenesse and debility of the vertue that should keep and hold the meats in the stomack. For this vertue being weake and sickly, the food or meats be neither digested nor distributed, but they are cast fourth crude, moist, and nothing changed (the belly being alwaies soluble.) Also sometime it engendreth after long flux of the wombe Also sometime when dropsie water avoideth by the belly, this flux *Lienteria* followeth. Therfore of what cause soever this flux is engendred, the sick doth tast or feele no meat, and it causeth evill state or plight of the body. Therfore there chanceth to the patient continuall seiges, crude and raw, in colour pale or whitish, unequall and very watery, without any commixting of blood & choler. Also he feeleth a burning, which spreadeth all over the sides, loathing of meat followeth it. It is a good & friendly signe in them that have had this flux long, if there chance unto them sharp and soure belkings; for it betoketieth that the meat doth abide some while in the stomach untill it begin to be changed. When this disease chanceth, it is easie to perceive that you must refresh and recreate the vertues retentive and digestive, as well of the stomach as of the bowels, by al means; & that may chiefly be done by ministring of convenient meats, and ordaining of a diet meet to restore and refresh strength Therfore the flesh of birds of mountaines is good: also Chickens rosted, in whose bellies also must be put *Sumach* or Mastick, and other things which shall be rehearsed in the next Chapter. Let the meat which you give him be little in quantity and easie of digestion And if his seges be sharp and cholerick, make him meat with Rice and *Alica*, and such like, with the which seeth some restrictive things, as Peares, Quinces, Medlars, and such other like As also milk sodden is good for them. but if their siege be flegmatick, you must minister unto them contrary meats. Also commix somewhat that is pleasant and acceptable to the stomack, as is Annite seed, Comin or *Daucus* In cholerick sieges let their drinke be Ale: but in flegmatick let it be wine that is old and hot. And generally let him drink but little, for much drinke is not only in the flux *Lienteria*, but also in all other fluxes of the wombe, most hurtfull.

Signa.

6 Aph 1.

Victus ratio.

Cure of Lienteria of weaknesse of the vertue of the stomach.

For curing of this disease, if the flux *Lienteria* be ingendred through weaknesse of the vertue of the stomack, you must turne to the Chapter of weaknes of the stomack, and there seek the cure. But to be short, you must minister both within and without to the body, those things that do restraine, & that can strengthen as well the stomack as also the bowels. Therfore minister sirups of Wormwood and Mints, and other electuaries which do strengthen the stomack. And you must apply those things outwardly, which be rehearsed before in the chapter of *Diarrhœa*, and shall be taught in the next chapter following. But this medicine is specially good. ℞ oiles of Mastick, Wormwood, Mints and Mirtles, ana ℥ ij. powders of Cinamon chosen, Cloves and Galingale, ana ℈ j *Balaustie*, and red Roses, ana ℈. ß. Wax as much as is sufficient, make an ointment: or use this Cerot, ℞ oyles of Mastick, Wormwood, and of Quinces, ana ℥ j oyle of Mints ℥ ß *Calamus aromaticus*, Cloves, Frankinsence, an ℥ j wood of Aloes, ℈ ß, red Roses, white Sandars and red, ana ℥ ß Mastick, Comin, ana ℥. j. *Hypocisthidos*, *Acatia*, *Sumach*, an ℥ j ß *Galliæ Moschatæ* ℈ j. with Wax & Turpentin as much as is sufficient, make a Cerote. Moreover, to those that you conjecture have a

Vngentũ.

Cerotum.

scarre

soure, the eating of sharp things is profitable; for it causeth a certaine refrication and rubbing open again of the scarre: also it reviveth againe the naturall heat, and doth somwhat refresh the digestive vertue. Therfore in this case (as *Galen* witnesseth *in c. 95. Artis Medicæ*) they be good which do scoure & wipe away sufficiently, and restraine a little: therefore alwayes commix scouring things with restrictive medicines. In all other causes of this flux *Lienteria*, you must use the same kind of cure which you do use to them that be afflicted with the fluxes *Diarrhœa* or *Dysenteria*.

If Lienteria bee caused of a scarre.

CHAP. XV.

Of the fluxe Dysenteria.

Dysenteria in Greeke, properly is nothing els but an exulceration of the bowels. The Latins call this disease *Tormina*, because through it the bowels are tormented and fretted very much with paine. We said before properly, because the Greeks reckon foure kinds of bloody *Dysenteria*, as witnesseth *Galē, lib 3. de Symptomatum causis*. The first is, when bloud is sent forth by circuit through some part of the body being cut off, or through some exercise of the former life, being let passe for a time. The second is, when watery blood, like unto the water wherin bloody flesh being new killed, hath been washed and soaked, is sent out: which chanceth through weakenesse of the liver. The third is, when there is sent foorth an humour more shining and blacker then that which is naturall, being commixt of blood and melancholy. And of these we do not speak here, but we speak only of the fourth kind, in the which many times by little and little, and between whiles sometimes is cast out pure bloud; also sometimes clodded bloud, or shaving of the bowels commeth out with pure bloud. Also many times is cast out thicke dung sprinkled with drops of bloud. This fourth kind, as it is said, is caused through exulceration of the bowels which sometimes chanceth through outward causes, as of cold, heat, and moistnes. Also through drinking of pernicious and naughty medicines, as is, Scammony, and such like. Also through eating of fruit, through crudity and rawnesse, or through eating of sharpe and soure meats, or through sharp and gnawing humours flowing from the whole body to the belly, or ingendred in the belly it selfe. And this beginneth after *Tenasmus* some time, and sometime by it selfe. The excrements first are cholerick, divers, and fatty, by reason of the fat that cleaveth within in the bowels being melted. But when the superficies of the bowels is altogether bare, and exulceration doth abide about it, then the excrements that come forth be full of dregs and bloudy. And when the exulceration hath pierced deeper, then also is sent forth filthinesse, having as it were little peeces of parchment commixed with it. And if it be not stopped, it eateth and feedeth in short time the places nigh unto it, and it sendeth forth mattery excrements, such as are wont to run from dead bodies. When the small guts are exulcerate, there abideth paine about the navell, the excrements are cholerick, having the colour of a leeke, and altogether garnished with sundry colours, commixed with much ordure or dung. The patient feeleth griefe and frettings, and gnawing, and loosing, so that the sicke is not

4 Kinds of Dysenteria

1.
2.
3.
4.

Cause.

Signes of exulceration of the smallbowels

farre

fare from fainting and failing of heart. Also they are troubled with thirst, and be feverous, and the ordure commeth forth crude and raw, and the bowell called *Iejunum* is exulcerate, but that is very seldome: but if it do chance, the egestions do appeare more crude and raw, having black bloud wrapped with it vehemently, and yellow choler, and much thirst, and also disposition to vomit do trouble the sick. And sometime they vomit and abhorre meats: Also there remaineth vehement paine about the navill and sometime also malignant Feavers do ingender. And they that are so diseased, be waxen all coloured, and do swet out even till fainting and failing of heart. Their strength doth quickly faile them, and they be not farre from death. But if the ulceration be engendred in the great bowels, then the ordure that cometh forth is pure, and much, and heaped together, and commeth out with windinesse, and frotinesse sometime. Also fatnesse is commixed with it, and bloud swimmeth aloft: as *Galen* sheweth largely *in lib. 6. De male affectis locis*. For it helpeth greatly to the cure to know this thing. For if the exulceration be in the upper and small bowels, you must go about the cure by medicines given in at the mouth: but if it be in the great and lower bowels, it is more convenient to throw in clysters.

Signes of exulceratiõ of the great bowels.

Diet.

The beginning of the cure of them that have the flux *Dysenteria*, from whence soever the flux proceedeth, must be with quiet and rest, and little meat. Therefore if a feaver do not let it, let him eat milk new milked, while it is yet warme: or instead of it, minister milke sodden as we taught before in the chapter of *Diarrhea*. For this first cleanseth and purgeth downward, and tempereth together those things which be in the body, and last of all it stoppeth and bindeth the womb. But you must give him moreover wet bread after the taking of the milk. Also potage prepared of milk, hath both the nature of medicine and also causeth good nourishment, as is, Rice with milke, *Amylum* and egs mixed with milk. Also soupings or potage made of *Alica*, and *Milium*, *Sumach* being added to it, is good. Also you must prepare meats of dry bread, powring to it *Posca*, or iuyce of Dites, or Quinces, or of Peares, or of *Sumach*. Also minister Chits wel rosted with Plantain, or sodden with Quinces brayed: the using of oyles is not necessary nor needfull, but you shall minister, to taste upon, Endive both wild and tame sodden, and Plantain, and Coleworts twice sodden. Give him also the yolks of egs rosted. Flesh is not good to be given to them that have the flux *Dysenteria*, because they be of a stronger nourishment, and do strive against digestion: but yet you must give it to them that be troubled with this disease long. Among all kind of flesh, you must specially chuse birds, as is, Partrich, & wood Culvers, & birds of mountains. Among foure footed beasts, Goats flesh and Hares flesh are good: but you must forbid him the flesh of carell that draw, and of all other foure footed beasts.

Lenimela.

Potus.

From the beginning let him use for his drinke, Raine water which is not fallen from houses covered with leade: for such water being drunke, even of them that be whole, engendreth the *Dysenteria*: and if go raine water be not present, you must use running water, wherein burning steele hath beene quenched. But if the stomach be diseased, or if his strength be cast downe, give him wine, also, let it be restringent, and not very old. Sleepe is the best remedy for them that have the *Dysenteria*. For this cure you must use such remedies as do restraine,

Curatio.

stop,

stop, dry up and provoke urine, and that do carry the flume the other way. Restrictive things be these, Sorell seed, *Sumach*, Gaules, Pomegranate rinds dried, Brier root, *Laudanum*, *Acatia*, *Hypocistbis*, *Balaustium*, Willow leaves, Comfery roots, leaves and seed, *Rheum Persicum*, if it may be gotten, root of *Althea*, Horsetaile, Cerall, Mastick, Hares creame, Dragons bloud, the barke of Frankinsence, *Terra lemnia*, root of *Verbascum*, Plantaine seed, white Daisies, a kind of Mallowes called *Alcea*, *Oxis*, *Sanicula Ophryr*, *Ophioglossum* Knot-grasse, Shepheards purse, Walwort, *Pedelion*, *Nummularia*, Dragons the Male, sharpe bulberries, kernels of Grapes, the bark of Maces, and such like. These things do stop and make temperate the biting gnawing and sharpnesse of humours, as is *Amylum*, Gum tragacanth, tallow of Goats, Kids, Swine, Geese and Hens. These do drie up, Hares creame, Harts-horne burnt, the shels of Crabs of running water, and Sage. Things to provoke urine, you shall find in his owne place. Therefore if the exulceration be in the great bowels, you must minister clisters first, such as have power to scoure and cleanse, as is this, ℞ of the decoction of whole Barly, ℔ j *Mel Rosarum* strained, ℥ j. Sugar roset, ℥ ß yolks of egs in number two, oyle of Roses, ℥ iij. commix all together, and make a clyster. Abstersion and cleansing being first done, cast in those things that do glutinate and ioyne together, as is this: ℞ red Roses, Plantaine, leaves of Comfery, Knot grasse, Trimroses, ana M ß *Balaustie*, ℥ j Rice burned, ℥ j. root of Comfery, ℥ ß seeth all together in water wherin Steele hath been quenched, untill the third part be consumed, then straine it, and take of the iuyce of that decoction, ℥ iij. iuyce of Plantaine, ℥ ij. *Acatia*, *Hypocistbidis*, ana ℈ ij. Bolearmoniacke, *Sanguis Draconis*, ana ℈ j Goats tallow, ℥ j oyles of Roses, Mirtles, Quinces, ana ℥ j. commix all together, and make a clyster. Sometime it doth not only require things to stop the vehemency of the paine, but also medicines that be stupefactive. Therefore then it is good to use this clyster ℞ of Goats milk, or of Cowes milk, ℔ j. fresh Butter, ℥ j. Goats grease, ℥ ß Gum tragacanth, ana ℥ j. yolks of egs in number iij pils of Hounds tongue, ℥ j. oyle of Roses, ℥ iij. commix all together, and make a clyster. If there be need of more vehement stupefaction, you must augment the weight of the pills, or els you must adde to the aforesaid weight of pils, three or foure graines of *Opium*, or more or lesse, according to the vehemency of the paine, and the state of the body. If the exulceration be in the small and thin bowels, then it rather requireth medicines that are given in at the mouth. Therefore the decoction of restrictive things which is aforenought, is good, if you commix with at sirupe of Roses, and Mirtels, and so minister it: and also other medicines which are taught in the chapter of *Diarrhea*, are good. Also you may conveniently minister this potion. ℞ of the decoction of the root of Comfery, or of some other restrictive thing, ℥ iij sirupe of Roses, ℥ j. sirupe of Mirtels, ℥ ß powder of the Trochisks of *Spodium*, Plantaine seed, Bolearmoniack, ana ℈ ij commix all together and make a potion. Besides those things that are rehearsed in the chapters of *Diarrhea* and *Lienteria*, you must apply outwardly upon the belly this Cerote, ℞ of the oyles of Mastick, Roses, Mirtels and Quinces, ana ℥ j. meale of Barley and Fenugreek, ana ℥ j. of red Roses, Plantaine, ana ℥ j. *Balaustia*, *Sanguis Draconis*, ana ℥ ß Bolearmoniack ℥ j. *Hypocistbidis*, *Acatia*, Mastick, an.

Obtundentia.
Restringentia.
Cure if it bee in the great bowels.
Clysters astringens.
Clisters glutinans.
Clyster dolorem lenitens.
Potio.
Opium.
Cerotum.

ana ℥ ij with Wax and Rosin, as much as is sufficient, make a Cerote. By the examples aforesaid, you may make many other remedies, which we overpasse here.

CHAP. XVI.
Of Tenasmus.

Cause.

Signe.

Cura.

Tenasmus of cold.

Tenasmus of cholerick humors.

Clyster abstergens.

Tenasmus of flegmaticke humors.

Tenasmus of inflammation.

Clyster.

TENASMVS, is a continuall desire to go to the stoole or siege, which the patient cannot deserte nor eschue, and yet he avoideth nothing, except it be a little blood, or filthy matter like snevil. It is caused oftentimes through outward cold, or through humours sharpe and cholerick, or of salt fleame, or impostumation, or of inflamation ingendred in the streight gut. Also many times the stopping of hard dung in the blind gut may cause *Tenasmus*. The Physition may easily know if it be caused of outward cold, by the taste of the sick, because either he hath sitten upon cold things, or he hath taken much cold in winter, or he hath tarried long in cold water: you may know the humours by that which he avoideth, which either be tholericke or flegmatick. In a boyle or bile, his egestion is matter and corruption, and he feeleth pricking in the fundament. Inflammation causeth swelling of the right bowel, and grievous pain together with a Feaver, abundance of dung causeth feeling of grievous distention, and stretching out about the bottome of the belly. The cure is divers, according to the diversity of causes. Therfore if the *Tenasmus* be caused of cold, you must minister pure and unmixed wine hot, and you must sprinkle, foment and nourish the fundament, and the parts about the privy members with hot oiles and fomentes, as are oiles of Rew and Lillies: also Bran sodden in wine, and put in a bag, may well be applied to the fundament. Also it is good to throw in clisters made of the decoction of wild Mints, Origan, Calamint, Camomill, Southernwood, seed of Annise, Fennel, and such like, putting to it oiles of Dil, Camomill, and Lillies. Also it is marvellous good if you take a very old Tile which is blacke with smoke, and bray it with the geare that is contained in it, then commix it together with seething vinegar, and bind it up in a cloth, and apply it to the fundament by and by after he hath avoyded any thing. But if the *Tenasmus* be caused through cholericke humours with holden, and remaining in the bowels and fundament, you must cast in clisters which have vertue and power to scoure, wash and cleanse, as is this, ℞. of the licour of the decoction of Barley, ℔ i. Sugar rosat, ℥ j. ℔ *Mel Rosarum*, ℥ j. yolks of egs two, oile of Roses, ℥ iij commix them and make a clyster: he must eschue all sharpe things, and he must use things meanely cold and moist, and all those things which do stop and temperate the sharpnesse of choler. If *Tenasmus* be caused of flegmaticke humours, it shall be healed like that which is caused of cold, only adding to, and commixing with the clisters such medicines as have vertue to purge fleame, as is *Electuarium Hiera*, or *Diaphenicon*, or *Benedicta laxativa*. And if *Tenasmus* be ingendred of inflammation, cast in broth of Pusan, wherin hath been sodden a few red Roses: or if vehement inflammation do trouble him, minister this clister: ℞. of the licour of the decoction of Plantaine, ℥ vi. oile of Roses, ℥ ij. the white of one eg, commixe them together and make a clyster. Outwardly you must sprinkle and annoint the place be-

tweene

tweene the privy members and the fundament with oile of Rew, and Mirtels, or apply this foment: ℞. red Roses, Plantaine, ana. M.j. *Balaustie*, ℥.ij. *Sidium*, ℥ j. Mirtle berries, ℥.ij. leaves of Brier, ℥.j. seeth all together in sufficient water, untill the third part be consumed, then wet a sponge in the licour of that decoction, and apply it to the fundament. Moreover, when there is need of suppuration, rotting or dissolving, apply foments made of the decoction of the roote of *Altbea*, of Fenugreek, Cammomill, Melilot, and Bran. If the *Tenasmus* be caused of an ulcer or botch, first cast in the things which have an abstersive and cleansing vertue, and then afterward things that do glutinate and joyne together must be used, even as you did in the fluxe *Dysenteria*. Also this ointment put into the fundamen, is good. ℞ oile of Roses, ℥ j ℈. the muscilage of gumme *Fragacantha*, ana ℥ ij Ceruse, burnt Lead, ana ℥.℈. *Aloes*, Frankinsence, ana. ℈.j. Waxe, as much as is sufficient, make an ointment, wherein dip linnen clothes, and put them into the tuell. If the paine be wonderfull great, you may add to the aforesaid things, *Opium*, ℈ j. If the *Tenasmus* be caused through multitude and abundance of dung, then in the beginning the dung must be brought out by little and little with soluble and gentle clisters, as this is. ℞. Mallowes, *Altbea*, Mercurie, Beets, leaves of black Violets, ana M.j. seeds of Fenugreek and Linesced, ana. ℥.℈. boile them all in sufficient quantity of water to the third part: then take of the licour of that decoction, ℔ j. *medullæ Cassiæ fistularis*, ℥ j.℈. common oile, ℥ ij, Salt beaten, ℥.j. and make a clister. But of this one thing you must specially beware, that in this case you do minister no purgation at the mouth, for that would bring great perill and destruction to the patient, by reason of drawing of more excrements from the whole body thither.

Fomentum

Discussives

Cure of Tenasmus caused of an ulcer.

Pigmentū.

Tenasmus of multitude of dung.

Clyster lenitive.

Note.

CHAP. XVII.

Of the Cholicke.

THe Cholick, or paine which is bred in the gut called *Colon* of the Greeks, is caused many waies: but it hath foure speciall causes. For sometime it is engendred through grosse and flegmatick humours fallen downe within the thin skin of the gut *Colon*. Also somtime through windinesse, which hath no roome to get out. Also it is caused through inflammation of the grosse and thick gut stretching out and troubling or vexing. Also it is wont to engender through sharp and gnawing humours, which do afflict and vexe the aforesaid howell vehemently. Those that have the cholick engendred of a grosse and flegmatick humour, they be grieved and vexed aloft all over the *Abdomen*, that is, the place which is under the mouth of the stomach specially they are grieved where the gut *Colon* lieth: for there they feele paine as though the gut were braied or bored through. Also they be fretted, and have disposition to vomit, be lungs, sundry and strange vomitings, and specially of fleame. Also the wombe is letted and stopped, and sendeth forth nothing, not so much as wind. Also the dung which sometime commeth forth, doth look like Oxes dung, and it is light and full of wind. And there goeth before these things continuall using of meates that be very cold and of a grosse juyce, also filling with meates, ill digestion, and crudity, idlenesse, and such as be adjoyning to these.

Cause.

Signes of a grosse humor.

Those

Signes of windinesse Those that have the cholick caused of windinesse, they feele extension, breathing forth and bolning. They that have the cholick caused through inflammation, they feele inward burning and heate, and a small Feuer also retention both of the urine and ordure. Also they are troubled with thirst, burning heate, disposition to vomite, and vomiting specially of choler without any easing of the evill at all. And this is the most grievous and worst kind of cholick, which doth threaten to turne into the paine of *Iliaca passio*. *Signes of inflammatiõ*

Signes of sharpe and gnawing humors. Those that have the cholicke engendred of sharpe and gnawing humours, they be troubled and vexed with burning thirst and watching, yea and small fevers, the urine is made sharpe, and choleticke humours are throwne out oftentimes, going to the stoole doth cause greater paine or torment. Also meats and drinks that be hot, being received do provoke it grievously. The diet and cure of this disease is divers, according to the diversity of the causes. Therfore when grosse and clammy humours do cause the cholicke, the whole diet must be extenuat and made thin. Therfore let the bread which the sick shall eat, be new and well baked in an oven or furnace. Flesh is good specially of birds, as Hens, Partrich, wood Culvers, Turtles, Blacke-birds and Doves: he must eschue all kind of fowles which do swim or live in waters, al those things which do abound with many superfluities. Among foure footed beasts, the flesh of Calves and Kids are good. He must eschue all kind of pulse, which do marvelous hurt in this disease. For pot-herbs you must use Fennel, *Apium*, *Asperge*, and such like. Also it will not hurt to take Garlicke and Onions raw. To be short, let his food be easie of digestion, and ingendring good juyce. Let him eschue fulnesse and crudity, he must drinke wine that is somewhat restrictive, white, thin, shining, of meane age, temperatly allayed, and let him drinke but little. For the cure of the Cholicke caused of grosse humours, you must cure it so, that you do not heat vehemently with no medicines, for such remedies do spread abroad, puffe up, and make windy all cold and grosse humors, which puffing up and spreading in the bowels doth cause more vehement paine. Therfore it is good to divide, cut, & digest those humours without vehement paine or heat, and by using of those things which do not puffe up and make windy. Therfore in his sharp and extreme paine make irrigations of the oyles of Rew, Cammomil and Dil. Also make foments and *Fasciuli* of *alibes*, of Mil, and Bran. Also clisters made with the oiles aforesaid, and with the decoction of the aforesaid herbs are marvelous good, or with the decoction of the root of wild Cucumbers, putting to it Cumin or Rew, with Goose-grease or Hens grease, after this sort. ℞ Mallows, *Altheæ*, Cammomil, Mercury, Dil, ana M j. Origan, Calamint, Penyroyal, ana M ß seeds of Flax, Fenegrecke, Comin, Lovage, ana ℥ iij. seeth all together with well water of lust quantity, until the third part; then take of the licour of that decoction being strained, lb j. *Hierapicra*, ℥ ß. *Benedicta laxativa*, ℥ v. of *Electuarium Hiera*, ℥ ß. of *Mel rosarum* strained, ℥ ß. oiles of Cammomil, Dil, and Rew, ana ℥ j. the yolks of egs in number two, common salt, ℥ j. commix al together, and make a clister. Also the putting in of suppositaries, and annointing of the fundament made by juyce of *Cyclaminum*, with Hony and Sale-peter, or Century with Hony and Sale-peter do profite. Example of a suppositary is this ℞. of Hony soden, ℥ j. ß. powder of *Hierapicra*, ℥ j. *Cliſter* *Cure of cholick caused of grosse humours.* *Diet for the cholick caused of ſtgmatick and rough humors.*

Co'cin-

Caloeini bidos, ℈ j. Salt Gemme. ℈. ß. commix them, and make long suppositories. Also vomiting before supper, if the patient can vomit easily, doth helpe above al other things. Moreover after the purging, if the paine hath beene prolonged for many dayes, let him go into a great vessel of hot oyle, if it may be had. Also it is good to sit in the decoction of *Althea*, Pennyroyal, Laurel-leaves, Fenugreek, Cammomil, Mother-wort, Dil, and such like. The most convenient medicine against the cholick, is wine wherin Wormwood hath bin infused or soddē, if they need drinking after a bath, it is also very profitable for them that they thirst not. Also the decoction of the herbe it selfe, when it hath once boiled being cōmixed with wine, may commodiously be ministred after a bath. Also *Castoreum* continually drunke doth destroy the disease utterly: and it is better then all medicins. It is ministred to the sick, ʒ. j. in three *Cyathes* of *aqua mulsa*. And if the paine do not cease and rest, you must minister *Diatrion piperion*, or *Theriaca*. If that the paine be vehement, it is good to use medicines that do meanly ease, make soluble, and mitigate, as wel put in beneath, as also given to drink. For you must eschue those things that do stupefact & astony strongly, because they do somwhat ease & mitigate, but they make the disease longer, by making the humors more grosse, and thickning of the passiges of the bowels. If the cholick be caused of windinesse, you must cast in clysters that do dissolve wind, as this is, ℞ Sothernwood, Origan, Pennyroyal, Calamint, Camomil, ana. M. j. Rew, Mints, wild Mints, ana. M ß seeds of Annise, Fenel, Caraways, Cōin, Dil, Lovage, & Daucus, ana ʒ. ij seeth al together unto the third part: then take of the licour of that decoction strained, ℔ j. *Hierapicra*, *Benedicta laxativa*, ana. ʒ. ß *Castoreum*. ʒ. j. powder of *Diacuminum*, ʒ. ij. oyles of Rew & Dil, ana. ʒ. i ß commō Salt, ʒ j ß commix them together and make a clister. Also there may be added to the aforesaid things the confection of Bay berries: for there is nothing of more effect to dissolve and drive awey windinesse. Also it is good to minister daily the quantity of one hazel Nut of the said decoction or electuary of Laurel berries, in the decoction of some cutting and extenuating medicine. Apply outwardly upon the belly aloft foments & wrigations of such things as do dispetce & scatter windines, as these be, besides the aforenamed thing, *Nigella*, *Amylum*, parsly, bitter Almonds, black Pepper, wild Mints, Bay berries, Wormwood, Nettle seed, Gladon, Marjoram, Cinamom and others: of these therefore you may make cataplasmes, foments and bags. But that which farre excelleth all the rest (as *Galen* witnesseth) is a great cupping glasse softened lightly with abundant oyle to the whole belly aloft, which doth marvellously, as it were by enchantment. Let the sick beware of and eschue wine that is alayed, and drinking of cold water, also from using of milk and other things that do coole, and from meats and drinkes which ingender windinesse. And let him rather use to drink wine that is unmingled and pure, and let him use a diet which doth heat, and cut, or divide. If the cholick be caused of inflammation of the bowels, you must open the veine in the arme. But if difficulty and hardnesse of making water do rule and beare sway, you must draw bloud from the veines of the ancle. Also you must use the aforesaid remedies, excepting sharp things, and vehement purgers. And you must rather use clysters mitigative and easing paine, also Cata-

Glave Vomitus.

Necessarius Vinum de Synapsi.

Castoreum

Cure of the cholicke caused of windinesse

Clister

Compositio ex baccis lauri.

Note.

Diet.

Cure of cholicke caused of inflammation.

plasmes and irrigations, and going downe into oile. Also fasten to them cupping glasses. Let the diet be thin, almost the diet of Fevers, until the inflammation be slaked. And if the cholick be caused through sharpe and gnawing or fretting humours, it is good to put in at the fundament those things that can wash out and purge those humors without any mordacity and gnawing, as is broth of *Ptisan*, or the decoction of Fenugreek, Lineseed, Cammomil, and *Altheæ*. with fresh Goose grease, or Hens grease, and oyle of Roses. This clyster is specially good: ℞. leaves of Violets, both the tame Endives, leaves of *Altheæ*, Cammomil, ana M.j ß. seeds of Fenugreek, Flax, ana. ʒ ß boile these in iust quantity of water untill the third part be consumed: then take of the licour of that decoctiō being strained, ℥ xiij, *Cassiæ fistulæ*, ʒ *j Hierapicræ*, ʒ. vi. oile of Roses, ℥. ij. oyle of Dil, ℥ j Goose grease, and Hens grease, ana ʒ. iij. yolks of egs, in number two, commix them all, and make a clyster. Moreover you must not only purge the hurtfull and corrupt humors, but also you must temper and moderate them. Therfore you must use baths of sweet water, for they do mitigate and also provoke sleepe, for which purpose minister sirupe of Violets, and Roses, and such like, which are able to temperate and stop the violence of the gnawing humors. And also he must use souping meates, as *Ptisan*, and broths of fishes of stony places. He must abstaine from all hot and sharpe things, whether they be meats, or medicines, or cataplasmes, or foments, or irrigations that be hot: as also he must abstaine from drinking of wine, especially from old wine. And to be short, let his whole diet be cold and moist. If the pain be not a whit released, but do rage more vehemently, then you must come to the using of stupefactive things: for in this disease they do not only pleasure and profit by astonying of the sense and feeling, but also because they make the thin humours more thick and grosse, and do quench the intolerable heat. Among stupefactive things *Philonium* is specially good, of the which you may minister for the most part one whole dram. Also pils of hounds tongue are marvellous good, if, as is afore taught, you do make six pils of, ʒ j. and minister one of them to be swallowed before they go to bed. But there be very many things which do help the cholicke with their whole vertue and substance: among the which, white dung of a Wolfe taken with water or thin white wine, is not the worst. That dung is better which hangeth on herbs or bushes, then that which toucheth the ground. Also the said dung of the wolfe easeth the cholicke being bound to the lions. Greene Mints, as Ætius affirmeth, sodden awhile, and drunk three daies, healeth cholicks.

Diet.

Cure of choler caused of sharp and gnawing humors

Clyster.

Victus ratio.

Stupefacientia.

Philonii Pilulæ de Cynoglossa

Lib. 9. c. 38

CHAP. XVIII.

Of Iliaca passio.

THe *Iliaca passio*, is a disease causing most grievous and deadly paine in the small guts. The Latines do call this disease *Volvulus* and *Convolvulus*. The barbarous do cal it *Iliaca passio*. This disease is caused through continual corruption & crudity of meats, but specially of fat meats, which if they be without corruption, & being withholden, they ingender obstructions in the smal guts. And it is ingendred of certain stripes and blows in certain places in which the smal guts do lye: also through vehement cold, restraining and withholding of

Cause

the

the excrements. Moreover, through abundant drinking of cold things, ſpecially if much be taken when they ſweat. Alſo it chanceth to them whoſe bowels be fallen into the coddes together with the dung, and being violently thruſt backe from thence againe, and through that it is inflamed. Alſo it is cauſed through drinking of deadly medicines, and through hard dung being impact about the thin bowel. For the moſt part this diſeaſe is ingendred either through inflammation, or through obſtructions of the dry dung. This diſeaſe is common to children, but yet they eſcape it through helpe of naturall humiditie. It is not wont to chance very often to old men: but if they chance to have it, they almoſt be never rid of it. They that have this diſeaſe have moſt vehement paine, and ſome ſwelling of the thin & ſmal Guts ſtretched out, that it ſeemeth wounden together like a ſtring called *Chorda*, wherupon many do cal this diſeaſe *Chordapſon*: alſo there is overmuch moiſtneſſe of the ſtomack, looſeneſſe, vaine and empty belkings, and doing no eaſe, rumbling and noiſe of the bowels, perfect ſtopping and letting of the dung and of windineſſe. If the evil do increaſe and wax greater, he avoideth al upward, and therfore he vomiteth up fleame and choler; he hath coldneſſe of the whole body, and paine. Alſo to many there chanceth difficulty & hardneſſe of breathing. Moreover to them that ſhall die there chanceth cold ſweat, difficulty & hardneſſe of making water, yea the fundament is ſo bound and cloſe that no ſmal inſtrument wil enter in: and ſometime dung is caſt up by vomiting. For the cure of this diſeaſe, you muſt cure children with Irrigations, Cataplaſmes, Clyſters, Suppoſitaries and Foments, as is declared in the Chapter of the Cholick. But the cure of them that be of age muſt differ according to the diverſity of cauſes. Therfore if *Iliaca paſſio* be cauſed of crudity and il digeſtion, and through devouring and eating of many and diverſe meats which yet remaine in the ſtomack, you muſt provoke vomit with things aforeſaid. But if there do remaine no raw and undigeſted meats in the ſtomack, you muſt go about by al meanes to draw out beneath aſwel windineſſe as alſo the dung. and that muſt be done by clyſters, ſuppoſitaries & annointings with great diligence in each of them. Therfore you muſt caſt in this clyſter, ℞ Mercury, Rew, leaves of *Althea*, Centory, ana. M. j. Hyſop, Calamint, Wormwood, ana. M. j ß root of *Althea*, ℥ j. root of wild Cucumb r, ʒ j. ß ſeeds of flax and Fenugreek, ana. ʒ iij. ſeeds of Comin, ʒ. ij. boyle them in juſt quantity of water, until the third part be conſumed, then take of the licour of that decoction being ſtrained, ℥. xiiij. of *Benedicta laxativa*, ℥ j. freſh Butter, *Mel roſarum* ſtrained, ana. ℥ ß. oyles of Rew, and Dil, ana. ℥. j. ß. common Salt, ʒ, j. commixe them together and make a clyſter, and caſt it in before meat, but if the evill be vehement, caſt it in alſo after meat. And you muſt warne the patient that he do hold it as long as he can. Alſo you muſt make ſuppoſitaries, as you do for the Cholick, putting to them ſeeds of Rew, Commin, and ſtalkes of Coleworts. And you muſt make them the longer that they may pierce the deeper. Alſo you muſt annoint the fundament with juyce of *Cyclaminum*, or Hony with *Nitrum* or Saltpeter. The foments and cataplaſmes wherwith this evil is cured, be almoſt ſuch as are ſpoken of in the Chapter of the Cholick. Alſo foments made of Wooll wet in oile, wherein Comin, Dill, Rew & Creſſes have bin ſod-

Signa.

Curatio.

Cure if it come of crudity.

Clyſter

Glandes.

Illutions.

Fomenta. cataplaſma.

den be very good. Also emplaisters made of Linseed, Fenugreek, Barly meale, Darnell meale, Rew, Comin, seeds of Dill, and *Apium* are good. Also it is good to descend into a vessell filled with water and oyle: but seeth in the water *Althea* Rew and Dill. After these, fasten on cupping glasses, first lightly to places somewhat farre off, and then also to the places that are grieved, making deep scarification. Also it is good to minister purgations, specially if the dung be drawne out first by such things as are before rehearsed. It is marvellous good if they vomit by drinking Dill sodden. After drinking, cast bread into scalding water, and minister peeces of it to eat by and by hot. They that have the *Iliaca passio* ingendred through taking of some venimous medicine, you must give them much warme water, and let them drink it, and constraine them to vomit. After that you must give them hot oile in drink, or fat broth that they may vomit againe. After within a few daies give him *Theriaca* dissolved in wine, and let him eat meats of good juyce. And if the obstruction do continue still, empty the belly with milk, with a little scammony, or *Aloes*, or some other purging medicine. If the *Iliaca passio* be ingendred through inflammation, you must begin with bloudletting: then you must fasten cupping glasses about the inflamed parts, scarifying them. Also cast in clisters made of the decoction of Mallowes, Fenugreek, Linseed, with Oile and Butter. Also apply outwardly those things that are good against inflammations, and do ease paine; you must prescribe unto them a most thin diet. If the *Iliaca passio* be caused through falling of the bowels into the cods, you must by and by labour (the patient lying upright) to thrust back again the bowels that are fallen down to the share, and keep it up easily without violence or pressing of it together, and with bands and trusses applied, convenient for it.

Cucurbitula.

Purgatio.

Cure of Iliaca passio caused of poyson.

Cure if it be of inflammation.

Cure if the be of the falling of the bowels into the cods.

CHAP XIX.

Of Wormes.

THere be three kinds of wormes. The first be round and long, named *Teretes*. The second be broad, called therfore *Lati*. The third are called *Ascarides*. The first kind of wormes called *Teretes*, according to their thicknesse they be round and a hand breadth in length, and sometime longer, and they be commoner then other. They be often in the slender and small guts, and they go into the stomacke, and therfore they are voided often by the mouth, and to some also they come out at the nostrils. And this kind of worms is peculiar to infants and children, and boyes, and girles. The second kind of wormes called *Lati*, be broad and long like a guard or band. They be of incredible length (as *Plinie* witnesseth) *lib. 2 cap 33*. Sometime they are seen three hundred foot long, and sometime more. This kind of worme (as *Paulus* & *Aëtius* witnesse) is nothing else but a permutation and changing of the thinne filmes going about the small guts within, into a certaine living body, that will moove and stirre. The third kind of wormes called *Ascarides*, be thin and short like small wormes. They be found most commonly in the right gut, and in the end of the fundament. All the aforesaid kinds be ingendred and caused of crude, raw, grosse, and flegmatick matter, and through inconvenient rottennesse, such as is gathered specially in children, and in other great eaters. They that have

Teretes.

Lati.

Ascarides.

Cause.

round

round wormes do feele incredible gnawing of the bowels, and of the ſtomack, thin and ſmall coughs, and oftentimes provoking and drie. In many there followeth yelking and ſleepe with moving of the ſtomack: and alſo they do ariſe up unreaſonably. Many do awake and leape up with noyſe and crying out, and fall aſleepe againe: but ſome do both put forth their tongue, and ſhut their eies, and be quiet, and keep ſilence, and do fret and fume with them which raiſe them, becauſe they cannot watch, they be ſo weake. Some have their eyes ſprinkled with blood, and a pulſe that is unequall, obſcure, failing and running back. Alſo to many there chanceth loſſe of appetite. Children while they doe ſleepe, chew their tongue, and alſo faſhioning of their mouth as though they ſucked or received meate. Alſo to ſome there chanceth gnaſhing of the teeth. But theſe things are done by litle and litle, and betweene whiles. To ſome they run forth into the ſtomack, and do cauſe gnawing and diſpoſition to vomit, and the patients refuſe meate: and if they be compelled to eate, they ſcarce can ſwallow that which they take, or they vomit it up againe. In many the belly doth throw out corrupt meats, and is puffed up like as it were a timpany. The reſt of the body it doth conſume and make leane without reaſon, neither faſting going before, nor unmeaſurable purging being made. Alſo it chanceth ſometime the face to be made very red, ſpecially about the halles of the cheekes, but this colour turneth againe into ſwartneſſe. Some do ſpeake fooliſh things in their ſleepe, like frantick perſons. Some change the place that they lie downe in, and tumble and caſt themſelves from place to place; they increaſe fevers in them without order, with vehement coldneſſe of the extreme parts, having fits the third or fourth day without order. But all theſe ſignes and tokens all together which we have now rehearſed, muſt not every one of them be looked for in every body. but the chiefeſt of them, & ſomtime many. Broad wormes do bring continuall gnawing of the ſtomack, and an impotent and incorrigible appetite to meat. For the worme that is in the guts, devoureth the meate that is eaten, ſo that he hath need of more ſtraight way, and except he eat ſtraightway, the bowels are gnawne. They that are thus diſeaſed, there followes ſlendernes & weaknes of the body with inequality. The moſt ſure & infallible ſigne is, if certaine things like Cucumber-ſeeds be avoided out with the egeſtiõ of excrements. *Aſcarides* do raiſe a vehement itch in the fundament, & do provoke the patient to go to the ſtoole continually. They that be troubled with this diſeaſe, for the moſt part, be the better after egeſtion and eaſing themſelves. Let their diet be hot & dry, ſpecially if the patient lack a feaver, and let them uſe meates of good juice, and which will be ſoone diſperſed throughout the whole body: & ſuch as do not increaſe the cauſe that engendereth worms. Therfore all meates are to be eſchewed which can ingender flegmatick humours. Moreover, they that are troubled with wormes, muſt be nouriſhed and fed liberally, and may not ſuffer hunger; becauſe the wormes except they have meate to feede on, they then by and by gnaw the hard parts of the body: but give them meate at that time, ſpecially when they are not altogether empty. Let them drink no ſtrong drink. For the cure, it is not to be ſpared, and ſomtime if there be a fever with it, you muſt have reſpect to that, and to the wormes alſo: and ſomtime you need to be carefull but a little for the fever, and you muſt be diligent notwithſtanding

Signes of round wormes, Teretes.

Signes of broad wormes, Lati.

Signes of Aſcarides.

Curatio.

ſtanding to get the wormes out of the body. Therefore when many have not ſpied and knowne this, it commeth to paſſe for lack of heed taken to avoid the wormes, that they be gnawne & eaten of them, and ſo being pulled & gnawne, they die. The cure as well of the round wormes as of the flat wormes conſiſteth in this point, that you may drive them out of the body being firſt killed. They are killed ſpecially with bitter medicines, among which (if a fever be not preſent) theſe ſimples are good: Wormewood, *Seryphium*, which is a kinde of wormwood growing in the Sea, Sothernwood, Calamint, Horehound, Dittain, Hyſope, Rew, leaves of Perſica, Coriander ſeeds, Hartſ-horne, Lupines, Mints, Peniroial, Origan, Centorie, Ferne, Gentian, *Ariſtolochia rotunda*, Garlick, ſeed of Coleworts, and root of *Enula campana*. To theſe if a fever be preſent, you muſt adjoyne the ſeeds of both the Endives, and alſo the juyce of their herbes. Among all other, the moſt commendible remedy is *Aloes*. Therefore if infants will hardly take *Aloes*, becauſe it is ſo bitter, you muſt keep them upright with bands, and their mouth being opened and ſeparated, you muſt caſt it in againſt their wils, with a certaine pipe ſtrengthened with a long ſplent. Of theſe aforeſaid ſimples now rehearſed, there may be made divers compounds, as decoctions, powders, cataplaſmes, emplaiſters, and ointments. Among other things, this powder is only good. ℞. of wormeſeed, ℥ ij. of Centory, Wormewood, Hartſ-horne burnt, ana. ℥. j. Calamint, Peniroiall, Origan, ana. ℥ ß. Sothernwood, Mints, Lupines, leaves of *Ariſtolochia rotunda*, ana. ℈ j *Aloes*, ℈. ij. commix them all together, & make a powder, of the which miniſter the weight of one drachme, or halfe a drachme, according to the age and ſtate of the body of the ſick, in Milk or Hony, or ſirupe of Liquorice: for theſe things which do kill the worms, muſt be miniſtred with ſweet liquors, that thereby the wormes may taſte of the medicine the ſooner, being allured by the ſweetneſſe of it that is miniſtred with it. You muſt annoint the navell outwardly with Buls gall, or with this ointment: ℞ oile of bitter Almonds, and of Wormewood, ana ℥ j. Buls gall, ℥ ß ß Centory, wormwood, Lupines, ana. ℈. ij. leaves of Perſica, Hartſ-horne burnt, *Aloes*, Sothernwood, ana ℈. j. Waxe as much as is ſufficient, and make an ointment. Or apply all over the ſtomack this Cerote: ℞ *Aloes*, wormwood, meale of Lupines, ana ℥ ij. *Nigella*, Mints, Origan, Peniroial, Horehound ana. ℥ j. Centory, Calamint, ana. ℥ ß. oiles of wormwood, and bitter Almonds, ana ℥ ij. *oleum Coſtivum*, ℥ j. Buls gall, ℥ ß. with waxe and Roſin, as much as ſhall ſuffice, make a Cerote. By example of theſe you may eaſily make emplaiſters and cataplaſmes, ſo that I need not to rehearſe here any example of each of them. Moreover, it is good to caſt in beneath abundance of *Mulſa*, that thereby the wormes being allured by the ſweetneſſe of the Hony, may creepe downeward. But when the wormes are killed with the aforeſaid medicines, you muſt drive them out without delay: for there proceedeth a vicious exhalation from them, which both deſtroyeth appetite, and hurteth digeſtion, and being lifted upward, it cauſeth ſwimmings, and other evills. The wormes being killed, are driven out for the moſt part by ſuppoſitaries and purgations, but ſpecially by *Hierapicra* and *pilulæ peſtilentiales*, or *Ruſi*, which have a marvellous efficacie in killing and bringing out of wormes. But thoſe that are troubled with wormes and with fluxe of the wombe alſo, you muſt cure by thickning

Simples to kill wormes

Aloes.

Compoſita

Pulvis.

Unguentū.

Cerotum.

Pilulæ. Ruſi.

Cure of fluxe if the wombe be joyned with wormes.

of

of the flixe, and by changing the digeſtion into a better ſtate, as well with meates, as alſo with cataplaſmes: for the more that the flux prevaileth, ſo much the more the engendring of wormes is increaſed: and againe, the flixe ceaſing, the wormes do reſt and pauſe Therfore you muſt diligently labour to ſtop and reſtraine the wombe, and to add ſtedfaſtneſſe and ſtrength to it. Therefore miniſter juice of Plantaine, or elſe let him take dried Plantaine: for both have like efficacie, as well againſt the flux, as alſo againſt wormes. Alſo make cataplaſmes, cerots, and ointments of raw Barley meale, Pomegranate rinds, *Hypociſchidos*, & ſuch like reſtrictive things: but add unto them thoſe things which be good to kill wormes Reſtrictive medicines are good to be applyed outwardly for this cauſe, becauſe they do corroborate and ſtrengthen againſt the ſtomack, being hurt through often uſing of bitter medicines Alſo it is lawfull in this caſe to miniſter earth-wormes being dried, and beaten to powder with *Hydromel*. The wormes called *Aſcarides*, being in children that be infants, they muſt be brought out with ſuppoſitaries made of hony and ſalt. In them that be elder, they muſt be brought out with cliſters, made either with ſharp brine, or with decoction of Wormwood, Centory, Calamint, Lupines, Penyroyall, and other above rehearſed, putting to oiles After miniſtration of cliſters, annoint the ſtraight gut, or fundament with theſe ſimples (that is) *Acatia*, *Hypociſchidos*, juice of *Sumach*, or ſome other reſtrictive medicine. For the fleth being conſtrained by reſtrictive things, it loſeth the ability that ingendreth wormes, and it excludeth & ſhutteth out the *Aſcarides*. But this that followeth is good both for children and for thoſe that be of greater age, and is moſt effectuous. Take old fleſh that is powdred, cut off the fat, and faſhion it long & round, like a ſuppoſitary fit for the fundament, and thruſt it into the tuell, applying a ligament or band, and let it alone within as long as they can ſuffer it; then looſen it, and draw it out together with the wormes that ſtick on it. After that you ſhall powre in the things aforeſaid, and alſo annoint it as is aforeſaid.

Cure of wormes called Aſcarides.

CHAP. XX.

Of the Hemorrhoids.

THe Hemorrhoids is an unfolding and ſpreading abroad of the veines in the tuell. Of theſe ſome be blind, which do ſwell, and do ſend out none, or very little bloud: ſome be open, which be ſet wide open abroad certaine times, and do ſend forth bloud. The Hemorrhoids are cauſed through dreggie and melancholy bloud, when there is abundance thereof, which the liver ſendeth to thoſe veines. The ſignes whereby this evill is knowne, need not to be required. For the blind Hemorrhoids may be ſeene with eyes, and they cauſe vehement paine, ſpecially in avoiding the dung. But the open Hemorrhoids do bleed, therefore the patient cannot be ignorant what they be. Therefore when blind Hemorrhoids appeare, and do raiſe great tormenting in the fundament, if the body be full of humours, cut the veine of the Hamme or of the anckle bones. Alſo you muſt make the belly ſoluble abundantly, leſt the drie dung, while it is ſent forth, do engender paine. Alſo you muſt apply where vehement paine is, thoſe things that can and will mitigate. Among which are crummes of bread ſteeped in milke, and ſodden with yolkes of egs, and

Cæcæ.
Apertæ.
Cauſæ.
Signa.
Curatio cæcarum.

applyed like a plaister. Also it profiteth to sit in a bath made of the decoction of Mallowes, Violet leaves, Melilot, Fenugreek, Cammomill, leaves of *Althæa*, Linseed, flowers of Rose campion, and such like. And if the patient cannot use that, wet wooll or a sponge in the said decoction, and apply it to the griefe. And if these aforesaid things do no good, you must get bloud out of them. Therefore put into the tuell, wooll annointed with juyce of *Cyclaminum*, or with onions, or with Oxe gall. The same effect also hath the juyce of Centory, Doves dung, Staves acre, Fig leaves, if they be rubbed with it: and also the pulpe of *Coloquintidis* steeped in oile of bitter Almonds. Among many other, this emplaister is very good. ℞. of Doves dung, ℥.ß. seed of Staves acre, Lupines, ana ℥.j.ß. bitter Almonds, ℥.j. pulpe of *Coloquintida*, ℥.ß juyces of *Cyclaminum*, and onions, ana. ℥.j commixe them al together, and make it like a plaister, putting to it if need be, oile of bitter Almonds But to take away the paine presently, use this following. ℞. Elderne leaves, M j boile them in water untill they be very tender, then take a peece of Scarlet, as much as a mans hand, or greater, and wet it in the decoction, and lay it to the place as warme as may be suffered, and when it is cold, lay it to againe, being wet in the same decoction as before. Do thus five or six times together, then lay the herbes upon the same Scarlet, lay the herbes very hot also: this doth mollifie the hemorrhoids, and ceasseth the paines very quickly, which my selfe have often proved. Also you may put long Suppositaries in the fundament, made of the roote of *Cyclaminum*. Also Bloudsuckers, or Horse-leaches, being included in a reed, so that they can put forth but onely their head, are wont to be put to the Hemorrhoids to open them; and if you cannot pull them away easily, strew ashes or salt upon their heads, and you shall make them to fall off alone. But if the Hemorrhoids be open, and do avoid out bloud meanely at certaine times, they may not be stopped: for the bursting out of such bloud, doth cause men that have this disease to be free from many other diseases. Which thing *Hippocrates* witnesseth, where he saith in *Epidemijs* these words: They which have the Hemorrhoids, neither be vexed with paine of the sides, nor inflammation of the lungs, nor a feeding ulcer, nor with felons, or cats-haire, nor with *Ternitibus*, nor with leprie, nor with morphew. But if the Hemorrhoids do throw out bloud immoderately, or longer then they should do, so that the patients do consume and waste away with this evill, and their strength is decayed and throwne downe, they must be stopped by and by: but otherwise there is perill in stopping them: but in this case, it is to doubt, lest the dropsie should follow, the liver being cooled through immoderate vacuation and purging. Therefore let those that be so emptied and purged out of measure, use meates that have but little bloud, and that doe ingender but little superfluities or excrements, and which also doe drie and restraine, as is *Alica* and Rice. Of pot herbes, Endive, Succorie, Purslaine, and such like. Commixe his meate with *Sumach*, and juyce of unripe Grapes. If his strength be much weakened, you must nourish and feed the sick with meate, thus: you must straine out the juyce that is in the meate, and commixe with it juyce of Quinces, and let him soupe that up: he must drink wine that is restrictive. For the cure, if there be abundance of humours in the body, it profiteth to cut the inner veine of the right hand in the arme: but if there be not, you must

To open the Hemorrhoids.

Emplastrū

Glandes.

Curatio apertarum.

6. Epid. par. 3. Aph 19.

Diet.

Curatio.

study

ſtudy to avert and turne away the bloud, by faſtning of cupping glaſſes to the ſides, and to the liver. For the which purpoſe it is good to bind the hands & the feet with bands, and to uſe hard and ſharp frictions and rubbings. Moreover, you muſt miniſter within the body thoſe things which do reſtraine, as are ſyrupes of Roſes, of Mirtles, of Quinces, red Corall, Bolearmoniack, Trochiſks of Amber, of *Spodium*, of *Terra lemnia*, & other which be rehearſed in the Chapter of ſpitting of bloud. Alſo apply thoſe things outwardly, which can ſtop bloud that floweth. Among which as *Actius* witneſſeth *lib.* 14 *cap.* 5. is Aloes laid on with *Poſcha*. The ſame effect alſo hath ſcales of iron, or burnt lead. This medicine is notable good, which is deſcribed of *Galen lib.* 5 *Therap method*. ℞. of Frankinſence one part, of Aloes one part and a halfe, commixe them with the white of an eg untill it come to the thicknes of hony, and lay it upon the ſoft haires of an Hare, and apply it to the place that bleedeth, being bound outwardly with bands of fine linnen. *Medicamentum Galeni.* Alſo ointments, baths, inſeſſions, foments & other ſuch like medicines made of things having reſtrictive vertue, do profit, whereof you ſhall find many examples before in the Chapters of *Diarrhea*, *Lienteria*, *Dyſenteria* and *Tenaſmus*. And if you ſhall uſe little bags, it is beſt before you apply them to boile them in wine that is red and reſtrictive, or at leaſt to ſprinkle them with it. *Sacculi.* Examples of other medicines ſeek before.

CHAP. XXI.

Of the falling out of the Tuell.

IT chanceth ſometime, that reſolution or weakeneſſe of the overthwart muſcles which do pluck the fundament upward, doth cauſe the tuell to fall out. *Cauſe.* Wherefore ſeeing it cannot be drawne backward againe, nor pulled upward of the aforeſaid muſcles, it hath need of hands or medicines to put it up againe. When the tuell is fallen out, you muſt diligently conſider whether it be free from inflammation or no: for if it be not inflamed at all, it muſt by and by be thruſt and put to his former place by compulſion: and becauſe it muſt not fall out againe, after that it is thruſt in and put up into his owne place, you muſt apply reſtrictive medicines outward to it. *Curatio.* Therefore firſt you muſt annoint it about with oile of Roſes being warmed, or ſcoure the tuel with reſtrictive wine, and then being put up againe into his place, you muſt bind him up. And that you muſt do by and by, aſſoone as the ſick hath beene at the ſtoole, leſt than when neceſſity conſtraineth them to go to the ſtoole againe, the tuell ſhould fall out againe. You muſt apply a Liniment of *Acacia* and *Hypociſchidos* with wine. Alſo you muſt ſeeth in water till it be red, Gals, *Balauſtia*, ſhels of Maſſe, Pomgranate rindes, Daſes, Sumach, ſhales of Quinces, and ſuch like, and afterward of that decoction make inſeſſions and waſhings. But after that the tuell is waſhed with wine, or with ſome reſtrictive decoction, then it is lawfull to ſtrew upon it, & to apply to it dry medicines. For which purpoſe you muſt apply Bolearmoniack, Frankinſence, *Sanguis draconis*, Gals, *Acacia*, Mirrhe, *Hypociſchidos*, Hartſhorne, & ſuch other reſtrictive medicines, as we have rehearſed often before. But if the tuell through inflammatiō be ſo ſwollen, that it cannot be thruſt up againe, if the body be full of humours, you muſt firſt cut a veine, and provoke vomit. And alſo you muſt apply to the tuell by and by in the beginning thoſe

things

things that do restraine and stop or appeaser but if there be no abundance of humours in the body, let the sick use insessions of the decoction of Cammomill, Mallowes, *Altheæ*, Linseed, Fenugreek, and such like; or let him descend into hot water, & tarry in it for a time. Also it is lawfull to apply a sponge or woll wet in the decoction. Moreover, you must annoint the tuell with oiles of Cammomill and Dill, untill it may be put up, for they because of their dissolving vertue, do readily take away the swelling, and do also cause that it may be put up againe without any difficulty or paine. But after it is put up againe, then you must use the aforesaid restrictive medicines, that it fall not out againe.

CHAP. XXII.

Of the clefts of the Fundament.

CLefts of the fundament, be chaps which are made in the muscle that shutteth the fundament, or in the circle round about the fundament. they be like the chaps which are made through a North wind on the lips. They are caused through flowing of sharpe humours, or through inflammation, or through extention of the swelling of the tuell. This evill is apparent to the eyes, and therefore we need to shew no signes to declare it by For the cure, if the clefts of the fundament be ingendred of sharpe humours, then they first of all must be purged and tempered. But if it be caused through swelling of the fundament caused of inflammation, you must likewise use in the beginning purging medicines. Also the belly all the time of the cure must be kept soluble with meates that do moisten, and fat meates, lest dry dung should hinder and carry the conglutination. Of such qualities be Mallowes, Spinach, milk of sweet Almonds, soft Egs, fat Broth, & such other like. But to the chaps themselves you must use this ointment. ℞. of the oiles of Roses and Mirtles, ana. ℥ j Frankinsence, Mastick, Litarge, *Sanguis draconis*, ana. ʒ j *Aloes*, burnt Lead, Ceruse, *Bruxellæ*, Bolearmoniack, ana ʒ ß white Waxe, as much as is sufficient, make an ointment. Or thus: ℞ oile of Roses, ℥ j. ß. Gals, Myrrhe, *Terra lemnia*, ana. ʒ. j root of Comfery, Roch-alume, burnt Lead, ana. ʒ ß the yolk of an Eg being rosted, Waxe as much as is sufficient and make an ointment. With these ointments you must annoint the clefts thrise on a day, but wash them first with decoction of Roses, Gals, and *Sidorum*. And if burning and inflammation doe vexe the diseased place, you must annoint it with *Unguentum album Camphoratum*.

Cause.

Signa.

Curatio.

Unguentū.

Aliud.

CHAP. XXIII.

Of the weakenesse of the Liver.

WEakenesse of the Liver is caused of distemper, either hot, cold, moist, or dry. Hot distemper doth rost, and as it were burne up as well the humours which were before in the Liver, as also those humours which are carried to the Liver by the veines *Mesentery*. But cold distemper doth make the flegmatick and raw humour which is already contained in the Liver grosse and tough, and hard to be moved: and the humours that be carried to the Liver, it leaveth them halfe digested. Drie distemper doth make the humours drier and thicker. Moist distemper doth make the humours thin and more watery. Therefore they which have weake facultie and strength of the Liver, are called *Hepatici*,

Cause.

Hepatici, as *Galen* saith. Hot distemper vexing the Liver, there are *colliquations*, first of the humours, & after that of the Liver it self: also choler that is stinking and grosse is avoided by the belly, and is abundantly coloured: also a fever veseth him, he abhorreth meate, and casteth up choler. Moreover, thirst doth trouble them, their urine is rough, and the pulse is swift. When there is cold distemper, they make not many excretions, nor much in quantity, the evill endureth long, & the belly floweth certaine dayes abundantly. But the egestions be lesse stinking then those which be melted through heate, neither have they colour also nor thickneſſe, but are like putrifact bloud which is curded. And if you do diligently marke it, it is neither curded bloud, nor black bloud, but as it were certaine slime and dregs of grosse bloud comming nigh to melancholy. And also diverse and many colours of the excrements doe signifie cold distemper. Also in it there appeareth a faint fever: the face doth not fall, and he hath greater appetite of meates. To either of these distempers, if there come drineſſe, the excrements will be drier and lesse, and the sick will be more thirstie. But if moistneſſe come to either of them, the egestions will be more liquid and more abundant, and they shall be lesse troubled with thirst. For the cure, the chiefe point is to amend the griefe by contraries. Therefore you must coole a hot distemper, and heat a cold distemper. Likewise you must moisten a drie distemper, and drie a moisture. But in the cure, this must also be considered, that in all medicines for the Liver, as well those which be taken by the mouth inward, as also those that be applyed to it outwardly, you commixe some restrictive things with them, whereby the strength and stability of the Liver may be conserved and kept. Therefore in a hot distemper, for his diet, let him use broth of Ptisan, and other meats that do meanly coole, as Lettuce, Endive, Succorie, Sowthistle, and Water and Bread mixed together, or bread dipped in water. Also Chickens, Partrich, birds of mountaines, and Veale, these being sodden in Vervein or Limons. Of fruits, let the sicke eate Raisins, Limons, and sweet Almonds. He must eschue wine altogether, except some other cause let it, as weakneſſe of the stomack, for then you must minister thin and watery wine. Let them drink for wine, juyce of Pomegranates, and *Syrupus acetosus simplex*. Also *Oxisaccarum*, with decoction of Barley or Endive. Also they must eschue all meates and drinks dressed with Hony, and that be very hot, and have vertue to cut and divide. For the cure, minister unto him by the mouth, conserve of Roses, *Diarrhodon abbatis*, *Diatrion santalon*, and other such like Antidotes. Also these lozenges profit. ℞. the powders of *Diarrhodon abbatis*, and of *Diatrion santalon*, ana ℥ j. ß seeds of both the tame Endives, red Roses, ana ʒ. ij Raisins, ℥ j. white Sanders, Withwind, flowers of Squinant, ana ʒ j Sugar, ℥ vj. dissolve it in the distilled waters of Withwind and Endive that hath the broad leaves, and make lozenges. And also the Antidote *Philonium* onely once ministred, sometime hath marvellously healed all hot distempers of the liver. Apply outwardly foments made of Roses, Cammomil and Quinces: or seeth wormewood or Dates in the aforesaid oiles of Roses, Cammomill and Quinces, and then wet woolle or a sponge in them, & lay that right against the liver. Also you may use this ointment: ℞ oiles of Roses, or Quinces, and of water Lillies, ana ℥ j. white Sanders and red, red Roses, ana ʒ. j scraping of

Signa.

Curatio.

Note.

Diet in a hot distemper. Orbiculi.

Unguent.

of Ivory, ℈.j.ß. seeds of both the tame Endives, ana ℈.j. Vineger, ℥ j.ß. Purslaine seed, gra.j. Waxe, as much as is sufficient and make an ointment.

Epithema. Also Epithemes in this disease are wont to profit not a little: which may be made thus, or after this sort. ℞. the distilled waters of sowen Endive, with the broad leaves of Lettuce, of Sonell, of Roses, of water Lillies, ana ℥iij. juyce of Sengreen, ℥.j. Vineger, ℥ j. red Roses, red Sanders, shaving of Ivory, ana ℥ j. powders of *Diarrhodon abbatis*, *Diatrion santalon*, ana ʒ.ß. seed of Purslaine, ℈.ß. commixe them all, and make an Epithieme. You must apply Epithemes, in tormet cold, and in winter warme.

Cure of a cold distemper. When there is cold distemper of the liver, you must use medicines that do heate, and add strength and stability to the liver. In his diet he must use meates of ealie digestion, and heating. For pot-herbes let him take Savory, Hysope, Fennell, Parsley, Sothernwood, Sage, and such like. And let his meates be dressed with aromatick things, as Cinamon, Cloves, and such others. He must drink wine that is thin, yellow and odoriferous. He must eschue eating of fish, and cold fruits, and idlenesse, and in conclusion whatsoever doth make cold within the body, he must take this decoction:

Decoctum. ℞. rootes of *Apium*, of Fennell, and of Parsley, ana ℥.j. Agrimony, Hysope, Mints, Wormwood, Succory, Withwind, Origan, Calamint, *Asarum*, ana M j. seeds of Annise, Fennell, *Daucus*, Cowin, Carawaies, ana ʒ ij. Squinant, ʒ j.ß. Mastick, ʒ.j. flowers of Cammomil, red Roses, ana. M.j. Cinamon choseh, ʒ.j.ß. seeth all these in a pound and halfe of wine and one pound of running water, unto the third part, then straine it, and put to the liquor of syrupe of Agrimony, ℥iij syrupe of Wormwood, ℥.j. commixe all together, and make a potion of the which let him drink in the morning and after dinner, ℥.iij.ß. at a time. For the same purpose you may minister hot antidotes, as *Diacinamomum*, *Dianisum*, conserve of Sage, Galingale condite, roots of Pimpernell covered with Sugar, and such like. You must annoint him outwardly with hot oiles, as be, oiles of Nard, Cammomill, Wormewood, and such like.

Vnguentũ. Also it is very good to use this ointment, ℞. of the oiles of Wormwood and Nard, ana ℥.j.ß juyce of Agrimony, ʒ.ij. Cinamon, Cloves, wood of *Aloes*, ana. ℈.ij. Specknard, Squinant, and

Cerotum. Mastick, ana ℈.j. Waxe as much as is sufficient, make an ointment. You may also apply this Cerote: ℞. of the meale of Fenugreek, and of Lupines, ana ℥.ij. roote of *Ircos*, and *Asarum*, ana. ʒ j of Agrimonie, Wormwood, Melilot, and Squinant, ana ʒ.ß. *Gallia Moschata* ℈.j. seed of Annise and Fennell, ana ℈.ß. Mastick, ℈.ij. Mirrhe and Frankinsence, ana ℈ j. oiles of Mastick, Nard, Roses, and Dill, ana ℥ j. Waxe and Rosin as much as is sufficient, and make a Cerote to apply to the liver. Also the using of this Epitheme is good,

Epithema. ℞. seeds of Annise, Fennell, Ammeos, ana ʒ j.ß. Cinamon, Cloves, Squinant, ana ℥ j. seeth all in a pound and halfe of Malmesey till halfe be consumed, then straine it, and commixe with the liquor of that decoction, waters of Wormwood and Agrimony, ana. ℥ ij. powders of *Diacinamomum*, and *Diagalanges*, ana ʒ ij Withwind, ℈ij Vineger, ʒ iij commixe all together, and

Cure of a moist distemper. make an Epitheme. In a moist distemper of the liver, let him use a diet that doth drie, as flesh of birds rosted, thin wine, those things that doe provoke sweat, as drie baths, or hot houses, and also baths comming of their owne accord: generally he must eate and drinke but little. He must eschue all kinde

of

of fishes, and fruits that have power to moisten. You must minister within the body, sirupe of Wormwood, *Dialaca* and *Diacurcuma*. You must apply outwardly those things which do dry without any great heat: of the which we will speak afterward in the Chapter of the Dropsie *Anasarca*. Dry distemper of the liver must be cured like the other, by his contraries. Therfore that we may comprehend the matter in few words, it is good for him to use a diet that doth moisten, and baths of sweet water, and other things that do moisten, wherof we will speak abundantly in their places. But this must not be forgotten, which we also admonished you of before, to commix alway with your moistening things, those things which add strength to the liver. But among those things which seem to be good, by the property of their whole substance, the best is Wolves liver, if it be diligently dried and beaten, and ℥ j therof ministred with sweet wine alayed with water. For this by often proofe is known to be good against all distempers of the liver. For as we said by the properties of his whole substance, he hath his efficacy, and not by heating and cooling.

Cure of a dry distemper.

Lupinum jecur.

CHAP. XXIIII.

Of obstructions of the Liver.

Obstructions of the Liver are caused of vapours and grosse windinesses hard to digest. But sometime it is cauled of grosse and viscous humors in the ends of the veines, springing from the flat part of the liver, by the which veines nourishment is sent to the liver from the stomack and the bowels. If abundance of grosse and vaporous windinesse be heaped up together, which cannot find free passage out, and so doth engender obstruction, there ariseth then not only griefe and heavinesse about the right side, but also feeling and perceiving of distension and stretching out. If obstruction be ingendred through grosse and viscous humours, there followeth heavinesse with feeling of paine, sometime easie, and sometime vehement: also sometime without a Fever, and sometime with a Feaver. For grosse and viscous humors being many, do cause obstruction and stopping more then other, and specially when the patient doth use vehement moving after meat. And if they be sharpe and much in quantity, which be taken in meats, the paine of the obstruction is made more vehement: when the body is stopped, they suffer both stretching out, and also pricking. You must give unto them which have this disease hot meats, and that have vertue to take away obstruction and stopping, as be Leeks with *Oximel*, Sperage, Fennell, Parsley, Capers and other like things, either sodden in potage & meat, or taken with some heating sauce which taketh away obstructions. You must eschue all meats and nourishments engendring grosse juyce. Also restraine baths and exercises after meats. He must use for drink, wine that is thin and old. Besides this diet, it is requisite for to use very quickly medicines that do attenuate and take away obstructions: for obstructions waxing old do not only ingender putrifaction in the liver, but also in all the whole body, and kindleth a Fever. Among simple medicines, these that follow do take away obstructions notably and without griefe, that is, Wolves liver, Fumitory, Agrimony, Cammomill, Galingale, Dragons root, *Asarum*, Annise, *Apium*, Wormwood

Cause.

Signe.

Vitium ratio.

Curatio.

Simples taking away obstructions of the liver

wood, *Cassia*, *Irees*, Licorice, *Rhaphonticum*, Lupines, Capers, *Avene*, with wild Parsly, *Pistacium*, bitter Almonds, Spikenard, Stæchados, Gentian, root of Plantaine, also the seed and leaves dried, juyce of *Anagallis* the female, Succory, *Alkakengi*, both the endives, Sperage, and *Bruscus*. Of these also you may make divers compound medicines, and specially decoctions, putting to it *Oximel simplex*, *Scilliticum*, *Syrupus acetosus compositus*: sirupes of Wormwood, of Hysope, of Calamint, of Horehound and such other like. For the same purpose it is lawfull to minister Trochisks of Agrimony, of Wormwood, of Rubarbe and such like, Also these Antidotes, *Dialaccha*, *Diacurcuma*, are good, and such other like. Among other simples before rehearsed, *Pistacium* is notable good to take away obstructions. Therfore it will not only be profitable but also pleasant, if you steepe *Pistacia* tenne or twelve houres by night in Malmsey, and minister them in the morning, the digestions being ended. You must apply outwardly, epithemes, ointments, emplaisters, and cerots, which be declared in the former Chapter of the cure of cold distemper of the Liver. And these aforesaid medicines do suffice, if the evill be not yet inveterate, & growne old: for when the evill is inveterate, you must use both bloud letting and purgations, if nothing do forbid it. You must purge him with pils of Rubarbe and of Agarick, and with other Antitodes: which do purge grosse and thin humors by the belly. You must purge them specially by the belly, when the hollow part of the Liver is vexed: but you must purge by urine, when the round embossed part of the liver is vexed. The body being purged by bloudletting and purgations, then you must minister those medicines which are before rehearsed. And specially this Electuary: ℞, of the root of *Irees*, *Chamæpitees*, of seeds of Anise and *Apium*, ana ℥ ij. of *Asarum*, ℥. ij. ß. of Cinamon, Ginger, Carawaies, Cammomil, ana. ℥ j. of *Stachados*, Gentian, & Horehound, an ℥. ij. with *Oximel scilliticum* as much as is sufficient, make an Electuary. This doth marvellously take away obstructions, not so much those that be in the hollow part of the Liver, as those that stick in the outside of the Liver. For it purgeth out vehemently by urine.

Antidotū liquidum.

CHAP. XXV.

Of inflammation of the Liver.

Cause. Signa.

THere is inflammation ingendred in the Liver as well as in other members, and through the same causes that they be ingendred of. If the liver be vexed with inflammation, there is felt paine and heavinesse all over the right side comming up to the neck, and downe to the bastard ribs. Also there is swelling of the right side, specially if the outward part of the Liver be inflamed. He hath a sharpe Feaver, a small and dry cough, an insatiable thirst, abhorring of meats, hardnesse and difficulty of breathing, the colour of the tongue first red, and afterward black, vomits as well of pure cholet as also like yolkes of egs, and afterward also rusty; the body is costive. Also the colour of the body is changed, like as in the yellow jaundise: also he hath the hicket. In the time of their fit they are taken with a certaine raving, and do void foorth sharpe urine. The inflammation that chanceth through causes in the crooked and hollow parts of the Liver, doth cause abhorring of meat, disposition to vomit,

vomits

vomits of choler, and unquenchable thirst. The inflammation that ingendreth in the outward and round parts of the Liver, causeth the patient to have greater paine in drawing of breath then the other, and doth raise a greater cough, and it doth stretch out paine unto the right part of the neck. so that it seemeth to pluck it off. Also it chanceth sometime that the muscles leaning upon the liver be inflamed: therfore many being deceived, do thinke it to be an inflammation of the Liver. Therfore it is necessary to tel the differences betweene these For if the Liver be inflamed, there followeth a round swelling, fashioned like the Liver, which will also be fashioned according to the laying of the body. For it appeareth greater when the body is turned downe on the left side, and again lesser, when it is turned on the right side. For the Liver going under the bastard ribs, it neither appeareth to the sight, nor to the feeling. Againe, the thin skin enclining to the inflammation of the Liver, it appeareth to have a natural fashion. If the muscles be inflamed, the skin is stretched out round about, so that if one would pul it up with his fingers, he cannot easily. Moreover, there appeareth a swelling according to the placing of the muscles that lie upon the Liver, long in fashion, and manifest to sight and feeling. *Curatio.*

For the cure, when the Liver beginneth to be inflamed, you must by and by let him bloud, if age and strength will permit it. Therfore (as *Galen* witnesseth) you must both pul back and purge the bloud that floweth to the Liver, by cutting the inward veine of the arme: because the veine in the right arme is right against the Liver, and hath a large passage, having society with the veine which is called *Vena cava*. If this veine doth not appeare, you must cut the middle veine. And if that doth not appeare neither, you must cut the upper veine, you must draw out aboundant and sufficient bloud, if his strength will suffer it. *Venæ sectio*

After bloud-letting within a little space, make the belly soluble with a simple and easie clyster, specially if it do not void by it selfe. The next day after the bloud-letting, fasten on a cupping glasse, with scarification, and againe likewise fasten it on within a day after; for many have felt more ease the second time of the applying then at the first time. *Clyster.*

Also you must use foments of Wooll wet in oyle, cataplasmes, cerots and epithemes. In the applying of the which, this only is to be observed, that to the other medicines that be mollificative and discussive, you alwaies commix some restrictive medicines. Therfore make a foment of oiles of Quinces, or of Mastick, or Roses, or Mirtles, putting to it odoriferous wine: or apply a sponge wet in the decoctiō of Wormwood, Melilot, red Roses, Cammomil, Dil, Plantaine, tame Endive and other like. *Fomenta.*

Also make Cataplasmes or Emplaisters of Lineseed, and Fenugreek, Barly meale, Quinces, Melilot, flowers of Wormewood, and such like. *Cataplasmata.*

Or this emplaister: ℞. Barly meale, ℥ ß. meat of Quinces beaten, ℥ iij. Wormewood, flowers of Melilot, Squinant, ana. ℥ ij. Linseed ℥ j. oyles of Roses, Quinces, Cammomil, Wormewood, ana. ℥ ß, Vineger, ℥ j. commix al together and make an Emplaister. *Emplastrū*

Also this Cerot is good, ℞. of the meat of Dates, ℥ iij. of Mirrh steeped in old restrictive wine, Storax, and Mastick, ana. ℥ ij flowers of Melilot, Wormewood, Cammomil, ana. ℥ j. ß. Saffron, ℥ ß. oyles of Quinces, of Mastick, and of Roses, ana. ℥ j. with Waxe and Rosin, as much as is sufficient, and make a Cerot to apply to the Liver, *Cerotum.*

and

and make a cerot to apply to the Liver. For the same purpose you may make
Epithema. Epithemes of the decoction of Roses, Plantaine, Wormwood, Cammomil,
or of their waters distilled. And in making of all these things, you must take
Note. heed, that when there is vehement inflammation, the restrictive things
may prevaile and exceed the things that mollifie and loosen. And contrariwise, when the vehemency of the heat is somewhat slaked, the mollifying things must exceed restrictive things. Moreover, you must beware that you do not apply the aforesaid things when they are cold, but first warme them a little. Moreover, in inflammation of the Liver, when there is great and vehement paine, you must also minister drinke medicines that do ease paine, but so, that you do eschue continuall use of them: you must use drinking of simples most. Therfore minister Groundswell sodden, as a thing very profitable, or juyce of Licorice with hot water. Also iuyce of Endives doth profit no lesse then the other, putting to them a little hony; for besides that it cooleth, and addeth strength to the Liver, it also purgeth the mouthes of the veines of the Liver. But the belly must also be provoked by eating of Nettles or Mercury sodden. Also in the declination of the disease, the belly must be emptied by clisters, for which purpose Polipody and *Epithimum* with *Mulsa* are put in and that especially if the inflammation be in the hollow part of the liver. For the
Victus ratio. hollow part of the Liver (as we said before) must be purged by the guts, but the round and outward part of the Liver, must be purged by urine. Moreover in inflammation of the Liver there is need of an exquisite diet, as *Galen* witnesseth *lib. 13. Therap method.* The Liver it selfe requireth meat chiefly that can withstand obstructions. Such be all those that be of thin substance, and which do scoure without gnawing, as is *Ptisan*, *Mulsa*, and such like: Therfore the best food for them that are thus diseased, is *Ptisan* broth wherin *Apium* hath been sodden. Also you may minister broth of Chicken, wherin Parsly hath been sodden: but drink *Mulsa* or Barley broth, or decoction of the same Endives.
Cure of inflammatiõ turning to suppuratiõ And if that inflammation do begin to change to suppuration and rotting, then all the aforesaid signes will increase, as paines, Feavers, ravings, carefulnesse, and abhorring of meat. Then you must help the permutation and rotting, that it may quickly be done, least other members in continuance of time do rot with it also. Therfore you shall help it to rot with this cataplasme. ℞. of the root of *Althea* ℥j ß Fenugreek, and Linseed, ana ℥ij. leaves of *Althea* and Mallowes, ana M. i. dry Figs in number, vi. boile these in water till they wax soft, then bruise them and make a cataplasme. Neither shal you do amisse, if you apply an emplaister that can help it to change into matter, as this is, ℞. of Barly meale, and Fenugreek, ana ℥ij. of the roote of *Althea* ℥j ß of the root of white Lillies, ℥j ß Linseed, ℥j. flowers of Cammomil, and Melilot, ana M. ß. boile all in water unto a iust thicknesse, then commix of oile of Cammomil, ℥j of oyle of Lillies, ℥j ß boile them againe, and make an emplaister. Of these said things you may also make a Cerote, by putting to them butter, *Ladanum*, Rosin, and Wax. When the suppuration and rotting is fully come to perfection, then the paines do cease, and all the fits do appeare gentler and meeker.
Emplastrum.
Rupture. In the time of the Rupture or breaking, the paine doth increase more againe, therefore then also you must helpe the Rupture or breaking

breaking of it, by using of Goates dung, and Doves dung, Nettle seed, Mustard seed, and other things that do draw to the superficies. And by beating potions, as is decoction of Poley, Fumitory, roote of *Chamædrios*, and such like. When it is broken, you must minister water of honey, or decoction of Cicers, and other like things which have an abstersive and scouring vertue. And if the matter doth avoid by the veines, you must commix things that do provoke urine, as be *Sisarum*, *Asarum*, *Cassia* and Cinnamon. But if it avoid by the belly, commix those things which do purge gently, as be Goats whey, *Tamarinds* and *Cassia fistularis*. Also it is lawfull then to use clisters made of the decoction of Barly. When cleansing and scouring of it is done, minister medicines which can glutinate and joyne it up.

CHAP. XXVI.

Of distemper of the Spleene.

LIke as other parts of the body have eighe kinds of distempers, so many hath the Spleene; and most often it suffereth cold and moist distemper. *Cause.* Each particular cause is not to be declared here: for there be some causes that be in other distempers of other members of the body, therfore you shall seeke them in *Galen ex capitibus*, τῶν ἐξ ἀρχῆς *libi De morborum causis*. The surest and shortest signes of distemper of the Spleene are knowne by those things that be eaten and drunken, and by those things which are applied outwardly upon the side next to the left side. For if cold distemper do vex the Spleene, all meats and drinks which do coole notably, do soone and manifestly hurt the Spleene. Also all cold things applied outwardly do hurt it, and therfore they signifie cold distemper of it: but contrariwise all hot things do ease it. And if the distemper of the Spleene be hot, it is not vexed with cold meats and drinks, or with cold things being applied outwardly. And if the heat increase, there is not only no swelling unto it, but also it suffereth contraction, and shrinking up, specially if a Fever be present. But meats and drinks that be hot, and those things that adde heate being applied outwardly, do increase hot distempers, and make them outragious. Also all cooling things be joyfull unto them. Likewise also you may gather the signes of dry distemper, specially when it is not evidently by the proper nature of it for lacke of greatnesse. Also those things that be applied outwardly to the body, and that be received inwardly, if they have vertue and power of drying, they do dry up the Spleene. When the Spleene is vexed with moist distemper, and so continuing awhile, it causeth it to increase so much, that it toucheth both the stomack and the Liver. Also the kind of paine together with these aforesaid signes do declare the distemper that vexeth. For in a hot and cold distemper, they have small paine or none at all; neither have they any also in a moist distemper: but least of all in a dry distemper. By these aforesaid signes, you may make conjecture of compound distempers of the Spleene. For in a manner altogether when a hot distemper is vehement, a dry distemper followeth. But in so much as humors flowing into the Spleene do cause swelling, you must have diligent consideration of them. For if choler do flow thither, the whole body appeareth hoter, although there be no Fever present. Also the eyes & the urine

Signes of distemper of the Spleene in hote qualities.

Cold distemper.

Hot distemper.

Dry distemper.

Moist distemper.

Signes of distemper of the Spleene through humors.

Choler. be coloured by choler: the ſick will alwayes accuſe drineſſe, and complaine of thirſt and choler troubling his mouth. Hee abhorreth meate, and is troubled with watching, and deſireth cold things, and with all theſe his tongue is yellowiſhed. He hath Tertian fits, and the manners of the ſick be wrathfull, and they will chafe out of meaſure. If melancholie doth flow, his colour doth appeare as well on the tongue, as in all the reſt of the body, and he hath unnaturall appetite to meate, the patient is ſad and heavie, and other ſignes of choler be preſent with theſe. Alſo fits doe vexe him the fourth day. When a flegmatick humour floweth into the Spleene, his colour ſhall be like fleame. The ſicke doth not thirſt, hee deſireth meate, unleſſe the humour be ſalt fleame: for then the ſicke abhorre meate, and be more deſirous of drinke, for they are thirſtie. Alſo fits doe vexe them every day, and their urines are white, and they themſelves be ſlow and ſluggiſh. Some of them that have cold diſtemper with it, have a great and a hard Spleene. And if it be a ſanguine humour that floweth into the Spleene, it is poſſible for it to change the colour both of the tongue and of the skinne. As for the appetite or abhorring of meates, the ſicke is in a meane betweene both, and they be more ſicke then the reſt, although they have not like ſwelling of the Spleene. The veines of the whole body doe appeare full of bloud, and the urine is yellow. Theſe ſignes we have declared at large out of *Ætius*, becauſe they are common, and may almoſt be applied to all diſtempers of other members, cauſed through flowing of humours. Generally diſtemper of the bare quality of the Spleene is almoſt without ſwelling. You muſt cure and correct them both by meates and drinks, as alſo by ſimple medicines and foments, oiles and ointments, and ſuch other like, which be contrary to the diſtemper. Therfore you ſhall heale hot diſtemper of the Spleene (as you did of the liver) by meates and drinkes that do coole, and by annointings with oiles of Roſes and *Oleum melissum*, and other things which be rehearſed before in the 13. Chapter of this Booke. Likewiſe cold diſtemper of the Spleene by thoſe things which doe moderately heate. In a moiſt diſtemper of the Spleene, beſides thoſe things which are rehearſed before in the 23. Chapter, theſe things doe profit: roote of five leaved Graſſe, drie Plantaine, the floure and ſome of Salt, *Ammoniacum*, juyce of Willow, and ſuch like, if you make of them an ointment or cerot by putting to ſufficient Vineger; ſuch as we will a litle after deſcribe. Alſo fricions are moſt convenient for this, which have a diſcuſſive vertue. Drie diſtemper of the Spleene is cured by ſweet bathes and hot waters, alſo annointings with ſweet oile, and meates moiſting without coldneſſe, as is Priſan juice. If diſtemper of the Spleene be cauſed through flowing of an humour, then if the humour be ſanguide, you muſt let bloud of the inner veine of the left arme, called *Lienaris vena*; or if that cannot be found, let bloud of the veine which is betweene the ring finger and the eare finger: then apply both inwardly and outwardly medicines which do add ſtrength to the Spleene, as is the barke of the roote of Capers, of Harts-tongue, *Ceterach*, Maidenhaire, *Ireos*, Calamint, and ſuch like, which alſo are able to add ſtrength and ſtability to the liver: of which we will ſpeake abundantly in the Chapters following. If other humours flow

Melancholie.

Fleame.

Bloud.

Note.

Cure of diſtemper of the bare quality of the ſpleene.

Hot.

Cold.

Moiſt.

Drie.

Cure of diſtemper by flowing of a humour.

to

to the Spleene, first you must avoide the superfluous humours by purging them with medicines: then all the rest of the time you must correct the distemper that is left, and also apply things that strengthen the Spleene.

CHAP. XXVII.

Of inflammation of the Spleene.

THe Spleene, like as other members: is vexed with inflammation as oft as hot bloud doth flow thither unnaturally. It is knowne by heavineſſe and swelling of the left side, which will not give place to the feeling: also by paine and stretching out of the place, by fevers and by burning heate. But if abundance of humours do rush in thither, it is knowne by the greatneſſe and swiftneſſe of the ingendring of the inflammation. Let the diet of them that be vexed with inflammation of the Spleene, be simple, and give them those things that will easily digest for their meat, as is Ptisan joyce, bread wet in other things, which be often rehearsed of us before in the inflammation of the members. And if the inflammation endure long, you may also give them birds flesh, and fishes taken in gravelly places. Let the drinke of the patient be decoction of Cinamon, or watery wine. Let the cure be begun by cutting of the veine of the Spleene, or the veine which is betweene the little finger and the ring finger, if there be no cause to forbid it. Let the belly be often washed with clysters, but specially if you may not let him bloud. Then lay upon the Spleene restrictive medicines, which can appeaſe the fury of that that floweth, and keepe the strength of the liver and Spleene, but yet you may not onely apply restrictive things, but you must commixe with them those things which doe extenuate, cut, and loosen without evident heate, lest grosse matter be stopped in it, and do wax more vehemently hard. Therefore if there be moderate inflammation, you must apply moist woolle wet in wine that is old, sharpe and thin, and mixed with sweete oile. But if there be greater heate, take oyle of Roses, or *Oleum melinum*, or oile of Cammomill, with Vineger: you may commixe them together after this sort ℞ oile of Roses and Quinces, ana. ℥ ij. oile of Cammomill, ℥ j. the best Vineger, ℥ ß. commixe them all together for a fomente and irrigation. And if the aforesaid oiles be not at hand, seeth Brier leaves and Quinces in oile, and add to also some extenuating things, as is Wormewood and Peniroyall. And you must beware also that you apply nothing upon the Spleene cold, but whatsoever medicine you apply to it outwardly, let it be warmed. After foments and irrigations, you must passe to cataplasmes: in the making of which you may add the meale of Darnell and Barley, with drie Figs, Linseed, and oile wherein Wormewood and Peniroyall be sodden. But you must beware that the place be not kept bare after irrigations and cataplasmes, but as soone as those be taken away, by and by apply such cerots or emplaisters as be described in the Chapter of inflammation of the Liver. For both the liver and the Spleene require one kind of medicines, but the Spleene requireth so much the stronger medicines, as it is of grosser nourishment. Therefore you shall seeke examples of medicines meete for this place out of the Chapter of inflammation of the Liver: observing onely this thing, that you alway commixe Vineger and some-

Cauſe. *Signa.* *Diet.* *Potus.* *Cerotio.* *Venæ ſectio.* *Clyſter.* *Fomenta.* *Note.*

what that is acceptable to the Spleen, & that doth peculiarly defend his strength. And if the inflammation of the Spleene tendeth toward suppuration and rotting, which doth seldome chance, you must help to further the suppuration, lest other members putrifie, by cataplasmes that bring it to matter, wherof we have spoken in the inflammation of the Liver.

CHAP. XXVIII.

Of hardnesse of the Spleene.

Cause. INflammation of the Spleene, if it be not rightly cured, draweth together a hard swelling of the Spleen. The cause of this disease is a certaine humour which cleaveth stubbornly to the Spleene: but it is when hardnesse ingendreth without inflammation into over much swelling. This evil is easily known by touching, of what cause soever it be. His diet must be extenuating: therefore he must eat meat which needeth digestion, and doth ingender good juyce and thin. He must eschue all hard flesh, which doth ingender grosse juyce, and which doth starve against digestion. He must drink wine that is thin in substance, yellowish in colour, but very old, and being without all restriction. Also he must put much mustard in his meates, which it is good to use before meat, the body not abounding with superfluities. Also it is manifest that vociferation, and crying out, opportunately done and in time doth greatly helpe in this evill.

Signa.

Victus ratio.

Curatio. For the cure, you must use very strong things as well outwardly as also inwardly. Therefore within the body minister most strong potions, for those they may suffer without griefe. Among the which, the chiefe be the barks of the roots of Capers, Harts tongue, the root and herbe of *Tamarisius* sodden in Vinegar or *Oxymell*. Also juyce of Centory drunke, and decoction of bitter Lupines taken with Rew and Pepper. *Anagallis* the female, Dr. with *Posca* or *Oxymel*, profiteth marvellously to drink it. Also the most convenient remedy for the hardnesse of the Spleene, is, iron quenched often in water, or wine, or *Posca*. For that water, or wine, or *Posca*, ministred in the beginning is pleasant and most profitable, and in given many dayes orderly. Therefore to them that have the Feaver, minister water or *Posca*: but to them that have tender flesh, and lacke a Feaver, minister wine. Let the yron that is quenched in them be some instrument that is laid with steele. Also the scales of yron may profitably be ministred to strong and rude men. For that doth melt the Spleene notably, for it hath a consuming vertue. But yet lest it should hurt the stomacke, it is good to commixe with it some strengthening medicine, as is, Harts tongue, toppes of Wormewood, *Cassia*, Annis seed, *Serpillum montanum*, or such other like.

Fomentū Apply outwardly this Fomentation: Re Centory, Harts tongue, Rew, and Mugwort of the root of Capers, ℥j. seeth all in Vinegar, and when they be sodden, wet a sponge in the decoction, and apply it hot to the Spleen. Moreover this ointment hath a marvellous effect.

Unguentū. Re the oyles of Capers, Lillies and Roses, ana ℥ij. mucilage of the root of *Althea*, Fenugreek, and Linseed, ana ℥ij. Badgers grease, Hens grease, Goosegrease, ana ℥iij. the barke of the root of Capers, *Tamarisius*, *Coftus*, Centory, ana ℥j. Gumme Armoniacke, *Bdellium*, *Galbanum*, ana ℥ß. the gummes being first dissolved in Vinegar, with

Wax as much as is sufficient, make an ointment. Also emplaisters and Cerots do profit much, being made after this sort: ℞. of the oiles of Lillies, *Irros*, and of Capers, ana. ℥j. Barley meale, Fenugreek, Linseed, ana. ℥j. the barke of the roote of Capers, Harts-tongue, ana. ℥j. ß. roote of *Althea*. ℥j. *Bdellium*, Ammoniack, *Galbanum*, ana. ℥j. ß. *Opoponax*, Myrrhe, Frankensence, ana. ℥ß. with Rosin, Turpentine, and Waxe, as much as is sufficient, make a Cerote. Moreover the Physitian must look diligently to the disease, and as he seeth cause, sometime add and sometime take away those things which do either mollifie or attenuate, or dissolve, or which add strength. In conclusion, cupping glasses fastened with scarification, is not a litle profitable. *Cerotum.*

CHAP. XXIX.

Of obstruction of the Spleene.

IT chanceth sometime not onely through weakenesse of the attractive vertue which is in the Spleene, but also through stopping of the passage by which the dreggie humour of Melancholie is derived from the liver unto the Spleene, there followeth obstruction. Afterward that unpure and naughty blood is distributed all over the whole body, which if it chance, then the colour of the body is corrupt, and enclineth to blackenesse. Also sometime they that are thus diseased, have uncurable ulcers. The causes may easily be knowne by those causes which we spake of in the Chapter of the obstruction of the Liver. This evill is knowne by heavinesse which is about the left side. If the whole body be corrupted with it besides, it is easie to know, specially by the colour of the face, difficulty of breathing, troublesome dreames, and other such like aforesaid. This disease is cured with an extenuating diet, and by medicines which take away obstructions, whereof you may finde great plenty rehearsed in the Chapter of obstructions of the liver: for both these members have need of like medicines: but the Spleene hath need of stronger medicines, for as much as it is nourished with grosser food. Therefore against grosse humours, that they may obey readily to be purged, there behoveth preparatives, which preparatives shall be the same that are for obstructions of the liver; this onely observed, that here all things be stronger, and that they have things commixed with them that do add strength to the Spleene. The humours being prepared, then they must be purged by such medicines as do purge grosse and dreggie humours, whereof we have spoken often before. After this apply such medicines both inwardly and outwardly, as are contained in the former Chapter, and in the Chapter of obstruction of the Liver. For those places will shew you medicines abundantly. *Cause.* *Signs.* *Diet.* *Cure.* *Praeparatio humorii*

CHAP. XXX.

Of the Jaundeis.

THe Jaundeis is nothing else but a shedding either of yellow choler, or of melancholy all over the body. Sometimes there chanceth shedding of choler to the skin, the liver being safe, as in the *crisis* of diseases. Many times the Jaundeis is caused and doth chance when the blood is corrupted, without a fever, or some outward occasion, and is made cholerick, as it chanceth by biting *Ictterus, arigo, arcuatum, regi- Causa.*

hiting of venimous beasts. So a certaine man, when he was stung of a Viper, had all his body sported like the colour of Leekes. Also it may chance that through inflammation, or changing of the naturall temperament of the Liver, such corruption of humours may happen, that sometime all the body shall be manifestly like herbes that be whitish with paleneſſe. Also sometime it shall be like the colour of lead: and also such colours be blacker if they happen through disease of the Spleene. Also it is caused many times through weakneſſe of the bladder that receiveth the choler, which doth not draw as it was wont to doe, the cholerick humour from the Liver unto him, and therefore leaveth the bloud unpure. Also sometime it is caused through obstruction and debility of the vessels whose mouthes are derived from the gall to the Liver, and do not therefore draw the cholerick humour. Also many times through obstruction of the passages which goe to the bowels. But that wee may discerne well the causes of the Jaundeis, you must of ne-

Signa. ceſſity consider the figure of the excrements, and the colour: seeing in some they appeare much coloured by yellow choler, as also in some the urine doth appeare. Therefore in them that have choler burst out unto the skinne, by reason of a good *crisis* in fevers, their excrements and urine shall seeme to be of naturall colour. But if with the fever cholericke dejections doe invade, and there be heavineſſe in their right side, it signifieth burning inflammation in the Liver: by whose violence the bloud is changed into choler, and carried all over the body. But if there be burning without heavineſſe and griefe, the evill is engendred onely through hot distemper of the Liver. But if without a fever, together with feeling of some heavineſſe about the right side, white excrements be avoided, in them you may judge that there is obstruction of the passages of the bladder that receive the choler. If such egestions come forth without that heavineſſe, you may judge their strength to be weake, either the attractive vertue which fetcheth out the cholerick humour from the Liver, or weakneſſe of the expulsive vertue, which driveth out to the bowels. Also by and by after, most cholerick humours be sent out with the vrine abundantly. Those that have melancholy sent to the skinne together with the bloud, they be vexed also grievously: for there followeth it sadnes without reason, and gnawing of those things which be about

Black humours. the belly, difficulty of breathing, abhorring of meate, and they avoid black urine, but their dung is like the colour of Coperous or shoomakers bleach, and their wombe is much costive. But those that have the Jaundeis caused of yellow choler, have no gnawing about the belly, nor also they doe not so much abhorre meates: they avoid white egestions, their urines be coloured like Saffron, and they remaine troubled: but commonly to all that have the Jaundeis, there chanceth sluggishnes to move, and a contrary mind to sweet meats.

Cure of Iaundeis comming through crisis of a fever. Also itch of the whole body followeth. The whites of the eyes and the parts of the face nigh the temples, and the balles of the cheekes, doe betoken it by their pale colour. Also the veines under the tongue are found full, and signifie an abundant humour. The Jaundeis that is caused by reason of a good *crisis*, when the fever is perfectly ended, they are soone cured, if they use bathes of sweet water, and frictions or chafings with discussive oyles, and all

things

things that rarifie the skinne, as be, oiles of Cammomill, of Dill, of *Irees*, or such like. Also Rosemary sodden in oile doth discusse and dissolve much. Let their whole diet be moist, and extenuating grosse humours. They that have the Jaundeis caused through biting of a venimous beast, are to be cured almost as those be which be bitten with a mad dog, of the which we will speake in another place. To those that have the Jaundeis through hot distemper of the Liver, or through inflammation of it, you must minister the cures which are rehearsed before in the diseases of the Liver: therefore that which we have rehearsed there, must be referred hither. But if the Jaundeis be caused through obstruction of the bladder that receiveth the choler, then two speciall remedies must be used, bloud-letting and purging. In them therefore that bloud doth much abound, together with choler all over the body, & that be troubled with heavines or stretching out about the Liver or the Spleen, nothing can be done more profitably, then to let him bloud, so there be no cause that letteth it. You must cut the innermost veine of the right arme, and that if the Liver be ill affected: but if the Spleene be diseased, cut the veine in the left arme: you must draw out the bloud now and then, lest if you should draw it out on heapes, the strength of the sick should faile him. And if we be prohibited from bloud-letting, we may conveniently minister a clyster: For a clyster may well be cast in after bloud-letting; for the avoiding out of the dung maketh easie breath: and by provoking and gnawing of the bowels it draweth and pulleth back to it the humours that are sent out to the skin. Make it after this sort. ℞. of both the Endives, Horehound, Agrimonie, Maidenhaire, Origan, Wormewood, ana M. j. seeds of Annise, Fennell, Parcely, Sperage, ℥ ij ß. Licorice, *Apium*, Fennell, the roots of them, ana. ℥. j. boyle them in sufficient water untill the third part: then straine them, and take of the liquor of that decoction, ℥. xiij. *Cassia fistula*, ℥ ß) *Hierapicra*, ℥ ß. *Electuarium de succo Rosarum*, ℥. ij. oyles of Dill and *Irees*, ana. ℥ j ß. Salt, ℥. j. commixe them all and make a clyster. But purgations are most proper & familiar for this disease: yet so, that the humours be first attenuated, and made thin by broths, potions, and also medicines. Therefore hee must use meates of easie digestion and extenuating, birds of mountaines, fishes of gravelly places, and pot-herbes provoking urine, specially Endive, Sperage, Lovage, Fennell, and such like. Flesh of wild beasts being tamed are best, specially of Goats. For his sauce Vineger is good wherein *Aristolochia* hath beene steeped. He must abstaine from fruits, but let his banket be Almonds, a few at once, and Cicer a little rosted. Also the decoction of it continually drunke profiteth not a little. Wine white and thin, and not very old, is good. For medicines let him have those that be taught in the Chapter of obstruction of the Liver, and also in the first booke the eleventh Chapter. Above other, specially *Apium*, Parcely, Maidenhaire, Calamint, Vervaine, roote of Chickweed or Mather, *Aristolochia*, *Serpillum*, S. Johns wort, being decoct, are good. The humours being prepared and extenuate, at length you must minister a medicine that purgeth choler. You must give strong purgations to them that have the Jaundeis: for through the drinesse of their stomack, the medicines seeme weaker and lesse in effect in them. The best purgation in this case, is infusion of Rubarbe descri-

Of venimous biting.

Cure of Iaundeis of hot distemper of the Liver or inflammation.

Cure of the Iaundeis through obstructions.

Vene sectio.

Clister.

Victus ratio.

Purgatio.

bed in the first book the 11. Chapter. Also *Hierapicra*, *Electuarium de succo Rosarum*, *de Psyllio* and *Diaphœnicon*. And if you profit him nothing with the first purgation, you must returne againe to those things which have vertue to take away obstructions & stopping: and after three dayes you must purge him more vehemently againe. If the Jaundeis be ingendred through disease of the Spleen, you must turne to the Chapter of Melancholiousnesse, and the Chapter of obstruction of the liver. The belly being purged, you must againe minister medicines which do purge the intralls. For which purpose the roote of *Cyclaminum* beaten and drunk is onely good: for this doth not onely purge againe the intralls, but also it is most meet to shut out the choler by sweat in the whole skin all over. Therefore after it is drunk, you must helpe the exclusion of the sweat by coverings, and warmings in bed. You may give of it, ℥ ij. or iij. with *Aqua mulsa*. Also juyce of the bark of Radish doth notably well, if it be mixed with sweet wine unlaied, or *Vinum mulsum*, so that ℥ ij. of the juyce be tempered with ℥ j. of wine. Also earthwormes drie, given three daies with *Vinum mulsum*, do send out the Jaundeis by the urine. Also you may give very profitably juyce of Endive and Succorie to them that have fevers, by it selfe, and to them that lack fevers, with wine. Also juyce of *Cuscuta* profiteth marvellously. Also Cammomill is most profitable, which is called *Leucanthemus*, and also *Buphthalmum*. But all the medicines ministred in drink, let them be ministred in a bath, if it can be, when the patient sitteth in a great hot vessell. Also you must be much diligent at this time to give him a diet that recomforteth and refresheth strength, by the which the vertue expulsive may be repaired: & if any member be hurt, let it be strengthened, and let the corruption of his colour be purged away. Also it is good for him to use exercises, gestations, annointings and sweating out. For this purpose drie hot houses are good: in the which annoint the body with oile wherein *Serpillum* or Rosemary hath beene sodden. And if any of the Jaundeis be left about the face and the eyes, if the urine appeare pure, and the belly avoiding after his accustomed manner, you must use infusions into the nose: for which purpose juyce of *Cyclaminum* is powred in, also *Nigella* with Vineger, juyce of the root of Beetes and *Anagallis*. Also let the sick, sitting in a bath, draw into his nostrils very sharp Vineger, and let him keepe it a while, pressing his nostrils together, and it will purge marvellously.

CHAP. XXXI.

Of evill state of the body.

κακεξία. *Cachexia* in Greek is nothing else but an evill and naughty state and disposition of the body. For it is in such case, that it is spred abroad in waterinesse, and all the whole body is loose and waxeth soft. This disease for the most part is engendred of a long sicknesse. Also it followeth when some intraile is hardened, specially after the hardnesse of the liver and the spleene. Also it chanceth often in a continuall *Dysenteria* and the disease called *Cœliacus morbus*. Also through letting of some accustomed excretion the whole body is made whitish and weake, so that his legges are scarce able to beare him: and in the beginning his digestions be letted, his appetite remaining still: but afterward

Causæ.

Signa.

ward there followeth abhorring of meate, and their breathing is seldome and weake. And their belly sendeth out unequall excrements. Old men and children are specially taken with this disease, which do soone perish through weakenesse of the vitall faculty, and because the juyce doth breath out of them readily through thinnesse of the skin. But they that be of full age, do seldome fall into this disease, and do soone get it away againe. If this disease doe endure long, it turneth into the Dropsie, therefore his cure may not be deferred. Let his diet be altogether thin and drie: therefore let their meates be simple, and which will easily digest, and that can ingender the best blood. Let them eschue all fruits also that ingender grosse and viscous humours, and that be hard to digest. Wine is good for them which is white, thin, and odoriferous. For the cure, if the disease happen by letting of accustomed excretion, you must stirre up and provoke the excretion Therefore you must use bloud letting, if nothing do let it, which you must draw out by litle and litle at sundry times, unto the third or fourth day, in them that fall into this disease through retention of the Hemorrhoids or menstruis. But in them that have it through abundance of vitious humours, bloud-letting is hurtfull. Therefore rather purge them with some convenient purgation. The body being purged, let him use chiefly waters that spring by themselves of Alume, and Salt peter, & afterwards sulphurous waters. Also let them exercise diverse deambulations, gestations, vociferations, frictions with linnen, and other moderate exercises. After let them use annointings with oyle, wherein is put somewhat that drieth up humours, as be, *Nitrum* and Salts. To cure the wearinesse, apply certaine baths betweene whiles. Also a potion of Wormwood helpeth them marvellously, and *Dropaces* applyed. Also if the liver be affected, or some other of the inward members, it is good to cure them by their owne remedies before prescribed. If the evill turne into the Dropsie, you shall find it next.

Diet.

Curatio.

CHAP. XXXII.

Of the Dropsie.

THere be three kinds of Dropsie. The first is called in Greek, *Ascites:* the second *Tympanites:* and the third *Anasarca*, *Hyposarca*, *Sarcites*, and *Leucophlegmatia*. *Ascites*, is when much watery humour is heaped up betweene the skin or filme called *Peritoneum*, and the bowels. *Tympanites*, is when much windinesse and superfluous breath is gathered in the aforesaid places of the belly. *Anasarca*, is when the humour is dispersed throughout the whole body, that all the flesh appeareth altogether moist and wet like a sponge or paper. The Dropsie is caused through great coldnesse of the liver, or through other parts very notably cooled, which can bring the liver into the same effect. The liver is affected by the spleene being cold, and by the stomack and the bowels, also by the lungs, the reines and the midriffe. Also it chanceth through unmeasurable avoiding of the Hemorrhoids, or through womans fluxe, or through retension of menstruis, or through some other great affection of the wombe. For in all these the liver hath no unnaturall swelling, and yet the body is taken with the Dropsie, onely through refrigeration of the liver, affected in the beginning. But afterward sometime it also waxeth hard, which

Ascites.

Tympanites.

Anasarca.

Cause.

is evident to be seene in them which through untimely drinking of cold water have their Liver cooled on heapes, so that the Dropsie followeth by and by, before the Liver be lifted up into a knotty swelling. Many have fallen into the Dropsie after the gout, and through the vexing paine of the huckle bones. Most commonly those which feele not their meate, and have evill state of the body, and also that be troubled with the Jaundeis, the Dropsie followeth it. And it followeth *Cœliacus morbus*, and *Dysenteria*. Commonly every Dropsie causeth difficulty of breathing, and swelling, and heavinesse, and naughty colour. Also they abhorre meate, and desire drinke largely, specially they that have *Ascites*. For the humour that is holden and kept in the aforesaid places, is salt and rotten: therefore also for the most part there is wont to follow a fever. Women are lesse troubled with the Dropsie then men. Children for the most part are taken with the Dropsie *Anasarca*. Among the said three kinds of Dropsies, *Tympanites* is the most perillous: *Ascites* lesse perillous then it, and then *Anasarca*. One diet is common to all these kinds of Dropsies: that their meate be easie of digestion and sufficiently coact and drie. For that meate that is loose and moist, is apt to be turned into waterinesse. Therefore let his bread be very well baked, and let it have Salt, *Ammi*, Fennell, Anniſe, or Comin commixed with it. Also it ought to be well leavened, for it restraineth and stoppeth the lesse. Of birds the driest are good, as Partriches, Turtles, Blackbirds, Thrushes, and such like Of foure footed beasts, Goats and Hares Also Chickens, their extreme parts, when they are rosted. Of fishes, Crabs of flouds. Also Egs rosted are good. Let him use pot-herbes but seldome. Let those things that be ministred unto them be somewhat sharpe, and that have vertue to attenuate and heate: as is *Apium*, Parcely, *Daucus*, Rocket, Peniroyall, Coleworts, Garlick sodden, Onions and Leeks. He must altogether abstaine from Pulses. For sauce, let him use Vineger with Pepper, Cinamon & such like. Let their salt be compounded with Fennell, Hysope, Rosemary, and *Apium*. You must give them so much drink onely as shall suffice somewhat to breake their thirst: for overmuch drink doth dammage them that be sicke of the Dropsie without measure. They must drink thin wine, and that doth provoke urine. But they must eschue sweet wines and *Mulsum*: Vineger doth marvellously quench their thirst. Moreover let them take the greatest portion of meate at supper. Let them eschue much fruits and second tables: yet Nuts, Almonds, Pomegranates, Peares sodden, and drie Figs, are to be given unto them, but let them take all those moderately, and not every day Let not their bed be very soft, specially those that have *Anasarca*. Strew under them dry herbs, as be Peniroyall, Calamint, Origan, and such like: for it is marvellous how much those do dry up while they sleepe: so that it hath been proved, that some being wrapped and hidden in a heape of wheate, have risen againe after sleepe strong and safe. And let them use exercises in the Sun, if it be Summer and a faire day; but let their head be covered: but if it be cold, let them use it in houses being warmed, and nigh a fire, or at a fire. Riding is expedient at the first, and to be carried hither and thither in a chaire. But if the strength of the patient may suffer it is better to walke much on his feet, and sometime to run, then to be borne. Also the patient must be wrapped in skinnes dried with the Sun, or digged into

Signa.

Diet.

Panis.

Potus.

Exercitatio.

hot

hot sand. After exercises wipe off the sweate with sharpe linnen clothes. Also it is very good if you use daily thrice or foure times frictions: for this doth open the passages that are shut, and dryeth up, extenuateth and casteth asunder humours. Therfore it doth very quickly provoke forth much sweate, and constraineth the flesh. They must be rubbed with dry hands, or with Salt beaten in water, or hot oile. After this they must be washed with Alumewater, or Sulphure water, or salt water. For many which have beene taken with the Dropsie *Anasarca*, and have used such kinds of bathes, they have sufficed to weare out the disease, and also to make a stronger state of the body. And hitherto, we have rehearsed a common diet for all kind of Dropsies. For the cure, the remedy that is common for all Dropsies, is, that by and by in the beginning you must purge the humour that doth abound. That you may do, both by bloud-letting, and by purgations, and by those medicines that provoke urine. That which is good particularly for this or that kind, we will teach in the Chapters following, in which we will follow the cures of them every one particularly. *Curatio.*

CHAP. XXXIII.

Of the Dropsie Anasarca.

IN the Dropsie *Anasarca*, all the whole body and the flesh appeareth loose and wet like a sponge, as it is said: so that all the whole body swelleth up, and is like a dead body. In this disease you must begin the cure with letting of bloud, specially if the evill be ingendred of suppression of Hemorrhoides or menstruis, and if age and strength will suffer it. For by this meanes the abundance of humours that do hurt, are drawne out, and the feeble nature being unloaden is swifter, and the cause of the disease is minished, and also health commeth againe with lesse labour. The naughty humours being drawne out and purged by bloud-letting, you must come to the remedy of purging medicines. But if there be need of extenuation and preparation of the humours before their expulsion, you shall minister decoctions and other things which be rehearsed before in the Chapters of weaknesse of the Liver, and obstruction of the Liver. For which purpose minister also syrupes of Wormwood, of tame Endive with the broad leaves, of Agrimony, and *Bizantia*. Let the purging medicines be of simples, Reubarbe and Agarick; of compounds, pils of Reubarbe, *pilule de Hiera simplici*, and pilles of Agarick, and such like. Also *Hierapicra* is good in the beginning, because it taketh away obstruction, and addeth strength to the intralls. Therefore you must onely beware that you minister not purging medicines that be strong, and which add no strength to the Liver: but you must bring forth the hurtfull humour with easie medicines by litle and litle. For if you purge but once, and on heapes, you destroy the strength marvellously, and coole the Liver. Therefore every weeke you must make the wombe soluble, and you must alwaies passe from gentle remedies by litle and litle to the stronger. Therefore in this kind of Dropsie the antidotes *Diaphanicon* & *Electuarii Nidum*, be good. Also the roote of Elder sodden in wine doth purge notably. Also the roote of Walwort profiteth, for they be both of one vertue. Moreover the rest of the time of the cure, while he abstaineth from *Signa.* *Curatio.* *Purgatio.*

purging

purging medicines, you must minister those things that add strength to the liver, whereof many be recited before, where we taught the cure of obstruction and weakenesse of the liver. Also minister those things which provoke urine.

Tritura. For which purpose you may well minister *Diarrhodon abbatis*, *aromaticum Rosarum*, *Dialacca*, *diacurcuma*, trochisks of Agrimony, of Rubarbe, of Wormwood, *Theriaca*, and such like. And this medicine profiteth notably. ℞. the powders of *Diacurcuma*, and of *Dialacca*, ana. ℈.j. powders of *Diatrion santalon*, and *Diarrhodon abbatis*, ana. ʒ ß powder of *aromaticum Rosarum*, ℈.ij. Rubarb chosen, ʒ ß. seeds of Endive, with the broad leaves of Melons, and of Fennell, ana. ℈.ij. of Wormwood, Cammomill, and Withwind, ana. ℈ j. of Nutmegs, Squinant, and Spikenard, ana. ℈.j ß of very white Sugar, ℥.j. com-

Alia. mixe them together, and make a powder. Also this profiteth marvellously ℞. seeds of Caraway, Fennell, and Annise, ana ℈ij. seeds of Comin, and S. Johns wart, ana ℈.j. seeds of *Ammeos*, Parcely, *Dauctus*, & Lovage, ana. ʒ. ß. the roots of *Ireos*, and of *Asarum*, ana. ʒ.j. Wormewood, ℈.j. of Licorice, ʒ.j. Sugar the weight of all the rest, commixe them all, and make a powder. And you must do your diligence that in *Anasarca* the medicines be more dry then moist, because the whole state of the body is so watery. Moreover you must apply those medicines outwardly which can dry up humours, as be cataplasmes, emplaisters, ointments, and other like things that have drying vertue in them. Therefore a

Cataplasmata. cataplasme is good made of Barley and Beane meale, of Fenugreek, of the root of Walwort, of Laurell berries, of Wormewood, and of Origan sodden in Wine, and laid over all the whole body. Also Oxes dung conveniently dried, may well be applyed with *Posca* or *Oximel*, having the fourth part of Brimstone put to it. Also fresh Cheese having much Creame being laid too, maketh well against all swelling parts. Moreover Doves dung, and Goates dung, Mayweed, and Cammomill, by even portions bruised, sodden in Vineger and Hony, may be applyed. Moreover you must use emplaisters of Leven, drie Figs, *Nitrum*, *Ireos*, Melilot, Sage, Peniroiall, *Cardamomum*, *Sulphur vivum*, Laurell berries, Stavesacre, salt Armoniack, Mastick, Frankinsence, Sothernwood, *Aristolochia rotunda*, Doves dung, make it up with *Oximel*. But you must altogether eschue fat and rozenny Cerots, for they engender windinesse, and cause swellings. But yet the legs and the hands and other parts of the body being swollen, may often

Unguenta. be annointed with this ointment in the Sun or by the fire ℞ of *Unguentum Agrippæ*, ʒ.j. of the meales of Lineseed, Fenugreek, Beanes and Barley, ana ℥.ij. seeds of *Althea*, *Nigella*, *Daucus*, ana. ʒ j. ß *Sulphur vivum* ʒ ij. Bolearmoniack, ʒ ij. roote of *Ireos*, ʒ.ij. ß roch Alume, Frankensence, ana ʒ j ß *Euphorbium*, ʒ j. oyles of *Ireos*, white Lillies, and Cammomill, ana. ℥ j. ß. with Waxe as much as is sufficient, make an oyntment, wherewith annoint the swollen parts very often, it being melted on the coales. For his diet, you must seek it in the former Chapter of the Dropsie.

CHAP. XXXIIII.

Of the Dropsie Ascites.

IN the Dropsie *Ascites* all the whole belly is swollen up, and if it be striken, there is heard such a sound as a bottell doth make that is not full of

water

water, but the other parts of the body, specially the upper parts are not puffed up nor swollen. Let his diet that hath this Dropsie, be of birds of moderate nature, and other meats easie of digestion, and which do engender good juyce, as is said before in the thirty two Chapter. The cure must be begunne by vsing of purging medicines. Let them be such as we have rehearsed in the former Chapter. Colewort of the Sea, called *Soldana* and *Soldanella* taken in drink, excelleth all the rest: for this sheweth a marvellous effect in bringing forth the hydropike water, so that many by the onely using of it, have become restored to their health. Give of it in Wine or Whey, ʒ j. or more, or lesse, according to the diversity of the body. Also pils of *Sagapenum* are very good: and two drachmes or three of the juyce of the root of *Ireos*, putting to it ʒ j. of Sugar. Also you must minister sharp clysters, unlesse the belly be loosed of it selfe: for then it is more convenient to dry up. Among other this clyster is specially commended. Dist. Cure. Clyster.

℞. flowers of Lawrel, ʒ ij root of Polipody, Agarick, ana ʒ j. ß Dodder or *Cuscuta*, ʒ iij. seeth them in wine or water untill the third part be consumed: then take of the liquor of that decoction being strained, ℔ j. of *Benedicta laxativa* ʒ ß of *Electuarium de baccis*, ʒ j. ß *Asarum*, ʒ j. roots of Rew, Cammomil and *Ireos*, ana ʒ j. salt Gemme, ʒ j. ß commix them all and make a clyster. For the same purpose, if you think good, you may seeth *Colocynthis*, *Cartamus*, Lawrel-berries, Annise-seed, Ammi, and Caraway-seeds, Rew, root of wild Cucumber, and other like things put to them. After the aforesaid remedies you must lay upon the whole belly some of the prescribed cataplasmes and emplaisters. Also apply oinements and remedies, that provoke urine and sweat: and use handy exercises, of the which we have spoken abundantly before.

CHAP. XXXVI.

Of the Dropsie Tympanites.

IN this kind of Dropsie the belly is puffed up and stretched out: and being stroken, it maketh a noise like a tabour or timbrell, but the other parts of the body wax leane. It requireth like diet that the other kinds of Dropsies have. But in this all windy things are specially to be avoided. Also let their exercises be much, and great thirst doth helpe and succour the patient strongly. For the cure be begun with purging medicines, wherof you shall find examples before. Also it is good to cast in clysters which have vertue to dissolve and discusse wind, as this is. ℞ roots of *Apium*, and Fennel, ana ʒ j. seeds of Annise, Fennel, *Daucus*, Lovage, Parsley and Comin, ana ʒ ij. Caraway seed, ʒ iij Rew, *Asarum*, leaves of Walwort, Melilot, ana M. j. boile them in water unto the third part, and then take of the liquor of that decoction being strained, ʒ xij. *Hierapicra*, *Benedicta laxativa*, ana ʒ ß. *Electuarium de baccis Lauri*, ʒ iij oyles of Rew and Dil, ana ʒ j. ß Salt, ʒ j. ß commixe them together and make a clyster. You must give also unto them things that do provoke urine, and you must use as well inwardly, as outwardly those things that dissolve and discusse windinesse, wherof you find plenty in the Chapter of the Cholick. The belly must daily be nourished with *Panicum Milium*, Salt, Branne, leaves of Rew, Cammomil flowers, hot ashes sowed in bags, Signes. Victus ratio. Cure of the tio. Cure. Clyster.

Sacculi. Cerotum. bags. Also you may apply to it this cerote. ℞. flowers of Cammomill and Melilot, ana ℥ j. ß Mints, Savorie, *Asarum*, ana ℈ j seeds of Annise, Fennell, Rew, Cossin, *Daucus*, ana ℥ j *Cardamomum* ℈ ß. Mirrhe, *Castoreum*, ana ℈ j. oyle of Rew, ℥ j oile of Dill, ℥ j. ß Rosin and Waxe, as much as is sufficient, make a cerote. Moreover, cupping glasses fastened often to the whole belly lightly and with much flame do marvellously profit. Afterward the belly must be rubbed with a sharp linnen cloth, so long untill it be red. Inwardly he must use Antidotes, *Dianisum*, *Diacuminum*, & *Electuarium è baccbis Lauri*, or these Lozenges. *Lozenges.* ℞. of the powder of *Dianisum* and *Diacumirum*, ana ℈ j the powders of the Antidote of Laurell berries, ℥ j. the powder of *Diagalanga*, ℥ ß seeds of Annise, Caravvaies, *Daucus*, & Fennell, ana ℈ ß. leaves of Rew, seeds of *Apium* and Lovage, ana ℈ j Sugar ℥ v) dissolve it in the distilled waters of Fennel and *Apium*, and make lozenges. The other remedies are to be sought in the Chapter of the Cholick.

CHAP. XXXVI.

Of reines that send forth bloudie urine.

Cause. MAny times there happeneth a disease of the reines, through the which thin wheyish bloud is pissed. It is caused through weakneese of the reines, which be not therefore able to divide the urine: or it is caused through amplitude of the reines, which straine out the urine from *Vena cava* unto the reines. For when the passages are wider and stronger, they also send out some of the bloud of the reines, and other grosse matter. Also sometimes the reines do send out bloud likewise as they are wont in the Hemorrhoids. Moreover some do void out bloud from the reines through breaking of a veine in the reines: as it chanceth to those which have lift up a great weight, or have leapt greatly, or have fallen out of an high place, or have suffered some such other violent thing. Sometime it chanceth through gnawing of the veines by sharpe humours flowing from above. *Signa.* If this disease be caused through weakneese of the reines, the bloud is sent out very wheyish: but if it be through amplitude and largeneese of the veines, then they feele no paine. If the excretion of bloud be by certaine circuits, then either there is fullneese of the whole body, or neglecting of accustomed exercises, or refection of some member that went before. And if it chance through breaking of a veine, then the bloud is pissed forth most abundantly: but if it be of gnawing, then bloud is sent forth by little and little, and paine doth vexe the reines. *Cure of bloudy urine by weakneet of the reines.* Therefore you shall cure that excretion of bloudy urine which is caused through weakeneese of the reines, or amplitude of the vessels that straine out urine to the reines, by quiet, and restrictive meates, drinking of black wine, and other things which are rehearsed in the Chapter of spitting of bloud. You must abstaine from those things specially which provoke urine, and from carnall copulation. In drink, besides those things that are rehearsed in the Chapter aforesaid, ministeer decoction of the roote of Comfery, and *Tragacantha* ministred that is steeped in black wine, is good. Also ℥ j. of Harts horne with wine: juyce of Marigolds doth stop bruisings out of bloud from the reines. Likewise leaves of Willow brayed with wine, *Lapis Hematitis*, ℥ j. roote of white Thorne, and decoction

of

of Knotgrasse. Moreover, ℥j. of Bolearmoniack ministred is good. Syrupes of Roses and Mirtles, Trochisks of Amber, of *Terra Lemnia*, and of *Spodium*. Moreover sheepes Milke is onely praised, being ministred fasting, ℥iiij. with ℥j. of Bolearmoniack commixed with it. Apply outwardly to the reines and the loines those things which be described against spitting of bloud, and in the Chapter of *Dysenteria*, and other eruptions of bloud and whatsoever can together with his restraining and drying add strength also: as be leaves of Brier and Oke, Mast, Mirtle berries, Pomegranate rindes, *Balaustia*, and such like. After this the state of the body must be refreshed and restored with meates of good juyce, with milke and flesh of birds, and with Swans flesh that is leane; that thereby the whole body may be brought to his former strength, and the reines being strengthened also, they may fulfill their owne proper office, and that they may devide and straine out the wheish humour from the bloud. But if the reines doe send out bloud according to the circuits, or through breaking of a veine, or through gnawing of sharpe humours flowing from above, then by and by you must cut a veine of the same side in the arme. To those that send out by circuits bloud, let them bloud a little before the circuit, but let the other bloud by and by in the beginning: but it is better so part the drawing out of the bloud, that his pulling back and aversion may be done by litle and litle. Let the places about the reines be covered with spunges wet in *Posca*, or moist wooll, with oile of Roses and Vineger. After this apply ointments, emplaisters, & cerots described in the places before rehearsed. Also a cupping glasse may commodiously be applyed, specially if you suspect inflammation to be present in them which pisse bloud through breaking of a veine. Also potions are good rehearsed before in the Chap. of spitting of bloud. In the meane season also the sick must be driven from all salt and sharp things. But when excretion of bloud ceaseth, he must use a diet that doth not ingender much bloud, specially in those that void out bloud by circuit. Also the upper parts of the body must continually be exercised. In those which pisse bloud through breaking of a veine, if the exulceration be left in the places, you shall cure them after the bloud is stopped by those things that are spoken of in the Chapter of exulceration of the reines.

Cure of bloudy urine comming through circuits, or breaking of a veine, or gnawing.

CHAP. XXXVII.

Of inflammation of the Reines.

THE reines are vexed with inflammation for diverse causes. For both corrupt humours, and stripes, and rubbings together, and drinking of medicines, do ingender inflammation of the reines, and specially continuall and vehement ridings. There commeth to the sick a beating paine behinde about the first joynt of the back, a litle above the bastard ribs. but the paine stretcheth upward, even unto the liver, specially the right side rein being vexed, but downeward unto the bladder and privie members, and the loines and hips, and also to the share and thighs. Also there followeth astonishment of the leg that is neare, that it can neither be stretched outright, nor he cannot goe on his feet. And whether sneesing or any other concussion do chance, they are vexed with most vehement paine, their extreme parts be cold, and most the

Causa.

Signa.

calfes

calfes of the legs, and the feet. There is present difficulty in making of water, and they pisse continually and painefully. In the beginning their urine is thinne and watery, having no residence in it: but the inflammation waxing worse, it is more rubicund. Also afterward it is grosse and filthy, and there are vehement Feavers present. And if the inflammation increase ihil, all these signes vex more vehement. To these commeth disposition to vomit, and gnawing of the stomacke, and vomiting of choler. Many of them are vexed and sweat until their hearts faile them: their belly is stopped, so that they are puffed up with wind, and send out belchings continually. There followeth vehement abhorring of meat, and to some there are continual exacerbations, but to some betweene whiles. And generally, egestion of the wombe, and much excretion of urine do go before those pains. The sick must lie in a very soft bed: and the first day he must abstaine from meat, but you may not extend his fasting to many daies, for the urines being made more pure and sharpe by fasting, do vexe with most vehement biting and gnawing. Therefore in the beginning you must nourish them with thin soupings that do ease and cease gnawing and biting as is, broth of Ptisan, or *Alica* of Barly. Also Mallowes for this pot herbs doth much profit. Let his drinke be water wherin a little Cinamon hath been sodden. To be short, let his diet be thin, and such as is in other inflammations. For the cure, in the beginning you must by and by let him blood, and you must cut the veine that is in the hamme, or in the anckles, and that must be done on the leg that is right against the reine that is vexed. Also sometime (as *Galen* saith) you must let blood of the arme (that is) when the inflammation is new, and aboundance of blood is present. After blood letting you must come to outward medicines, as cataplasmes, fomentes, liniments, emplasters, or such like, which have vertue to coole meanely, and to ease paine, made of oyles of Roses, Quinces and Cammomil, of Barly meale, Beane-meale, Fenugreek, Linseed and such like, which be rehearsed in the Chapters of inflammation of the Liver and the Spleene. And if the paine be not eased by those things that be applied outwardly, apply a cupping glasse to the loines and the guts, and scarification being made you must draw out much bloud. Then you must use nourishment of sponges, and other things which can ease paine. You must onely beware all this time, that you give not such medicines to drinke as provoke urine, for they hurt vehemently by bringing in gnawing and biting humours to the inflamed parts. This medicine I have proved to be singularly good. R. the juyce of Clary, and the juyce of Nightshade, ana ℥j. drunke in ℥.vi. of Pale Ale Morning and Evening, vj. dayes together. Also you must beware in the begmning of the inflammation of purging medicines. But yet you may use soft clisters (specially if the belly be costive) made of the decoction of Mallowes, or Linseed, and Fenugreeke, or Ptisan broth, putting to it oyle of Violets, or Cammomil oyle. But you must beware you put not in great aboundance of it, for then the bowels being filled and stretched out with it, will presse together the reines. But when the inflammation is perfectly ceased and concoct, which you may know by the ceasing of the paine, then also you may purge him by medicines that provoke urine. For after inflammations concoct and digest, the urine commeth forth much

Vitium ratio.

Curatio.

Localia.

Note.

much in quantity and grosse, and in those that have residence, it is good, and so judged the best altogether. What medicines provoke urine, we have taught in the 2. Book of making of medicines, in the 7. Chap. specially among pot herbs, Fennel, Apium, and Parcely well sodden, are good. And if by the aforesaid medicines the inflammation be not driven away, and if neither the paine, nor the fever, nor the heavinesse do rest by using of the aforesaying things, and also if difficulty of pissing, and often dropping downe of the urine, doe vex the patient, their be soken matter to be gathered in that part. Therfore as swiftly as you can, you must help the suppuration and breaking out of the matter. For the which purpose a Sponge continually wet in water and oile, applied in stead of a foment, profiteth. For the same purpose also we use cataplasmes which are made of Barley meale, Bran, Figs, *Althea*, and such like, rehearsed before in the Chapter of inflammation of the Liver. Also it profiteth greatly to descend into a bath made of mollifying herbs, as Mallowes, *Althea*, Linseed, Fenugreek. And if after perfect suppuration, the rupture & breaking be delayed and tarried (which you may know if the fevers and paines waxe lesse, & sense of heavinesse remaine about the reine that is affected) minister those things in drink which provoke urine, as is decoction of Fennell, Persely, Origan, and such like: for these sometime do breake the suppuration, and purge out the matter with the urine. And if the using of them do profit nothing, you must wash the belly with sharpe clysters, as with root of wild Cucumber sodden & allaied, or decoction of Garlich or Radish. You must steepe those in Brine, and commixe a little oile, whereby they may be made slippery to be powred in. These must be throwne in with a clyster pipe, and the sick must be bidden to hold it long time: for they are wont often to breake that suppuration, together with that, that they mollifie the belly. Also if the rupture and breaking tarry, Comin with wine called *Passum*, helpeth, and Raw with *Vinum mulsum*. Moreover, the rupture being made, little peeces of flesh being long are sene out with the urine. And if the ulcers be malignant, there be sent out humours stinking, fyery, and slimie: but if they be benigne and gentle, the matter that is pissed forth, is white, equall, light, and without grievous savour, and little in quantity. After the eruption and breaking out of the matter, minister Milke with Honey, and other things which shall be rehearsed in the Chapter of ulcers of the reines.

Signa suppurationis.

Signa perfectæ suppurationis.

Signa ruptæ suræfactæ.

CHAP. XXXVIII.

Of the stone in the Reines.

THE stone of the Reines happeneth often times to men of perfect age, then to children. The cause of ingendering of such stones is continuall frailty and rawnesse of the stomack, whereby abundance of grosse and earthly humours is heaped up together, and burning of fiery heate about the reines parcheth the humours, and knits them together, and hardeneth them into a stone. The stones be in the reines, high their ventricles, either little or great, and sometime smaller; sometime many differing among themselves in greatnesse, figure, colour, and sharpnesse: for they are found black, whitish, and pale. There chanceth to the sick grievous paine in the reines, and he feeleth like as it were a bodkin thrust in, and yet there appeareth no swelling without. He can turne his backbone hardly. The leg that is right against the reine that is diseased, is astonied,

Causa.

Differentiæ of stones.

Signa.

there

there is present abhorring of meat and vomiting. About the beginning of obturation and stopping, the urine is pissed forth little in quantity and watery. Afterward there followeth perfect suppression of the urine, and the wombe avoideth nothing, but it maketh many profers to goe to the stoole. Sometime there is avoided forth bloud, through the violence of the stones, specially if they be sharp stones. Also the urine hath gravelly residence, specially when the stone is removed from the reines; which signes aforesaid *Hippocrates* declareth in lib. 6. Epid. par. 1. Aphor. 1. Moreover things that be light and round, are easily sent out: but not so, if they be of any other forme or fashion: but specially if they be long and sharp, they are hard to be sent out. When the stone stopped in the reines, doth cause most vehement paines, lest abundance of bloud through the greatnesse of the paine flowed me downe together to the member diseased, in a body that is full of humours and strong, you must by and by cut the veine in the ham of that leg that is allotted, & is right against the reine that is diseased. But in those that labour of ill digestion or vicious humours, purging of the abundant humour is good for them. Neither may this cution be omitted except some other thing do forbid them: which also *Hippocrates* bideth, while he teacheth that young men should be purged with Helleborc. Also if it be not lawfull to let bloud, nor to minister purgation, you must with the wombe by ministring of clysters, which you must doe at that time specially when there is great plenty of excrements in the bowels. But you must only beware that they be not strong clysters, and that they do not draw plenty of humours from other places to the bowels, lest the passages of the urine should be streightened and pressed together: but let them be such as are onely able to avoide the excrements contained in the bowels, as is this clister. ℞. Mallowes, *Althea*, Mercury, Mudenhaire, Pariecarie, ana M. j. water Cresses, M. ß. seeds of Parcely, *Apium*, Fennell, and Flaxe, ana ℥. iij. root of Gladon, ℥. j ß Bran, ℥. j boile them in just quantity of water unto the third part, and then take of the liquor of that decoction being strained, ℥. xij. of *Cassia fistula*, ℥. j. of *Hierapicra* & *Rosata* strained, ℥. j ß. oiles of Dill, Rew, and Camomill an ℥. j. Bake ℥ij. commixe them all and make a clister. But we may in no case use continuall clisters, & neglect almost all other remedies, as many Phylitians do nowadaies, but use them twise or thrise, and so, that they be not kept above their accustomed time. For if they be holden longer then they ought to be, they cause pressing together, and streightnes of the reines, and the conduits of the urine. When the belly is purged and emptied of excrements, you must minister those medicines which supple the conduits and passages; for which purpose the region of the reines and the loines must be annointed with this medicine: ℞. oiles of Dill, and of sweet Almonds, ana ℥. ij. oile of Camomill, ℥. j ß. Hens grease, & Goose grease, ana ℥ ij. Butter without salt, ℥. j. Waxe as much as is sufficient, make a soft ointment. Also he must use instillations of the decoctions of Calamint, Origan, water Cresses, leaves of *Althea*, Mallowes and such like, or the sick must often times sit down into a great vessell of warme sweet water. Also foments of Bran, with leaves of *Althea*, sodden, being applied to the grieved place, be very good. Also use plasmes made of Wheate meale, of Linesed, and Fenugreek, of Lupines, of the roote of dog Fennell beaten very small, and of Camomill

Curatio.

Vene sectio.

Purgatio.

Clyster.

Note.

Unguenta.

Lotiones.

Cataplasmata.

mamill. Also it is good to lay bread sodden in wine called *Passum* above the loines and the belly. Neither shall he do rashly which applyeth cataplasmes, and other things before rehearsed, to the bladder and the share. But you must bring on heapes one plaister after another before the first do coole: for cold doth draw together and bind, and so doth hold still the stone in the reines and in the conduits of the urine. And if you list not to use so many cataplasmes, you may cover it with some heating thing upon it, that it coole not: for these sometimes, and that not seldome, are wont to suffice for to cast out the stone by the urine. And if these drive not away the disease, you must minister in drinke those things which provoke urine. These that follow draw much urine: Gladon, S Johns wort, Parcely, *Oreoselinum*, Grommell, *Ammi*, seed of *Daucus* and Fennell, *Asarum*, roote of Brione and Mather, barke of the roote of Capers, Sperage, and such like. With these commixe those things that bring downe urine unto the reines: as is roote of Peucedane, or dog Fennell, Briony, *Apium*, and *Radicula*. Also commixe with them those things that break and teare the stone in the reines, as is, *Sium*, Maidenhaire, *Belium*, Tutsan seed, *Bruscus* roote, Saxifrage, Betonie, roote of *Daucosaxium*, broth of Cicers, roote of Cipresse, Grommell, *Lapis Iudaicus*, *Xanthium*, the seed and roote of *Althaea*, gumme of Plum-tree, earth Wormes sodden, and stones and sponges of the Sea. Every one of these part of them sodden, and part of them very finely powdred, minister them to drink. But it is best to minister those things which provoke urine and break the stone, at that time when the vehement paines be released, which chanceth when the stone is removed and stirred out of his place. But if the stones be established fast, and be vehemently compact in the reines, he must eschue much drink, and also those things that provoke urine: for seeing they bring with them to the reines a great abundance of excrements, they cause the passages of the urine to be stopped, and let the passing of the stones out of the reines. You must release and loosen the reines, and the conduits of the urine, with foments, cataplasmes and insessions, as is aforesaid. Also the belly must be voided with light clysters, lest the passages of the urine be stopped. After that paine is a little released, you may also apply profitably to them a cupping glasse, specially subtilly fastened to, if inflammation do not let it: for oftentimes cupping glasses do so remove on heapes those stones, that they ease the paines by and by, that is, the stones being carried into the amplitude of the bladder. Wherefore in the beginning fasten the cupping glasse above from the reine, and then to the part about the privie members, overthwartly according to the placing of the conduits of the urine. Moreover stones being brought from the reines to the bladder, and for their greatnesse being holden still about the necke of the bladder, they do often bring the sick into extreme perill, as well through their pricking paine, as also because they will not suffer the urine to come out. You must goe about to let the sick lie in such a fashion, that he may lie upright, and have the joynts of his huckle bones lie very high. Then you must stirre them many waies, that by all the meanes that you can invent you may make the stone to fall out of the passage of the bladder. Afterward you must bid the sicke to put out the urine quickly: but when the stone is not cast out, you must move him againe,

and use it againe and againe often. And if you do profit nothing by this do-
ing, you must put in an instrument called *Catheter*, which is apt to draw out
urine, and with that you must draw the stone from the neck of the bladder,
and bring out the urine. Afterward you must labour to breake the stone being
in the breadth of the bladder, with convenient medicines by potions: but if the
stone fall out of the bladder, it stayeth about the middle passage of the yard, &
by wounding it bringeth perill of exulceration: then you must powre hot wa-
ter by little and little, from the furthest parts of the yard, or you must put the
yard in hot oyle, that hath dissolving vertue in it. Also you must minister much
of some decoction made of those things that provoke urine, and you must bid
the sick gather much urine, and afterward to put it out, and to expell it dili-
gently, for so the stone withdrawne is wont to fall out. But when you cannot
draw him out this way neither, you must cut the yard above with a litle wound,
about the bignesse of an Akorne: for it is not good to cut it under the yard;
for almost alwaies it turneth into a *Fistula*, and afterward the urine commeth
out by the cleft. The stone being at the last removed away, you must preserve
the man, that the reines be no more troubled with the stone. The greatest
thing to avoid ingendring of the stone, is to use meates of good juyce, easie of
digestion, and moderate. Therefore it is good for him to beware of all meates
of hard substance, and which are hard to be broken in peeces with chewing.
Also let their exercises be meane, and let them use but litle all kind of Pulse,
and of corne: also Cheese, Milke, and the meates that are made of them. More-
over, black wine, and plenty of flesh, and generally all things of grosse juyce,
and that be over hot and sharp. You must admonish them whom the stone
hath afflicted, that they vomit often after supper, and that they drinke Worme-
wood continually. And at certaine times, if bloud seeme to abound, let them
cut a veine: or if vicious humours be gathered on a heape, let them use a pur-
ging medicine agreeing to their temperament. Also their water throughout
all their diet, must be most pure and strained. Also let their wine be thin and
white, and not very old, for that is meete to provoke urine. Also they must use
as well meates as medicines that provoke urine. Therefore they must eate
daily Parseneps very well sodden, Fennell, *Sium*, Penniroyall, and such like. A-
mong medicines this powder is of most effect: ℞. of the roots of Fennel, Spe-
rage and *Filipendula*, ana ℥ j. roots of Mather, ℈ j. roots of *Aristolochia ro-
tunda*, and *Altheæ*, ana ℥ j. Licorice scraped, ℥ ij. the stones of sea Sponges,
and *lapis Iudaicus*, ana ℈ j. seeds of *Ammeos*, *Daucus*, Parcely, Saxifrage, Fen-
nell, Annise, Grommell, ana ʒ ß seeds of Melons, and Citrons pilled, ana ʒ j. ß
seed of *Alkakengi*: ʒ. ß. Pellitory of the wall, Mallowes, ana ʒ j. Pulioll
mountaine, Maidenhaire, Penniroyall, *Asarum*, ʒ. ß. of the bloud of a male
Goat dried and prepared, ʒ. j. *Bdellium*, *Ammoniack*, ana ʒ. ß. of Crabs eyes,
Cinamon chosen, and Squinant, ana ℈ ij. beate all, and bring them into a most
fine powder, whereof give the weight of one drachme every fourth day, or
once a weeke in the morning with thin wine. Moreover the preparing of the
Goats bloud aforesaid is taught of *Aetius*, *lib* 14. *cap.* 12. Other remedies we will
speake of in the Chapter of the stone in the Bladder.

Preservation from the stone.

Powder against the stone of the reines.

CHAP.

CHAP. XXXIX.

Of unmeasurable Pissing.

Diabetes quid & causa.

Signa.

Curatio.

Diet.

Medicamenta.

Localia.

DIABETES is a continuall disease about the reines, causing much thirst: and also whatsoever is drunke, is even as it is taken it is pissed out againe. This disease is ingendred of weakenesse of the retentive vertue of the reines: but there is such strength of the attractive vertue, that it sucketh the whole body through immoderate heate. There followeth to the sicke a stubborne thirst, neither are they filled by ministring any kind of liquor. Therefore they are constrained to drink continually, because that which is drunke goeth out so swiftly by the urine againe. Also the bowels of the sick seeme to burne, the loynes swell up, and the stones and hanches also. And if yet more gnawing heate be increased in the bowels, the stomack is wrinckled, and the veines in it are lifted up: all the state of the body is leane, and there chanceth grievous consuming of the body. The effect of the cure consisteth in this, to stop the sharpenesse of the humour and the bloud, and with that to make the wheyish humour which is commixt with it, of slow moving, and to correct the distemper of the reines. Therfore by and by, when the evill beginneth, being not yet come to his perfection, it is best to cut the veine on the arme, and to draw out bloud moderately. Also you must give him things that provoke urine meanly, which may purge out the vicious humours that be setled in the reines. But if the evill be immoderate and old, you must neither use bloud-letting nor minister any thing that provoketh urine, for these do further the colliquation and consuming of the body, which doth chance also by it selfe. For in them that this evill is inveterate, their strength faileth them, and through bloud-letting the whole bodie is made sharper: and things that provoke urine doe multiply and increase this evill in them. The greatest and chiefest remedy of this disease, is to revomite that up againe that is drunk. Let his drinke be very cold, as also let the rest of his diet be cooling. Therefore give him meates of good juyce, and which can difficultly be changed, and do lack mordacity and gnawing, or which are able to stop mordacity and sharpenesse, as be, rere egs, *Alica* made like a pottage, and leane swines flesh much sodden. Also you may well give them new Cheese well compact, and without salt, and milke wherein flint stones or red hot steele hath been quenched, the whey taken away. Also for supping, cold Ptisan broth is good. For pot-herbes, take Endive, Lettuce, and Purslaine. Of fruits, Peares, Apples, and Pomgranats. Also fishes of gravelly places be good. He must drinke wine that is red and thick, well alayed with water, for to wash the salt humours which cause the thirst; for wine changeth the temperature of the body to sweetnesse. In drinke also you must minister unto him juyce of Pomegranates, *Rob de Ribes*, or *Rob de Berberies*. For medicines, minister unto him the juyce of Knotgrasse or of Sanguinarie, with black wine. Also decoction of Comfery and of Dates, and of Mirtle berries, or Peares. Likewise syrupes of Roses, and Mirtles, and such like. Also Trochisks of *Spodium* may be ministred with juyce of Knotgrasse, or black wine. Outwardly you must apply to the sides, the loines and the share, ointment, cataplasmes, and cerots that do coole: as be those which are made of rose Vineger, *Polenta*, Lettuce, Ducks meat, Pellitory

of the wall, Vine leaves, Purslaine, and such like. For which purpose also oint-
ments do profit, made of oiles of Roses and Mirtles, or annointings with the
juyce of Nightshade, or of Vine buds. Also you must lay to the Hypochonders
of sides, in forme of a cataplasme, Barley meale wrought up with vineger and
Emplastr. oile of Roses. Also use this emplaister. ℞. Barley meale, ℥ ß Vine buds, tops
of Willow, *Bursa pastoris*, ana. M ß. the rind of Pomgranats, ℥ ij ß. Purslaine,
M.j. seeds of Quinces, ℥ j. red Roses, M j ß. boile them all in water unto the
thicknesse of honey, then add to it oile of Roses, ℥ ij. oile of Mirtles, ℥ j. boile
them again, and make a plaister. Of these aforesaid things you may make a
cerote, by putting to *Hypocistidos*, *Acaciæ*, Bdellium ammoniack, Rosin and Waxe.
Sudorum evocatio. Also you must provoke them to sweate, that the vicious humours may be tur-
ned to sweating out. The best evaporation and sweating is in a tunne, made
with hearbes and other hot things to provoke sweate, after such sort that the
head may be without the tunne. Or else apply a vessell full of hot water to the
Cura. test lying in his bed, and provoke sweate. Also wash the conduit with Plan-
taine water, and burnt Alume.

CHAP. XL.

Against Vlcers of the Reines.

Cause. VLcers or biles of the reines be caused through rupture and breaking of the
veines in the reines. Also it is caused through rotting of inflammation,
Renum ulcera Signa. and through sharp and gnawing humours carried into the reines. When the
reines are exulcerate, there is paine felt in the loines, with heavinesse, and the
urine is pissed forth without any impediment, which chanceth not so in the
vlcers of the bladder. Also there is matter commixed in the urine, with litle pee-
ces of flesh, or haires swimming in them; according to *Hippocrates* saying, 4.
Aphor. 75. who saith, If bloud or matter be pissed out, it signifieth exulceration,
either of the reins, or of the bladder. And by and by after he saith, If in a grosse
and thick urine there appeare little peeces of flesh, or as it were haires, they
Diet. are sent from the reines. Therefore when these appeare, let the sick eschue
crudities, and saciety or fullnesse. Therefore let him eate no raw things in his
meates, neither that which is hard of digestion, or that will easily corrupt, or
ingender inflammation or windinesse. Let him chiefly abstaine from those
things which do soone waxe sours or sharp; also from all sharpe and burning
things, and whatsoever doth breed and ingender choler, as is much thirst,
abstinence, hunger, labour, wrath, solitarinesse, exercise, watching, and immo-
derate sawces. He must eschue above all things immoderate riding, and all ve-
hement moving and sturring; also he must avoid perpetuall idlenesse, and con-
tinuall bathing. He must use new bread well wrought, & give him flesh of birds
of the mountaines and kids flesh, and such like tender flesh. Also give him scal-
lie fishes of gravelly places, rosted on a gridiron. Moreover, river Crabs, soup-
pings of Pulse, and *Amylum* sodden with milke, be marvellous good. Give him
also Milke mixed with Egs, and the fat broth of a Henne. Also rere Egs minis-
tred alone, are good. Of Pot-herbs, Mallowes, Endive, Sorrell, Purslaine, and
Lettuce, are good: but all these must be sodden, for the sick must eate nothing
that is raw, as is aforesaid. Of fruits, Raisins are not hurtfull, nor nine Nuts.

Also Almonds well blanched are good. Much drink and strong must be eschued. And he must altogether refraine from cold drink: for cold, as *Hippocrates* saith, 5. *Aphor.* 20. is an enemy to ulcers. For his drink let him use wine that is allayed, and somewhat restrictive: or let him drink Goates milke, or Sheeps milke, or Almond milke. Camell comelatico is marvellous cold, not only for ulcers, but also for all other diseases of the reines, specially in old men, and in them that be weake of nature. Such things must be eschued as provoke urine. Also let by thing be seldome used, as is aforesaid. It is not unprofitable to use naturall bathes, and waters sprong of themselves, and specially Alume waters, and Brin stone waters, for it is commodious to wash cold places: it destroyeth ulcers that be hard to cure, as well outwardly as also inwardly. Also naturall waters drunk after the morning walke are good. The cure of ulcers of the reines, when as they are caused through sharp and gnawing humours, must be begun with purging of vicious and gnawing humours. They that are thus affected, you must also purge them by vomite: for vomite is good not only to avoid vicious humours, but also if any man do vomite boldly every moneth, he shall dissolve the ulcer of the reines, and what evill soever may chance therefor it turneth the moving of the humours into a contrary part. Also in the meane season you must minister medicines which doe stop the gnawing of the sharpe humours, as is Mallowes, Endive, Sorrell, Purslaine, seed of Melons, Cucumbers, and Gourds, syrapes of Violets, Roses, and water Lillies, and the Conserves of them. But when the vicious humours be purged, he must drink *aqua Mulsa*, or the decoction of Fenugreek with hony, or of Cucumbers, or of Mallowes, or of Melons seed with *Hydromel*. Also minister Milke with Hony newly milked and hot, for it is good to purge the ulcers. Also Goats whey, decoction of Barley, Raisins, and Licorice, is marvellous good, and the juyce likewise. When that the ulcers be purged and cleansed (which you may know, if there appeare in the urine neither peeces of the cover of the ulcer, nor yet dreggie and filthy matter, but matter that is whitish, light, equall, and litle in quantity) then minister such medicines, as do dry up and conglutinate. For which purpose give him Bolearmoniack, gumme Tragacanth, *Amylum*, *terra Lemnia*, and such like before rehearsed. But among other things this powder is marvellous good. ℞. *terræ Lemniæ*, Bolearmoniak, ana ℥ j ß. *Tragacanthæ*, *Spodium* burnt, ana ℥ j. *Amyli*, pine Nuts roasted, ana ℥ ß. Linseed, Cucumber seed blanched, Melons seed, ana ℥ ij seed of *Apium* ℥ ij Dragons bloud, ℥ j. beate them all together, and make a very fine powder, of the which give the sick daily, ℥ ij, with Milk newly milked. Moreover, outwardly you must apply such things as can drie and strengthen the reines. Therfore minister emplaisters and cerots, or ointments made of the oiles of Roses, and of Mirtles, of Barly meale, Frankinsence, Mastick, red Roses, and such like: examples whereof you may seek before. As for other remedies, we will rehearse hereafter in the Chapter of ulcers of the bladder.

Cynatic.

Vomites.

Medicines stopping gnawing of humours

Purging of the ulcers.

Glutinatives.

Pulvis.

To drie & strengthen the reines.

CHAP. XLI.

Of the stone in the Bladder.

Calculus vesicæ.

STones in the Bladder do ingender oftner in children then in older folke. When that urine grosse and very thick is carried into the largenesse of the bladder

bladder, it ſetteth and layeth there, like dregges of wine, or muddy water and afterward through the heate that is in children, being dried and compact together, it breedeth a ſtone. Therefore there be two ſpecial cauſes of the ingendring of the ſtone in the bladder: that is, thicknesse of the urine, and heate of children. They that have the ſtone in the bladder, itch often, and do handle their privie members, which alſo are ſwollen, and they are conſtrained to make water continually, and they are vexed with the Strangurie or dropping out of urine. The cure of this diſeaſe is almoſt the ſame that the cure of the ſtone in the reines is. But they differ in this thing, becauſe the ſtones of the bladder require ſtronger medicines, and you muſt apply the medicines in another place then you did in the cure of the reines. The ſtones that are ingendred in the bladder, are broken chiefly with theſe medicines (that is) the ſeed and roote of Fennell, of Lovage, black Prony ſeeds, Motherwort, Cammomill, the roote and ſeede of *Althea*, *Sium*, Maidenhaire, Sorrell rootes, the ſtones of Sponges, the ſtone of *Tetotithus*, Grommell, *Bruſcus*, roor and ſeeds, the ſtones which come out of men with their urine, brayed and drunke, the ſeed of little Burres, the barke of Capers, Sothernwood ſeed, Jacinth, white Violets, Smallage, Parcely, and other ſuch like, which do provoke urine, and which be rehearſed in the Chapter of the ſtone in the reines. To theſe you muſt conjoyne the moſt laudable remedy, that is, a hedge Sparrow being dreſſed in ſalt, and taken raw in meate, doth heale the diſeaſe perfectly. For it expelleth the ſtones that are already ingendred by the urine, and it letteth them from ingendring any more. Alſo Goats bloud is a preſent remedy, as well for the ſtone of the reines, as of the bladder: for it diſſolveth thoſe that be ingendred, and driveth them out with the urine, and prohibiteth other to ingender any more, and ceaſeth paine. Furthermore, if the ſtones of the bladder cannot come out by the paſſage of the urine, but that they be there ſtopped, and compact together, and ſo do cauſe ſuppreſſion of urine, then the ſick muſt be laid upward, ſo that his hips muſt lie upward and higheſt, and then you muſt move him hither and thither many waies, that thereby the ſtone may fall out of the paſſage, and afterward bid him piſſe even as he lieth yet upward. But if he cannot make water ſo neither, provoke the urine by a cyring, and after that you muſt miniſter thoſe medicines which have vertue to breake the ſtone in the bladder. And if the cure come not to paſſe by this meanes, you muſt come to cutting. The ſtone therefore being conſumed by any of the meanes aforeſaid, ſuch an order of diet muſt be appointed to the patient, that the ſtone may not ingender againe, which we have preſcribed in the Chapter of the ſtone in the Reines.

Signa.

Curatio.

To breake the ſtone in the bladder.

CHAP. XLII.

Of bloud broken out of the Bladder, or curded in it.

Cauſe.

IT chanceth ſometimes, that a veine breaketh in the bladder, and then ſome of the bloud is ſent out and ſome waxeth thick and curdeth within. When the bloud is thickned and curded within, the patients heart faileth him, and he waxeth pale, his pulſes be ſmall, dark, and thick, he is ſorrowfull, he is cold, and his ſtrength decayeth. And ſometime when a clod of bloud chanceth to fall into the paſſage of the urine, then it ſtoppeth the going out of the urine.

Signa.

You

You must in this case, as also in other bleedings out of blood, cause a very quick and speedy remedy. Therefore if nothing forbad, it is good to cut the veine in the arme, drawing out the blood by ounces, that by that meanes the blood may be drawne back often, and by little and little. Let the patient lie with lying backward upward, and let his lips be stifned up, and apply sponges dipped in *Posca*, that is, water and vineger sodden together, to coole him. Also the extreme parts must be bound, and the share must be covered with sponges dipped in *Posca*. If the evill increase, cupping glasses fastened to the groine and to the loines profit much. After irrigations with the sponges dipped in *Posca*, you must use cataplasmes of Knotgrasse, Brambles, Plantaine and Pomegranate flowers. Also use cerots made of *Hypocistis, Acatia*, Bolearmoniack, and such like, rehearsed before in the Chapters of spitting of blood, and of the flixe *Dysenteria*. You must poure into the bladder juyce of Knotgrasse, Plantaine, or Millefolie, commixing with it *Acatia*, Bolearmoniack, Trochisks of *Spodium* and such like. Also infections of such like things are good; for both *Posca* and decoction of *Lentiscus*, and also of Brambles, and such like, are good. Also you must minister in drink, medicines apt to bring out blood, as be, *Rhaponticum*, finely beaten, and xij. red seeds of Pionie, *Terra Lemnia*, Horsetaile, the roote of Centory the great, the bark of Frankinsence, and such like. But if in them that blood is congealed and curded in the bladder, first you must go about to dissolve and disperse that blood with conveniens medicines. Therefore you must minister in drink, Motherwort, *Staechados*, Citrine, Wormewood, Sothernwood, shaving of a Vine, Radish seed, Hares or Goats creame, each of them with Oximel. Also Oximel ministred by it self doth profit marvellously, for it dissolveth the curds, that afterward they may come forth by litle and litle with the urine. Apply outwardly baths, ointments, irrigations, and other things that have vertue to loosen and release, which you must seek out of the Chapter of the stone in the Reines. Above other things this cerot is very good. ℞. of the oiles of Roses and Camomill, and ℥ij. Calamint, Comin, leaves of Elderne, ana ℥ij. *Diapasmatis Andreæ*, Gumme Ammoniack, and ℥ij. Hares creame, ℥ij. Sothernwood, meale of Fenugreek, ana ℥ij. *Sperme Ceti*, ℥j. with Rosin and Wax as much as is sufficient, make a cerot to apply to the share. And if you profit nothing by doing this, but the urine is still stopped, you must of necessity use a cyring, by the which when you have brought out the urine, you must againe minister the things aforesaid in drink, and apply those things outwardly which do dissolve congealed blood. And if the clods of blood will not yet be dissolved, you must come to the curing of it likewise as you did in the stone of the Bladder.

Curatio.

To bring out bleud.

To dissolve curded bleud.

Cerotum.

CHAP. XLII.

Of the Inflammation of the Bladder.

OF diseases that be in the Bladder and ingendred there, the most grievous and deadly is the inflammation thereof. The sick have these tokens following. They are vexed with a sharp fever, they watch, they rave, and speake they wot not what: they vomite pure choler, and they cannot make water, the share becommeth hard, and hath vehemente paine, they have desire to the stoole,

Signa.

as is wont in the disease called *Empyema*: the ordure that commeth forth is thin, and hath no residence: also sometime inflations follow, and the wombe is soluble, the right gut being prelled together by the inflammation of the bladder. To them that have the disease of ruptures or rupture of the hanme without any cutting, we draw bloud of the ancles. Also minister to him a thin kind of diet, as is prescribed in other inflammations. He must also abstaine from wine, and he must use water wherein a little Cinamon hath beene sodden. Outwardly you must apply those things that have power to cease and mitigate paine. Therefore the place of the bladder must be nourished with oyle wherein hath beene sodden Dill, Linseed, and sometime Rew and *Malues*. Medicines that be cold and astrictive must altogether be forborne, and that chiefly because the bladder is full of sinewes for cold (as *Hippocrates* witnesseth, 5. *aphor.* 28.) is an enemy to sinewes. Moreover, because cold things do shut up and bind, and so do stop the urine (which thing chanceth in the disease by it selfe) it increaseth it. And last of all, because cold things do prohibit and let that the humours causing inflammation may be dissolved, consumed and digested: therefore medicines meanely hot are rather to be applied, which have vertue to cease the paine, to loosen the pipe and passage of the urine, and so dissolve the inflammation. Also let the guts be washed with soft and easie clisters, and after the dung is come forth, cast in oile of Dill, or such like thing, to ease and cease the paine. It is good to fresh Poppy shels, stamped with Oile, and to powre in Goose greace or fresh Hens grease sodden together in the same oyle. But moreover to mitigate your paine you must powre on 3 j. of pilles of Hounds tongue dissolved in the oile of Dill, or take *Opium* with Mirrhe and Saffron, and annoint it upon wooll, and put it up into the fundament. Also let the sick sit in the decoction of Linseed, Fenugreek, roote of *Malua*, Dauens seed, and such like, and bid the sick pisse as he sitteth in these ages of the decoction: for the bladder is not strong enough to receive and expell the urine: therefore be patient or some that be about him, must thrust and presse the share softly and softly, and that must not be done out of measure, lest that paine should be augmented thereby. Also after clysters and injections use fomentations by hot waters, and apply oyle in ore bladders, or other vessels halfe full, or little bags, as is saved in the chapter of the Pleurisie. And if for all these things the evill doth not fasten, a cupping glasse with scarification to the grieved place must be set on. He must abstaine from those things which provoke the heavenly, and he shall eschue much drinke. When there appeareth evident declination of the disease, you must come to the use of those things that have vertue to dissolve and mollifie, whereof we have spoken often before. The putting in of a cyring into him that is diseased with inflammation of the bladder is not easie to use, and specially in men: for seeing it cannot be put in without paine, it augmenteth the paine, and increaseth the inflammation: but in women it is no great matter to use it. For the passage of the urine in them is short and straight, so that they may suffer the doing of it without paine. But if the perill through the stopping of urine doe very much constraine you, then you must of necessity use a cyring in men also; not because it taketh away the anguish of the disease, but rather because it

should

Curatio.

Diet.

Clister.

Fomenta Sacculi.

Catheter.

should amend the great suppression of urine, and deliver the patient from deadly perill. After that you have enticed out the urine, you must come against to the remedies which do ease paine, untill the inflammation be dissolved and rotten. Oftentimes the inflammation is wont to be dissolved by and by through the meanes of an *Emphysema*, arising outwardly upon the skinne, and remaining there, and not returning againe inward. Yea and oftentimes much urine being cast out, doth judge the evill. Yet nevertheless although these things appeare, you must still use the remedies aforesaid: in as much as for the most part, perfect tension and stretching out being risen, continuall exacerbations and fits are caused, and long consumption of the evill. But when the perilous fits are ceased, and the consumption of the disease is past, you must come to the using of ointments which do call out and bring forth the humours from within; and likewise emplasters which do rubifie and blister the skin, are to be applyed, which you may find after.

CHAP. XLIIII.

Of Ulcers of the Bladder and his necke.

THe bladder is exulcerate either through some bile, or bunch, or swelling which hath beene before, or through some rupture, or by eating and gnawing of a fluxe, or through some such like cause. There followeth this sickenesse, sharp paine of the bladder, at all times pissing and avoiding out matter. And when the ulcers be foule and filthy, there commeth forth dreggie and slimie matter, and such as hath a grosser residence, like bran. And sometime thin skins like leaves, and wooll, are sent out with the urine. If the ulcers do spread abroad and feed deep, there is sent out urine that is bloody, mattery, and stinking. To these signes may be added difficulty of making water, and rising up of the yard. There is paine not onely when the passage of the urine is exulcerate, but also when the exulceration is in the bottome or depth. You may know whether the exulceration be in the bottome of the bladder, or nigh the pipe and passage of the urine, by this: for if it be in the depth of the bladder, there followeth paine about the share: but if the ulcers be nigh the neck of the bladder, there is paine felt onely at such time as he maketh water, and specially at the beginning and ending of his pissing, and also his paine is the greater if the urine be sharp. They that are vexed with this evill, do either sit continually, or they cannot stand upright, not resting along, and through great and continuall paine they are killed with fevers, watchings, and consumings, some sooner, and some later. But the ulcers of the bladder be incurable, or at the least wise, very hard to cure; as well because the bladder is sinewy, as also because the urine which is of nature sharp, doth continually touch the ulcers, and so gnaweth them, and will not suffer them to conglutinate and joyne together. For although much urine be sent out, yet all the bladder cannot be cleane emptied, but always some of the urine is left in it, which doth continually touch the ulcers. Yea when the abundance of urine is sent out, then the bladder inketh up and falleth together, so that the urine that is left in it, although it be very little, yet it toucheth every part thereof. But seeing that oftentimes some things chance besides our expectation, you shall go about the cure, by the which if you bring nothing else

Curatio.

Regimen curationis.

Ulcerum Signa.

Notæ.

Why the ulcers of the bladder be incurable.

to

to passe, yet you shall diminish the paines of the fits. First therefore, you must perswade the patient to lie down and to rest in his bed and that specially when that he hath a fever. Then you must minister remedies for intermitting fevers. The chiefe thing in this case hath beene drinking of milke, and this is to be preferred above all other medicines; for it maketh smoothe roughnesse, and washeth ulcerations, and scoureth the evill. Let the rest of his diet be such as that is which is ministred in the exulceration of the reines. Also you must comfort the sick by medicines that will let the ingendring of sharpe urine, which doth gnaw and fret the ulcers. And if there be inflammation with the exulceration, cataplasmes of Linseed, and Fenugreeke, and other things which are rehearsed before in the Chapter of inflammation of the bladder, are apt and meete to be applied. Moreover, if the exulceration do spread broader and eate deepe, you must apply outwardly medicines somewhat restrictive, and such as be hot when they are applyed, that by their heate they may helpe the painefull places round about by mollifying them, and that through their vertue they may prohibite the places nigh adjoyning to feed and eate. Restrictive medicines be these; Galls, Pomegranat rinds, Alume, *Acatia*, *Hypocistchis*, and such like often rehearsed of us before. Also you must use to minister to them, medicines cast in with a cyring: you must cast into the exulcerate places, milke newly milked, or very good oyle of Roses warme. And if none of these be at hand, you must cast in continually most sweete water warmed, specially at such time as the gnawing is present. Also you must drive in by the fundament the juyce of Ptisan, or the decoction of Linseed, Cucumber seed husked, Penugreek, Mallowes, or milk with the oyle of Roses. Moreover when thou wilt minister a clyster to him which is diseased in the bladder, he may not lie upward, for the bladder then will not suffer the infusion to enter in, because it lieth upon the streight bowell: but the patient must lie groveling upon his knees, and so you must cast in your infusion. Also let the sick sit often in hot water, and in dissolving decoctions, for these do ease paine somewhat. And when the ulcers do spread abroad and feed, you must cast into the bladder by a cyring such things as can stop the feeding, as be, *Acatia*, *Hypocistchis*, *Terra lemnia*, Bolearmoniack, and other rehearsed a little before. But if the ulcers be foule and filthy, you must powre in medicines which have vertue to scoure and cleanse them, as is *Mulsa* much watered, or milke with a little honey, or with the seed of Cucumbers cleansed. But if there follow sharpnesse and gnawing, cast in milke newly milked, mixed with good *Amylum*, or Tutty washed and dried with many waters, and then mixed with the milke. When the ulcers be scoured and purged cleane, you must procure to bring them to a scarre, and to heale them. And that must be done by restrictive instillions, and by emplasters, foments, and irrigations that be of like faculty and vertue. But if the exulceration do endure long time, as it chanceth for the most part, then the patient hath exacerbations and fits sometime, and intermission and space from them at other times. Therefore in the painefull fits apply emplasters and irrigations, having power to ease and ease the paine: and in the time of the intermission betweene the fits, use such things as have vertue to destroy the evill. Therefore apply to the flanke, Synapismes, and such things as will rubifie

and

Curatio.

Restrictive medicines.

Note.

and blister. And let the sick use a diet that is good to restore strength. And if the evill doth not waxe gentler, you must make burnescurfes about the share, either by medicines or with iron, and to suffer the ulcers to purge and cleanse themselves long time with matter flowing out. You may also minister medicines to ease paine in drink, if vehement paine vexe him. For this purpose above other things which we have rehearsed in other places, the pils *Alfatengi* with *Opium* are good. Also these things following do much mitigate the paines of exulceration, that is, Cucumber seed, Mallowes, white Poppie, Tragacanth, *Amylum*, Pine nuts, and Almonds. Therfore this medicine may be ministred: ℞. conserve of Violets, ℥ iij seed of Mallowes, ℥ ij. of the foure great cold seeds, ana ℥ j. Liquorice scraped, ℥ ß Gum ℈ ij. Bolearmoniack, ℈ ß. Trochisks of *terra Lemnia*, ℥ j. make them up all together with syrupe of Liquorice, and minister of it daily in the morning the quantity of an Hasell nut. Moreover, you must throw into the bladder medicines that can ease paine, and heale the exulceration.

To ease paine.

CHAP. XLV.

Of the Strangurie.

Stranguria in Greek, *Stillicidium urinæ* in Latine, is a disease whereas the urine distilleth downe by drops, or by litle and litle, and causeth a continuall provoking and desire to pisse. This disease is caused through the sharpnesse of the urine, or by exulceration of the bladder, or by an impostume of the Liver or the reines, which being broken, and sending the filth and matter to the bladder, through the sharpnesse thereof it causeth continually desire to pisse. You shall judge that sharpnesse is the cause, if his urines be cholerick, and also all the state of the body, if the rest of the signes betoken choler, and that gnawing do chance about the bladder. You may know the exulceration of the bladder, as also an impostume or bile of the Liver and the Reines, by the signes afore rehearsed in their owne proper Chapters. If therefore the Stranguric be caused through sharpnesse of the urine, then you must purge the vicious and naughty humour that doth abound, with all speed. For the which purpose, besides those things which are often spoken of before. Whey with *Cassia fistula* is marvellous good, or some other medicine that bringeth out choler. The cholerick humour being avoided and purged, the patient must use meates that be temperate, and that can stop the sharpnesse: as is juyce of Prisan, Mallowes, Purslaine, Violets, Cucumber seed, and such like. He must abstaine from all things that be sharp or sale. Also let him eschue wine, exercises, wrath, and slow eating: for all these things do heape up choler in the body. Let him use stony fishes, and baths of sweet water, which is wont to make temperate vicious humours marvellously. In drinke you must minister much sweet water hot, or the decoction of Barley with syrupe of Violets and Roses. But you may not give him wine, as is said, except it be sweete and allayed with water. Also milke drunke hot, is the best thing that can be. To conclude, for the order of his diet, he must use meates that do moisten and broths that do make the wombe soluble. But the sick must be compelled to pisse continually: for if the sharpe dregs do tarry long in the bladder, it gnaweth and exulcerateth it. Also to stop

Stranguria.

Cause.

Signa.

Curatio.

Victus.

the

the ſharpneſſe of the humours miniſter the medicine which we deſcribed in the end of the former Chapter. For the ſame purpoſe miniſter decoction of Liquorice, or this powder following; ℞ of the ſeeds of Melons hasked, Citrons and Cucumbers, ana ℥ iij. ſeeds of Gourds, Purſlaine, and Lettuce, ana ℥ij. of red Roſes, ℥ j. juyce of Licorice, and of Muſe, ana ℥ iij. beate them all and make a fine powder, whereof giue only the weight of ℥ iij. in the morning with ſyrupe of Licorice, of Julepe of Violets or Roſes. Alſo Venice Turpentine waſhed in Roſewater or Endive water, and miniſtred the quantity of a Nut, or ſometime two or three, is marvellous good: for this (as *Galen* witneſſeth, *lib. 5. De tuenda ſanitate*) doth not only looſen the belly without hurt, and ſo by that meanes turneth away the ſharpe humours from the paſſages of the urine, but alſo it ſcoureth and cleanſeth the inward parts, and ſpecially the reines. And there have beene ſome that have recovered health onely by the uſe of this. Alſo clyſters made of the decoction of Mallowes, Violets, *Althea*, leaves of Willow, water Lillies, and other afore rehearſed, putting to them *Caſſia fiſtula*, Sugar, and oile of Violets and Roſes, do profit much. But if the ſharpneſſe doe ſtill increaſe, you muſt alſo caſt in by the yard into the bladder, milke with *Amylum*. Alſo for the ſame purpoſe, you may caſt in decoction of white Poppie, and you muſt annoint outwardly upon the ſhare and thereabouts, oiles of Violets and water Lillies, putting to them a very litle of the juyce of Purſlaine. But if the Stranguric doth chance through exulceration of the bladder, or through ſome other part of the body being evill affected, and ſo purging it ſelfe out by the urine, then it is manifeſt that thoſe members ought firſt to be cured; but yet ſo, that this preſent evill be not neglected. The cures of every part you may ſeek out in their proper places and Chapters.

Pulvis.

Terebinthina reſina.

Clyſter.

CHAP. XLVI.

Of difficulty in Piſſing.

Dyſuria. Cauſe.

DYSURIA in Greek, *Urinæ difficultas*, is a diſeaſe wherein the urine is piſſed hardly and difficultly. It is cauſed through weakeneſſe of the bladder, and through cold diſtemper of it, which hurteth his actions. Alſo ſometime it is cauſed of groſſe and flegmatick humours which ſtop the necke of the bladder. You may know cold diſtemper if it come of an outward cauſe by the patients telling, and by the thinneſſe and whiteneſſe of the urine. But if beſides the whiteneſſe there appeare groſſeneſſe in the urine, you may judge it a flegmatick humour, which hath ſtopped the necke of the bladder, as is aforeſaid. Cold diſtemper is cured by thoſe things that doe heate. Therefore he muſt uſe heating meates, and wine that is hot and condite. Alſo you muſt uſe medicines which provoke urine, as are Paſneps well ſodden, Fennell, *Apium*, Sperage, Smallage, and ſuch like. Alſo Crabs and Hedgehogs do provoke urine very well: you muſt drie their fleſh, and miniſter the weight of one ℥. in drink. Alſo miniſter in drinke the decoction of aromaticke things, or electuaries made of them, and ſo named of them. Above other things, the Antidotes of *Diacalaminthes*, *Dialacca*, and *Diacureuma*, are very good. Alſo Triacle given in drink is marvellous good. You muſt nourish the ſhare without,

Signa.

Cure of a cold diſtemper.

with

with hot oiles, as is, oiles of Rew, Dill, Lillies, Sorpions, and of *Castoreum*. Also you must apply foments, and little bagges made of Cammomill, Sothernwood, Betonie, Mugwort, Rew, Calamint, Saveine, and such like oiles, into the fundament. If a cold and flegmatick humour doe cause difficulty of pissing, then the patient must use *Oximel*, and decoctions of Hysope, Pennroiall, Origan, Thime, and such like often before rehearsed. Also let him use foments, irrigations, and little bags made of hot things, whereof we spake a litle before, and in the former Chapters. Moreover, whether a grosse humour, or the stone, or a clod of bloud, or any other thing of that kinde, through stopping do let the passage of the urine, it is good to put in a cyring, unlesse inflammation of the members do let it, whereof also we have admonished before.

Fomenta.

Cure of flegmatick humours that stop the urine.

CHAP. XLVII.

Of stopping of the Urine.

ISCHVRIA in Greek, *Suppressio urinæ* in Latine, it is a disease in the which the urine of the patient is altogether letted and stopped. This disease is caused sometime through weakenesse of the bladder, not being able to thrust out that which is contained in it. Also sometime it chanceth through stopping of the neather passage of the bladder, or of grosse humours, or of a stone congealed. Also it is wont to come either of an inflammation, or of hardnesse, or some swelling against nature, which maketh the passage streighter, or stoppeth it altogether. Also sometime is commeth by a litle peece of flesh, or a hard knob ingendred in the passage of the urine. Also bloud congealed into clods in the bladder, is cause of the suppression and stopping of the urine. Also matter sent downe to the bladder from the reines, or the Liver, or from some other upper part, causeth stopping of the urine, even like as a grosse and clammie humour doth. Also it chanceth sometime, through the dull sense of the bladder, that the urine is not made, and yet it is without hurt of the vertue expulsive, when as his proper sinewes be evill affected: so in idle folke when the urine is holden long time, the bladder is stretched out, and the urine is stopped. If the stopping of the urine be caused through weakenesse of the bladder, it is knowne by those signes which declare the cold distemper of the bladder. If it be caused of grosse humours, it is knowne by the diet that were before: as if one that liveth idely hath used much meates which doe ingender grosse and clammy humours. If it be caused of the stone, you may know it by the signes which are reheatsed before in the Chapters of the Stone. If it be caused of inflammation, or of any other swelling, it is knowne by paine, by fever, and by sight. When suppression of the urine is caused through some peece of flesh, or some knob, it may be knowne by the signes of ulcers aforesaid: and also because that a cyring being put in, the urine commeth out. Also a cyring being put into that part of the conduite or passage where you conjectured the bile to be before, it moveth paine, and the flesh being broken with the cyring, there followeth out with the pissing of the urine, both bloud and fragments of flesh. If clodded bloud cause stopping of the urine, there went before it excretion and pissing of bloud, or fluxe thereof. When as matter hath

Ischuria.

Cause.

Signe.

stopped

stopped the urine, you may know it by things that chanced before: for either the bladder or the reines laboured of some evill before, whereby such, and so much matter might gather, or there hath beene an impostume in some member above the reines, which being broken, the matter is fleat downe into the reines, and so into the bladder. The rest of the causes may be knowne by the patients telling. The cure is diverse according to the diversity of causes. For if the stopping of urine be caused through imbecillitie and weaknesse of the bladder, you must minister and apply those things which doe heate, as is said in the former Chapter. For you must altogether remove cold distempers, which infect the actions of the bladder. If the withholding of urine be ingendred of grosse and clammie humours, he must be cured by ferments, infusions, and cataplasmes made of hearbes that be hot, and that have vertue to cut and divide the humours, and with a diet of such like things. Besides those things which we have rehearsed in the former Chapter of difficulty of pissing, this ointment following is very good to take away the disease: ℞. of the oile of Scorpions, oile of Nard, and of Lillies, ana ℥iij. Gumme serapin, *Bdellium* and *Opopanax*, ana ℥j. Goose-greese, Ducks grease, ana ʒ ß. roote of *Enula Campana*, ℥ß. Pennyroiall, Calamint, ana ℥ ß. dissolve the Gummes in wine, and with Waxe as much as is sufficient make an ointment. Also you must throw into the bladder with a cyring, oile of Scorpions, or Lillies, or some other thing that can dissolve, cut, and divide clammy humours. If the urine be stopped through the stone or clodded bloud, you must seeke the cure out of their proper Chapter: for the stone which hath stopped the passage of the urine must be removed out of his place, as is taught before in the 41 Chapter, but the clodded bloud must be dissolved, as is taught in the 42 Chapter. If the urine be stopped through inflammation, or some other swelling against nature, the cure must also be sought out of their owne proper Chapter. And if the urine be stopped through some little peece of flesh or hard knob, apply bathings and other dissolving and loosening medicines, and such as doe open and spread abroad the pipe and conduit of urine: examples whereof you may seeke out of the Chapter of the stone in the reines. And if the urine doe not come out so, you must come to the using of a cyring, and by putting in of the instrument, you must emite out the urine. If the urine be suppressed through the dull sense of the bladder, you must raise up his action, by provoking urine, and you must helpe it by infusions, foments, and other hot medicines, which can take away his sleeping and dulnesse. But you must only eschue those things which provoke urine, lest that through plenty of it, the bladder be stretched out, and so the contractive vertue of it should be hurt. Moreover, you must entice out urine with *Nitrum*, or Saltpeter, or with a quick Louse, or with some other thing that can harte up the vertue expulsive of the bladder. In healthfull folke, when through some great businesse urine is holden too long, and so hath made the bladder feeble, that it cannot expell it out, then he must helpe himselfe thus. He must stand so, that the neck of the bladder may leane downeward, and must lay both his hands about his share, and he must presse it, and thrust out the urine by litle and litle, and thus he may do also in the dull sense of the bladder aforesaid.

Curatio. Cure if it be of weaknesse of the bladder. Cure if it be of grosse humours.

Unguentū.

Cure if it be of the stone or clodded bloud.

Cure if it be of a peece of flesh or knob.

Cure if it be of the obtuse sense of the bladder.

Cure if it come in haile folke.

CHAP.

CHAP. XLVIII.

Of Exulceration of the privie members.

VLcers ingendred in the privie members without inflammation have need of medicines which do drie up vehemently: such as these be, paper burnt, drie Dill burnt, and drie *Aloes* made into powder, for you can scarcely finde a more present remedy. Also the roote of *Aristolochia rotunda* doth bring present remedy to the exulceration of the privie members. Also among compound medicines, this is the most effectuous and profitable: ℞ *Aloes Epaticum*, ℥ ij Galls, ℥ j Dragons bloud, Bolearmoniack, Tuttie, ana ℥ j. rootes of *Aristolochia rotunda*, ℥ ß Mirrhe, ℈ j of Gumme Arabick, ℥ ij. Alume burnt, ℥ ß Let all these be beaten, and make a fine powder, and strew it upon the exulcerate parts. But if the ulcers be very moist and foule, first scoure them and cleanse them with *Mulsa* well alayed, and then after with Goates milke: which thing being done, use the aforesaid powder, or *lapis Hæmatitis*, or Frankinsence, or Pomgranate rinds, or *terra Lemnia*, or such like beaten into powder. If there chance inflammation together with the exulceration, you must first remove the inflammation, with linnen clothes wet in Rose water, or Nightshade, or Purslaine water, or Housleeke water, putting to it the white of an Eg, and applying it to the diseased place. The rest of the remedies seeke out of the other Chapters.

Aloes crida.

Pulvis optimus.

Abstersion of the ulcers.

CHAP. XLIX.

Of the continuall standing of the yard.

PRIAPISMVS (as *Galen* witnesseth in *lib 6. De malè affectis locis, cap. 6.*) is when the yard is stretched out in length and in breadth, nothing provoking the patient to lust and desire, nor no heate gotten. And if there chance to the yard panting or beating, then the evill is called *Satyriasis*. This evill is caused (as *Galen* doth witnesse in the place aforesaid) either through immoderate opening of the mouthes of the arteries, or of some vaporous spirit ingendred in the hollow and fistulous sinew. But it followeth often after the gaping and opening of the mouthes of the arteries. For it is easier for them to stretch out wide, then for a fluvious and windie ayre to ingender in the hollow sinew. For the loines being heat, it is reason that the arteries are made hotter, and that also their mouthes should be wider opened. Therefore at that time they send out no small substance of spirit or ayre into the hollow sinew, which being a litle filled, it stretcheth out the yard, so that all his power doth seeme to consist in the hollow sinew. Sometime this evill chanceth to them which have abstained long time from carnall copulation contrarie to their custome. And this thing chanceth specially to them that doe abound with much bloud, and do not studie to disperse the abundance of bloud with much exercise. They that labour of this disease be grieved as those be which be taken with distention and stretching out of the sinewes: for the yard being puffed up, and stretched out, suffereth as it were a crampe. They that have this convulsion or crampe, doe quickly perish unlesse helpe be used to them by and by: and when they die, their belly is puffed up, and their sweate is cold. The cure is diverse, according to the diversity of causes: for if the disease do chance

Priapismus.

Satyriasis.

Causæ.

Curatio.

chance through gaping of the mouthes of the arteries, & ſo through the heat of them, by and by it is good to let bloud by cutting of a veine, which thing alſo you ſhall do when this evill taketh them which abound with bloud, and haye abſtained long time from carnall copulation, contrary to their cuſtome. And you muſt cut the blacke veine which is called *Media* or *Medians*, the middle veine of the armes. Alſo he muſt uſe a thin diet, and abſtaine from wine. Give him but little meate made of corne, and that which doth ingender no wind at all, and that cauſeth thirſt; and it is good for him to uſe to drink water: exerciſes and frictions or rubbings are well applyed and uſed to diſſolve and diſperſe the ſpirits of aire. Alſo it is good to go about emptying by vomiting.

Cliſter. Alſo if the wombe be coſtive and bound, you muſt make it ſoluble with a cliſter that is not very ſharpe, as that is which is made of the decoction of Beetes, Mallowes, and Mercury. You muſt altogether abſtaine from purging medi-

The ſumme of the cure. cines, leſt that the humours ſhould be drawne downeward. For the ſame cauſe alſo he muſt eſchue thoſe things which have vertue to provoke urine. To conclude, you muſt altogether labour and ſtudy to miniſter thoſe medicines which can void and empty the abundance, and draw upward, and ſo turne the humours from the privie members. And if the evill endure long, faſten cupping glaſſes with ſcarification. And if there be fullneſſe, apply horſleeches. But you muſt lay upon the loines thoſe things which do evidently coole, as is, Nightſhade, Purſlaine, Henbane, and Singreene. Alſo you muſt of neceſſity annoint the yard, and the ſpace betweene the fundament and the yard, with ſome juyce or water of herbes that do coole gently. If a cerot made of fine oile of Roſes, waſhed often in cold water, be applyed as well to the yard as alſo to the loines, it doth notably well. The making of this Cerote, which is called *Cerotum liquidum*, is taught of *Galen, lib* 1. *De ſimplicium medicamentorum facultate, cap.* 6. Alſo this cerot is good. ℞ white Waxe waſhed ten times in cold water, quar. j. Purſlaine, ℥. ij. commixe them together and bring them into the forme of a cerote. To be ſhort, apply and alſo miniſter in drinke thoſe medicines which can extinguiſh and quench ſeed: of the which we will ſpeake abundantly in the next Chapter. Moreover, it is hurtfull for him to reſt lying upright, but he muſt lye on his ſide. He muſt altogether be kept from ſights and ſtories, and rehearſing of thoſe things which pertaine unto lechery. If this diſeaſe chance of a vaporous and windy ſpirit, or aire ingendred in the hollow ſinew, all your whole cure muſt be turned to the diſperſing and diſſolving of it. Therefore you muſt turne back to the Chapters of curing of inflammation and windineſſe of the ſtomack, and to the cure of the windie Cholick, for there you ſhall finde plenty of remedies.

CHAP. L.

Of ſhedding of ſperme.

Tenoppeia. GONORRHAEA in Greek, *ſeminis profluvium* in Latine, it is excretion and ſhedding of ſeede or ſperme againſt the patients will, and without ſickneſſe of the yard. It is cauſed through imbecility and weakneſſe of the re-

Cauſe. tentive vertue in the veſſels containing the ſperme, or through ſome other diſeaſe that moveth the parts of the veſſels of ſperme, after that ſort as the expulſive vertue doth according to nature: as in the falling ſickneſſe it chanceth

eeth sometime, and in other violent convulsions and crampes. Also sometime it is caused through fluxe of the spermatick vessels. The seed that sheddeth out is watery, thin, without appetite of carnall copulation, and for the most part without feeling of it, but sometime it commeth out with certaine pleasure. *Signa.* They that have this disease, their whole body corrupteth by litle and litle, and waxeth leane, specially about the loynes, and there followeth much weakenesse, not for the multitude of seed, but for the principality of the places. And if it come out (the yard not standing) there followeth imbecillity and weaknesse of the retentive vertue in the spermatick vessels. But if it commeth out (the yard standing) the griefe is somewhat like a convulsion or crampe. This disease chanceth not only to men, but also to women, and in women it is hard to cure. The cure of this disease is common with those cures that are ministred *Curatio.* in every fluxe. First therfore you must keepe the sick in quietnesse, with litle meate, and with drinking of water. Then also you must cover the places about the share and privities, and the loines, with wooll wet in oile of Roses, and in wine, or in oile of blossomes of Apples, or of Quinces. Also sponges wet in *Posca* applied are not hurtfull. The daies following you must use cataplasmes, emplaisters, and ointments made of Vine branches, Quinces, *Acatia*, *Hypocistis*, Sumach, and such like afore rehearsed. Also he must use restrictive injections made of decoctions of Brier, Plantaine, Mirtles, and such other like. These things must be sodden in austere and sharp wine, or also in water. Let him use meates which are hard to corrupt, and that are difficultly changed, and that have power to drie up. Also you must give him with his meates and drinke, the seed of *Agnus castus*, and of Hempe, specially rosted. Also the seedes and leaves of Rew, the seed and stalke of Lettuce, and the roote of water Lillies. In drinke minister daily, in stead of common water the water wherein yron hath often beene quenched. To be short, he must eschue the using of sharpe things, and drinking of much wine, and eating of pottage; and all his whole diet must be appointed of such things as do drie up and restraine. And you must minister such medicines as do extinguish and quench seed, as is Tutsan *To extinguish seed.* seed rosted and rubbed: also the leaves and flowers of it are said to restraine lecherie, not only when they are eaten, but also when they are taken in drinke, or strewed under one. Purslaine eaten, and Lettuce seed drunke, and the roote and the seede of water Lillies taken in meate, do extinguish the seed by cooling of it. But Rew eaten corrupteth and destroyeth the seede with his heate. They which eate Calamint continually, do lose the power of generation, and likewise the seed of white Violets doth the same. But Smithes water, in which yron is often quenched, being continually drunke, doth diminish the seed without any griefe. Moreover, of these simples before rehearsed, you may compound and make divers remedies. And specially this pow- *Tritura.* der is good: ℞. of the powders of *Diacuminum*, *Diacalaminthe*, an ℥ j. ß seed of Tutsan and Rew, ana ℥. j. Calamint, ℥ ij. seed of Lettuce and Purslaine, ana ℥. i. Sugar, the weight of them all: commixe them together, and make a fine powder, whereof minister, ℥. j. or ℥ i ß. infused in soure wine. Also it is counted notable, to lay a plate of lead upon the loynes, for it is wont to coole much. To those that cannot suffer the hardnesse of lead, you must

give counsell, that they strew under them some of the aforesaid herbes dried; for the which purpose above other things, Vine leaves, Rew, Calamint, and Roses are praised: for these profit, and besides that, they hurt not the reines; for vehement cold things being applyed to the loines, do hurt the reines. Also let not his bed be soft, and let him lie for the most part upon his side, eschuing upright lying, lest thereby the arteries of the loines should waxe hot. After that the disease hath dured a while, you must commit the sick to exercises, whereby the whole body, and specially the diseased parts, may be confirmed and strengthened. Also it shall be good, if nothing else do let it, to use cold bathing and washing, which is wont to drive away all griefe ingendred of fluxe: and that specially if the water be endued with any medicinable quality Also it is good at certaine times to use those things that do rubifie and blister, and that can fetch out from the depth and bottome, unto the top of the skin. Moreover, the patient must exclude all thoughts belonging to carnall copulation.

CHAP. LI.

Of the losse of carnall copulation.

Causa. THey which be married, and cannot use the act of generation because of the sluggish impotency and weakenesse of their members, comming of a cold distemper wherewith they be vexed, or of some other cause, such ought to exercise the neather parts, and to use meates that do heat, and ingender good humours: as is, the flesh of Hennes, Capons, Partrich, Peasants, young Doves, Birds of mountaines, and specially Sparrowes, Cocks stones, and such like. Not only good nourishing meates, but also windie meates are good for him, as be Cich, pease, Beanes, Scalions, Leekes, the roote and seed of Parseneps, Pine Nuts, sweet Almonds, Rape rootes, and such other like. Also the Egs of Partriches

Diet.

Curatio. do stirre up carnall lust. Let the patient sleepe in a soft bed, and let him reade things that do stirre up lust, or let him heare them read. Let his privie members be continually chafed and rubbed with oyles, ointments, and other heating

Unguentū. medicines. For which purpose use this ointment following: ℞ oile of Lillies, ℥.j ß. oile of *Castoreum*, ℥.ß. Pepper, Nigella, Pelitory, ana ʒ.j. Mirrhe, ʒ ß. *Euphorbium*, gran.iij. Waxe as much as is sufficient, and make an ointment. Also he must use medicines which do ingender plenty of sperme, and can heate.

Simples to provoke carnal lust Among simple medicines, these that follow do chiefly stirre up carnall lust, as be Rocket, Mustard seed, Garden Cresses, Nettle seed, roote of Aron, and Pepper, *Satyrion*, *Orminum*, Annise, Squill, *Orchis*, called also *Testiculus canis*, whose greatest round root drunk with Milke, doth provoke stiffenesse of the yard, but the lesse roote thereof drunk with water, doth slake the stiffenesse thereof: also Fennell and Dill are good The stones of a Fox dried, beaten to powder and drunk, do cause a stiffenesse of the member, not hurtfull nor vaine. Also the parts of Sences which embrace the reines, are drunke to raise a stiffenesse of the yard. Moreover, burne the drie pisse of an Hart, and minister, ʒ j of it

Antidotū liquidum. with pure wine. Among compounds it is good to use this medicine. ℞ *Diantheos*, *Piristarcoticon*, *Diagalanga*, ana ʒ iij. *Diasatyrion*, ʒ.vj. Pine Nuts, sweet Almonds, *Pistax*, ana ʒ.ij *Satyrium*, ʒ j. roote of Aron, ʒ j. seeds of Rocket,

Nettles,

Nettles, & garden cresses, ana ℥ j. ß. Seinen ℥ ß. *Nux indica*, ℥ j. of long Pepper and Ginger, ana ℥ j. ß. powder of Harts pisse, ℈ j. stupe of Mints, and Sugar as much as is sufficient, and make an Electuary, whereof minister before supper or fasting the quantity of one drachme or two, alone or in good wine.

CHAP. LII.

Of bursting or ruptures.

CELE in Greek, *Ramex* and *Hernia* in Latin, the barbarous writers call it *Rupturæ*: It is caused divers waies, and thereupon it hath divers names. For if the *Peritonæum* do breake, and the bowells fall downe into the coddes, it is called in Latin, *Ramex intestinorum*: that is, the rupture of the bowels. But when the bowells do cleave or stay above the privie members, it is called in Latine *Ramex inguinis*, that is, the rupture above the privie members. And if any quiet and watery humour be gathered in any part of the filmes or skinne of the coddes, it is called in Latine *Ramex aquosus*: that is, a watery rupture. When there groweth hard flesh within the coates and tunicles of the stones, it is called in Latin *Ramex carnosus*: that is, a fleshie rupture. To be short, the kindes of ruptures ever take their names of the things that fill up the codds. As if the kall or filme that lappes in the bowells, do fall downe into the coddes, it is called in Latine *Ramex omenti*: that is, the rupture of the filme. And if the bowels doe slippe downe also with it, it is called in Latine *Ramex omenti & intestini*: that is, the rupture of the filme, and the bowells. So when the veines which do nourish the stones be spread abroad and swollen out of measure on heapes, it is called *Ramex varicosus*: that is, the rupture of the swollen veines. The rupture of the bowels, and of the parts above the privie members, is caused either because the *Peritonæum* is stretched out more then it ought to be, or because it is broken. Both these do chance through some violent occasion going before, as a stroake, or leaping, or crying, or by taking up a great weight. A watery rupture is caused sometime of a secret cause, and sometime of a manifest cause. Of a secret cause, as when the vessels that are joyned together be increased in the coddes, and then a watery humour mixed with blood is driven downe to those parts, and resteth there. Of a manifest cause, as when through some blow or stroake the vessels breake and slide downe: and then blood flowing downe thither to nourish them, it is changed into a watery and wheyish substance. A fleshie rupture is ingendred of a secret cause, as through the stone, being without flux and waxing hard, of a stripe, or by ill curing after the cutting of a rupture. The causes of the other ruptures are evident by their descriptions. The signes both of the rupture of the bowels, and the rupture above the privie members, are common. For there is a manifest swelling in the cods, or above the privie members, which appeareth greater then it did before in exercises, journeys, holding of the breath and such like occasions: being thrusted together, it goeth backe againe slowly, and it rolleth downe againe quickly. The particular signes whereby ruptures that come when the *Peritonæum* is but stretched out, be these: that the bowels fall downe not for a long time together, but for a short space, and for very little cause; the swelling appeareth equall and deepe,

Κήλη. *Rupturæ.* *Ramex intestinorũ.* *Ramex inguinis.* *Ramex aquosus.* *Ramex carnosus.* *Ramex omenti.* *Ramex omenti intestinique.* *Ramex varicosus.* *Causæ.* *Signa.*

the bowels that fall downe being ſtayed with the *Peritonæum*. The proper ſignes of a rupture that commeth when the *Peritonæum* is broken, are, that the bowels fall downe univerſally from the beginning of the rupture, and that onely through violent cauſes: the ſwelling is of a wonderfull greatneſſe, unequall, and it ſheweth ſtraightway ſticking out in the skinne, becauſe the bowels are fallen out of the *Peritonæum*. The common ſignes of a watery rupture be theſe: ſwelling that is without paine, and firme, and permanent in the codds, not vaniſhing by any occaſion: but in them that have a litle of the humour, it giveth place, and in them that have not ſo much of it, not ſo. And when there is a watery humour in the coddes, the ſwelling ſhineth of the ſame colour that the humour is, as like dregges, or bloud, or rubicund or ſwart. And when theſe ſignes appeare in both ſides of the codds, it betokeneth that there is a double rupture. There followeth after a fleſhie rupture, hardneſſe, and a colour alwaies like unto it. But if the ſwelling do increaſe into a hardneſſe or kernell, then there is neither colour, nor ſenſe, nor feeling. But if the humour be of a wicked nature, then pricking paine doth vexe him. The rupture of the bowels, and of the parts about the privie members, be cured in this wiſe. You muſt lay the patient upright, and ſeparate his legges, and then put up the bowels by litle and litle: and when they are put up, you muſt keepe them up with convenient truſſes and ligaments. But if the places adjoyning to the coddes, or to the place about the privie members, be grieved with inflammation and moſt grievous paines, and that there come with it frettings and windineſſe, and ſo thereby the bowels be made diſobedient to goe up againe, then you muſt uſe and apply foments, liniments and baths, which have vertue to mollifie and to ceaſe paine and inflammation, and to diſperſe windineſſe, as thoſe things be which be made of Mallowes, Cammomill, Dill, Linſeed, Fenugreek, Caraway ſeed, Anniſe ſeed, Comin, and ſuch like. Alſo nouriſh the places that be vexed with paine, with wooll that is moiſt, dipped in wine and oyle. When the bowels are put up againe into their places, you muſt goe about that they may be kept up ſtill with convenient truſſes and bands, applying to it firſt reſtrictive or glutinative cerots, or emplaiſters, as this is: ℞. ſhip pitch, Maſtick, ana ℥ iij. Frankinſence, ℥ ij. *Hypociſtbis*, *Sarcocolla*, *Acatia*, ana. ℥ j ß. *lapis Hematitis*, Dragons bloud, ana. ℥ ij. Bolearmoniack, rootes of Comfery, Galles, Po negranate rindes, ana. ℥ iij. Miſſle of the oake, ℥ j ß. of either *Ariſtolochia*, ℥ ij. Sumach, Pomegranate flowers, ana. ℥ j. Goates tallow, ℥ ij. Turpentine and Waxe as much as is ſufficient: diſſolve the gummes firſt in Vineger or Wine, and make a cerote, and put it in a Weathers skinne, and apply it, binding it faſt, and do not looſe it before the ſeventh day. And in the meane ſeaſon, let the ſicke tarry thirty daies in his bed, and let him abſtain from windy meates, and from much drinking of Wine, from vehement moving, running, leaping, crying aloud and ſuch other like. And in the meane ſeaſon, let him drinke this decoction: ℞. both the kinds of *Sanicula*, of *Solidago ſaracenica*, or *Conſolida ſaracenica*, *Ophioglo-ſum*, Pedelion, Agrimonie, *Numularia*, ana. M j. Knotgraſſe, *Clematis Daphnoides*, great Plantaine, Burnet, ana. M ß. root of Comfery, Hounds-tongue, ana. ℥ ß. roote of the ſixt kinde of *Geranium*, ℥ vj. ſeede of Mirtles, ℥ iij. Pome-

Cure of the rupture of the bowels, and of the inguen.

Cerotum.

Aglutinative decoction.

Prunella.

granate

granate flowers, ℥ ij leaves of Laurell, ℥ j ß. boile these in red wine and water of just quantity till the third part be consumed, then straine it, and by putting to it Sugar, make the liquor of the decoction sweet, and purifie it, and make a sweet potion, whereof minister daily in the morning, ℥ iiij. Also you must take very good heed that the belly waxe not costive: for if he be constrained to labour much when he should go to the stoole, the bowels will slide downe againe. Also he must use apt and convenient deligatures and trusses, as we admonished before. And he must use them specially at such time as occasion and necessity of moving requireth it. A watery rupture must be cured by such medicines as do heate and dry up, as be Beane meale, Laurell berries, Linseed, *Daucus, Altbæa, Nigella*, and such other like, which we have rehearsed in the Chapter of the Dropsie *Ascites*, and other Dropsies. To conclude, as for the cure of these ruptures, or any other by Surgery, let it be sought out of *Paulus Aegineta libro sexto, cap.* 26. where he treateth of it abundantly: for it is not our intent to treate thereof in these Bookes: therefore we will proceed to the diseases of the wombe.

To cure a watery rupture.

CHAP. LIII.

Of stopping of Menstruis.

THe menstruis of women are suppressed and stopped in them, either naturally or against nature. If they be naturally stopped, you shall know it chiefly by this: because the woman thereby is vexed with no griefe of the whole body nor yet of the wombe. Also you shall have a respect to the age, for in many the floures begin to flow the fourteenth yeare, and in very few before the thirteenth or twelfth yeare. And to most women they burst out after the fourteenth yeare. For the most part, the purging endureth either two or three daies, to many five daies, in some it endureth to the seventh day. The menstruis also do stop in some the fiftieth yeare, or the fifty five yeare, and they flow not untill the sixtieth yeare but in few women. Also barraine women and dancers, are not naturally purged: for whatsoever excrement is in them, it is consumed by the vehemency of exercises. And to be short, women of a hot temperature, that be wilde, and doe use strong exercise, they purge out little or nothing. But many times the menstruis are wont to be suppressed and stopped against nature, either through overmuch grosseneſſe, or slenderneſſe. For fat folke are more without bloud then other folke, and they have lesse and streighter vernes, and that litle bloud which is in them, turneth almost al into fat. But those that are leane and slender, which be wasted with some continuall sickneſſe, they have no superfluous bloud in them. Moreover, the menstruis doe not flow in them whose bloud is either grosse or clammy, or if it be sent to some other part of the body, and purged out: as for example, if it go out at the nose, or at the fundament. Also in some that have cast out much bloud from the breast, the menstruis are stopped, and in some, because much bloud hath gone out of a veine being cut. Also other kind of emptyings have often done the same thing, as abundant sweating, continuall vomiting, fluxes of the belly, and all kinds of pustules and wheales which budde out of the skinne. Besides the causes now rehearsed, oftentimes the menstruis

Cause.

In whom the flowers are naturaly stopped.

In whom the flowers are stopped against nature.

are withholden through great and sharpe sicknesses, and through abundance or scarcitie of foode. For of little foode, that little doth expirate and breathe out straight; and of much foode the passages are stopped, and the excretion and voiding out of the menstruis is prevented and letted: and for those causes the menstruis are specially suppressed and stopped, the whole body being evill affected. Also they are in like manner withholden and stopped, when the wombe it selfe is afflicted with a particular disease or vice, which thing chanceth to the wombe sometime through hot or cold distemper of the same. Also many times the purgation of the menstruis is letted through hardnesse ingendred in the mouth of the matrice, or through some excrescence and growing up of a peece of flesh, or also through abundant fatnesse. Also to some by and by in the beginning, certaine filmes or thinne skinnes ingendred about the neck or entrie of the matrice; to other some the scarres of ulcers which have beene before in the wombe, have stopped the mouthes of the vessels which carried bloud into the wombe. To some after the abortion of the wombe (the mouth of it being exulcerate, and afterward healed and brought to a scarre) there commeth conjoyning and compaction of it, which besides that it letteth all other transpirations of the wombe, it also stoppeth the excretion and voiding out of bloud. Moreover, stubburne carefullnesse, immoderate feare, and great sorrow, doe stop the menstruis.

Signa. There followeth suppression and stopping of the menstruis, heavinesse of the whole body, desire to vomite, abhorring of meate, and certaine terrible discursion, such as chance to those that have conceived. Moreover, there be paines about the loynes, thighes, necke, the hinder part of the eyes, and the forepart of the head. Also there follow continuall fevers, and blackish urine, with certaine red matter and filth in them, even like as one should mixe soote with the water wherein new killed fleth hath lately beene washed. Also to many either the urine doth come forth difficultly, or else it is stopped altogether.

Cold distemper. The diversity of causes is knowne partly by the disposition of the whole body, and partly also for the most part, by the telling of the patient. Women may know a cold distemper in themselves, by these signes specially, because they be more sleepie and slower to all kind of moving, and whiter of colour, and as it were of a leadie colour. Moreover their urine is watery, and such like signes appeare which are often rehearsed before. The tokens of hot distemper are cleane contrary to these signes of a cold distemper before rehearsed.

Hot distemper.

Plenitudo, Signes of fullnesse, besides those that may be gathered out of the former Chapters, are wont specially to be these: that women that are vexed therewith, are grieved most in the time of the menstruis, and they feele vehement paine about the loynes and the privie members, and their veines are swolne up very great.

Curatio. Cure of cold distemper. The cure is divers, according to the diversity of causes. For if a cold distemper of the liver or wombe do stop the flowing of the menstruis, it must be cured and driven away by contraries: that is, with meates and medicines that do heate. Therefore you must give unto them hot meates, and wine that is yellow, odoriferous, and old. Also you must prescribe to them exercises, and you must minister other things which can helpe the body. Above other, these things that follow are good, Penyroyall, Thime, Calamint, Sothernwood,

wood, Diptaine, roote of *Irees*, *Caſſia*, Gladon, *Aſarum*, and Saveine: of which you may make decoctions and foments. Alſo you muſt miniſter unto them faſting, after a bath, pure wine hot. Alſo the meete and convenient times to take theſe medicines be, firſt, if the patient drinke ſtraight way, when the time of purgation is at hand: ſecondly, if ſhe drink ſtraight after a bath, fomentation, or annointing, that the medicine helping the body being yet hot and looſe, may ſhew his ſtrength and effect the more eaſily and continually. Women that be too hot, and uſe much exerciſe, have no need of curing; for it were better to the ſafegard of their proper health, to preſcribe them ſuch a diet whereby their bodies ſhould be ſo dried, that the menſtruis ſhould not need to be purged: but this were againſt conception: for they doe not conceive which be not purged. Therefore for conceptions ſake, and for becauſe that almoſt all women keepe an undiſcreete diet, purgations be neceſſarie. Therefore it is good alſo to adjoyne the cure, whereby the menſtruis that are ſtopped through hot diſtemperature may be brought out. Women therefore that be hot, and uſe many exerciſes, muſt chiefly be made moiſter by moiſt meates and drinkes taken in good quantity, as be ſoupings of Piſan and of *Alica*, and meats that are made of Lambes fleſh, Kids fleſh, and fiſhes that be tender, birds of mountaines, and milk. Let their pot-herbes be Lettuce and Gourds, and their fruit new Figs. They muſt uſe white wine that is not very old, and let it be alayed. Alſo bathes of ſweet water are good: and to conclude, that diet aſcribed to them that have the fever hectick, is to be preſcribed to theſe. If the menſtruis be with-holden and ſtopped by reaſon of the fullneſſe that vexeth the woman, and if nothing elſe do let it, you muſt begin the cure with letting of bloud. And you muſt cut the veines of the anckles, or of the hammes, and that not before the accuſtomed time of the menſtruis. Neither will it be unprofitable if cupping glaſſes be faſtened to the legs. The bloud being emptied, miniſter potions which can provoke menſtruis, and apply fomentations, bathes, and annointings of other things which we will deſcribe hereafter. But if there be no fullneſſe, but onely groſſe and flegmatick humours doe ſtop the flowing of the menſtruis, firſt you muſt miniſter medicines which can cut and divide the aforeſaid humours, and prepare them and make them eaſier to be expelled and purged out: as is this decoction: Rx. the rootes of Gladon, *Irees*, Parcely, and Sperage, ana ℥.j. of the ſeedes of *Apium*, Fennell, *Bruſcus*, Anniſe, *Daucus*, Ammi, and Nettles, ana. ℥.j. Calamint, Wormewood, ana. M. ß. Origan, Sothernewood, Mugwort, Penroiall, *Aſarum*, ana M j. Hyſope, M j. ß. choſen Cinamon, ℥.j. ſeeth all theſe in a convenient quantity of water, untill the third part be conſumed: then ſtraine it, and make the licour of that decoction ſweet with Sugar, and clarifie it with the white of an Eg, putting into it of the ſyrupes of Calamint, of Hyſope, and of Horehound, ana ℥j. ß. and make a potion, whereof miniſter daily in the morning, the weight of ℥.iiij. When that decoction is drunke up, miniſter ſome purging medicine: as is, *Hierapicra*, *Diaphœnicon*, and *Electuarium Nidum*, pilles of Garlicke, of *Benedicta*, or ſuch like. After purging, the patient muſt uſe exerciſes, and frictions of the neather parts, and ſpecially walkings. Moreover, apply fomentations, and bathings made of Cammomull, Mother-

Cure of hot diſtemper.

Cure of fulneſſe.

Purgatio.

Exerciſes.

Foments.

wort,

wort, Mints, & other things rehearsed in the decoction aboveſaid. Alſo annoint the patient with this ointment ℞ of the oiles of Lillies, and Rew, ana ℥ j. Motherwort with the thin leaves, Penyroyall, Calamint, an ℈ j. root of *Ireos* ℈ ij. Hyſope, Origan, an ℈ iij. with wax as much as is ſufficient, make an ointment.

Unguentū.

To provoke menſtruis

After this, for the cauſe aboveſaid, miniſter medicines which can ſtraightway provoke and bring forth the menſtruis being ſtopped, ſuch as theſe be. Mirrhe, *Caſtoreum*, Laurell berries, Madder, Pepper, Sage, Saveine, *Caſſia*, and ſuch other, which be rehearſed before of us. This medicine is notable good, ℞. *Caſtoreum*, ℥ j. wild Mints beaten into powder, ℥ ß old wine, or *Mulſa*, ℥ iiij commixe them together, & miniſter it hot after a bath. Alſo the decoction of Penyroyall, Mugwort, Rew, Comin, *Daucus*, Sage, Dill, *Ammeos*, Fennel, *Enula campana*, and ſuch like are good. Alſo Calamint beaten into powder, the weight of ℥ ij. or Saveine, the weight of ℥ j drunk in wine or *Mulſa*, is very good. Moreover Trochiſks of Mirrhe do marvellouſly profit. Alſo wine wherein Wormewood hath beene infuſed or ſodden, muſt be drunk all the time of the cure. Alſo you muſt uſe to put peſſaries into the wombe, if that neceſſity ſo require it, ſuch as this is. ℞ of *Triphera magna* that is without *Opium*, ℥ j. of the meale of *Ervum*, *Nigella*, Mather, Mugwort, Penyroyall, ana ℈ j ß juyce of Rew, ℥ ij commixe them together, and make a peſſary, and put it in with wooll or cotten. Or this peſſary. ℞ Mirrhe, *Bdellium*, *Storax*, ana ℥ j. Calamint, Sothernwood and Wormwood, ana ℥ j ß roots of Gladon & Mather, ana ℥ j. ſeed of *Nigella*, dry Rew, Laurel berries, an ℈ ij Savein, ℈ j. *Caſtoreum*, ℈ ß beate all theſe to fine powder, & commix them with hony, or *Triphera*, or *Mithridatum*, & make peſſaries to put into the womans privities. Alſo you muſt caſt into the wombe hot oiles, as is oiles of *Ireos*, Lillies, Laurell, & ſuch like. Alſo it is good to uſe ſuffumigations made of *Storax*, *Galbanum*, Frankinſence. *Bdellium*, the root of *Ariſtolochia*, Mugwort, Cloves, Cinamon, and ſuch like: examples whereof you ſhall find in our book of making medicines. Moreover the wombe muſt be evaporated and fomented with odoriferous things, as with Marjoram, Savory, Calamint, Cammomill, Penyroyall, Mugwort, root of *Ireos*, & ſuch like ſodden in a pot, which you muſt cover with a covering that hath a hole bored through it, wherin you muſt put a reed or ſome other pipe; and you muſt annoint it round about aloft, that the woman ſitting theron, may be fomented with it. Alſo it wil profit if the woman ſit in this decoction up to the navell, and after receive the peſſaries before rehearſed. Fat women muſt be cured with a diet that can extenuate, & with ſwift exerciſes, & other medicines which can make the body ſlender and leane: as be continuall dejection & ſolution of the belly, ointments that have vertue to evaporate and breathe out, and ſuch like, which be abundantly intreated of by *Galen*, *l.* 14. *Ther. meth cap* 15. *l.* 6. *De tuenda ſanitate*. Thoſe which are not purged of their menſtruis through leanneſſe of the body, whether it chance through ſickneſs or any other meanes, you muſt firſt recreate and refreſh them, and reſtore the fleſh of their bodies by a convenient diet, and by other medicines, which *Galen* rehearſed in the places aforeſaid. And if they wax fleſhy, there is good hope that the menſtruis will burſt out by their owne accord, which if they do not come forth alone, then you ſhall provoke them by potions, foments, and other medicines above rehearſed. If the menſtruis doe not

A notable medicine.

Peſſus.

Alius.

Suffitus.

Cure of fat women.

Cure of leane women.

flow,

flow, because of some disease and vice of the wombe, first you must cure the evill that is caused of the stopping of the menstruis: and after that you must proceed to the provocation and purging of the menstruis. The cure of the diseases of the wombe must be sought out of their proper places. *Cure of the vice of the wombe.*

CHAP. LIIII.

Of flowing of the Menstruis.

WE say, that menstruis do redound and overflow in women, when that great plenty of them do flow out longer then the accustomed time of their purgation. There is no just or certaine time of their purgation; for to moste women they flow two or three daies, to many five daies, & to some seven daies. The menstruis do chance to flow out of measure through great or small vessels opened wide, or broken. Also immoderate purgations do ingender in women sometime through grievous travell in child-birth, which also doe cease oftentimes of themselves. Oftentimes after aborsion they labour of a vehement purgation and flux of menstruis, and sometime it bringeth them into a dangerous perill. If the greater vessels be broken or open, the bloud floweth out gushing on heapes: but if the lesser be open, it floweth out by litle & litle, & not in great quantity. If it be caused through eating or gnawing, it doth not onely flow by litle & litle, but also it floweth with very great paine. Moreover when the menstruis flow immoderately, there followeth a filthy colour, the feet are puffed up with a light swelling, the strength of the body is decayed, both the digestion and appetite of meat is corrupted: and in all points such signes as were wont to follow immoderate voiding of bloud, either by the Hemorrhoides, or by any other fluxe of bloud, do follow in this disease. First therefore in the beginning of the cure, you must bind the places betweene the joynes and the extreme parts of the body, with bands, beginning at the armholes & the shares. Also you must fasten great cupping glasses lightly under the paps, as *Hippocrates* teacheth, 5. *Aphor.* 20. Also they must use meates and drinks that be sharp and restrictive, as is Rice, and such like: and let the sick rather eate rosted meates then sodden: and specially such flesh as is of nature able to drie up, as be birds that live on mountaines, & wild beasts. They must abstaine from moving, and wine, and in steed of it they must use some restrictive potion, or *Pases*, not cold but warme. Moreover, you must minister restrictive medicines in drinke, as these simples be following: ℞. Pomegranate flowers, *Hypocisthis*, *Acatia*, Corall, *Lycium*, *terra Lemnia*, Galles, Knotgrasse, both the *Consolidaes*, the stone *Hematites*, shells of Mast, Plantain, Barbaries, & such like. Compound medicines be these following, as syrups of Roses, Mirtles, trochisks of Amber, and of *terra Lemnia*. Also these pils following are marvellous good to stop and restraine the menstruis, ℞. *terra Lemnia*, Bolearmoniack, Frankinsence, Mastick, Gals, ana ℈ ij. Dragons bloud, the stone *Hematites*, ana ℈. j. Harts-tong burnt ℥. j. *Hypocisthis*, *Acatia*, red Corall, ana ℥. ß. Pomegranate flowers, red Roses, ana ℈ aj. Amber, ℈. j. commix them with syrupe of Mirtles, & make pils, whereof minister the weight one drachme or ℥. ß. Also foment the place outwardly with the oiles of Roses, Mirtles, Quinces, and sharp wine. And apply ointments, emplaisters, cerots, and restrictive Epithemes, whereof you shall find many before in the Chapters of *Cause.* *Signa.* *Curatio.* *To restraine menstruis.* *Catapotia.*

Iniectio. of the fluxes, *Dysenteria*, *Diarrhea*, and *Lienteria*. Also iniections made of the decoctions of the aforesaid medicines be good. Also you must use such medicines as are cast into the wombe with an instrument. For the which purpose juyce of Plantaine is marvellously commended, wherewith *Galen* saith, in foure daies he stopped a fluxe of the wombe, that could be stopped with no other medicine. The quantity that must be throwne in, should be the measure of one cyath. Of the same effect by the juyce of Knotgrasse, or Nightshade, or *Hypocisthis*, or *Acatia*, or such like cast in. Also the using of pessaries is not to be despised: among which this is specially praised. ℞ of Frankincence, Pomegranate flowers, and Galles, ana ℥.β of Gumme Arabick, *Acatia*, Amber, Harts horne burnt, ana ℥.ij. Bolearmoniack, ℈ ij. beate all these to fine powder, and mixe it with Woole dipped in oyle of Roses, and put it into the wombe.

Pessum.

CHAP. LV.

Of womans fluxe.

Cause. VTERI *fluor* in Latine, fluxe of the matrice in English, is a *continuall* distillation, and flowing out for a long time, of the whole body purging it selfe. That which is voided out, doth represent such forme and colour as the humour that doth abound in the body. For some is red, as bloud putrified, or matter: some white, which commeth of fleame: some is pale, which signifieth choler: and some is watery, which is of a wheyish matter. And if pure bloud come forth, as in the cutting of a veine, you must take good heede, that some erosion and gnawing be not ingendred in the wombe. By these

Signa. signes following the fluxe is knowne. The places are continually moist with the humours, being divers in colours. The patient is ill coloured, she savoureth no meate, but abhorreth it: in walking shee breatheth difficultly, her eyes be swollen, sometime with paine, and sometime without paine, or with exulceration, or without it; and either with an inflammation, that is, with the

Cure of the red fluxe. ulcer, or else it is filthy or impure. The diversity of causes you may know by the colour of that that floweth foorth, as is aforesaid. And if a woman be vexed with a red fluxe, in the beginning, if age and other things will suffer it, you must come to letting bloud. For many incommodities would follow, if you should first go about to represse and stop the rage and violence of the bloud that floweth, as the Dropsie, vice of the sinewes, or of the mouth of the stomach, or of the head. You may pare the times of your bloud-letting as you do in them that spit bloud, so that thereby the aversion and turning away of the bloud may be the longer a little. You must cut a veine in the arme. After this you must binde the extreme parts of the body with bands, and you must use and apply all such things as can turne the fluxe of the humour another way. Therefore all those remedies that be rehearsed of us in the former Chapters be good. Let her whole diet be restrictive, and such as doth

Victus ratio. ingender grossenesse and thicknesse. Let her drinke be water, or if she be weake, wine that is grosse and restrictive. But if the fluxe that is white or wheyish do vexe a woman, it may not be stopped at the beginning, that evill humours may be purged out of the body. Nor also it is not against reason,

Cure of a fluxe that is white & matterie.

seeing

seeing that that which is flowed out is ingendred of fleame, if you do minister a medicine to her which doth purge fleame. And you must minister and apply to the whole body, medicines and remedies which do drie up, seeing that the disease is moyst. Therefore exercises, specially of the upper parts, and frictions are good. Also they must eate flesh which hath vertue in it to drie, as birds of the mountaines, and wild beasts Also in the beginning of the evill, such medicines may be ministred as do extenuate grosse humours, and after that doe bring them out with the urine, as be, *Asarum*, Fennell, *Apium*, and such like, often rehearsed before. The beginning being past, you must apply to the wombe things that be moderately restrictive, as be, oiles of Roses and Quinces, and other reheatsed in the former Chapter. Also you must use abstersive & scouring medicines, lest that ulceration be made with the humour that floweth: wherefore the wheyish humour must continually be washed with hot water. After the scouring and cleansing of the filth, you must annoint with oile of Roses, or of Quinces, or of Mirtles. Likewise, when a woman is diseased with pale fluxe, it may not be stopped at the beginning, but the body must be purged with a medicine that purgeth choler. Then you must studie how to pull back and turne away the humour, and you must use other restrictive medicines, not neglecting abstersive and scouring things, whereof you shall have speciall need because of the sharpnesse of the humour. Moreover to conclude, when the flux ceaseth, they must long abstaine from swift goings and walkings, from much frictions and rubbings of the belly and the loynes, also from eating of sharp things, from things that heate, and from such things as doe provoke urine.

Cure of a pale and cholericke fluxe.

CHAP. LVI.

Of Strangling of the Wombe.

SVFFOCATION or strangling of the wombe, is nothing else but a drawing back of it up to the upper parts. It is caused through stretching out of it, which is ingendred of fulnes that followeth after the retention and stopping of menstruis. For in women, the wombe when it is reached and stretched out, it runneth not to another place like a wandring beast, but is drawne backe through the extension. Also it chanceth oftentimes through the seed that is restrained. Also many times it chanceth through cold which happened to the wombe at that time that the purgation of the menstruis is ministred Also sometime it commeth through some hard abortion, or when as any hath hasted to stop suddenly a fluxe of blood flowing from the wombe. They that are vexed with this disease, when the fit is nigh, there followeth heavinesse of mind, slownesse, weakenesse of the legges, palenesse of face, and a sorrowfull countenance. But when the suffocation and strangling is now present, there followeth disposition to sleepe, doting, a withholding of the instruments of the senses, the voice doth waxe dumbe, and the legges are drawne up together, the pulses are small and weake. Also oftentimes they are altogether stopped. Also in many the breath that should come out at the mouth and nostrils, is stopped altogether, and yet that which is in the arteries doth remaine still. When the evill doth cease, the balles of the cheekes begin to waxe red,

Cause.

Signa.

red, and the eyes be lifted up and opened. Alſo a certaine humidity and moiſtneſſe, that one may by feeling perceive to run out of the wombe of women, and the bowels do make a noiſe: and alſo the wombe it ſelfe is a little looſened, and ſo their mind, ſenſes, and moving commeth to them againe. This diſeaſe commeth by courſes at certaine times, as the falling ſickneſſe doth, and that chanceth when the matrice (as is aforeſaid) is filled with ſeed, or ſome other matter that putrifieth and rotteth in it. When the wombe it ſelfe is diſeaſed with the quantity or quality of any thing, then menſtruis, or ſeed, or other kind of ſymptomes are ingendred. If that which is able to coole the whole body doe cauſe this diſeaſe, the body is ſo vehemently cooled, that both breathing and arteries beating cannot be perceived by the ſenſes. Which humour, if it be either groſſe or ſharpe, it cauſeth convulſions or crampes: but if it have the nature of melancholy, it cauſeth ſorrow and ſadneſſe, and defection of the minde, refrigeration and paine of the ſtomack. This kind of diſeaſe ingendreth in all ſeaſons, but ſpecially in Winter and Autumme and moſt commonly young folke, and ſuch as be prone to lecherie, and barren, ſpecially if they be made ſo by medicines, be moſt taken with this diſeaſe. Many do recover from this diſeaſe, and many againe doe periſh ſuddenly in the very fit, or at leaſt way within few houres after. That chanceth when the pulſes be ſwift and inordinate, and then do leave off and vaniſh cleane away. At the laſt a cold humour in little quantity doth bedew and moiſten the skinne aloft. In the fits therefore you muſt bind the extreame parts, and beſides the bindings, you muſt rub the legs and all the whole body, and do even as you would recover one that is ſwounded. And you muſt place the ſick with her neck and ſhoulders bending, and riſing upward, and with her thighs and ſhare leaning downward You muſt apply to her noſtrils ſtinking things, as the ſnuffe of a candle newly put out, feathers ſpecially of Partriches burnt, or Wooll burnt, or ſoles of ſhoes, or ſhales of Garlick or Onions: alſo haire burnt, and ſpecially if they be the haires of the ſick, or Goats horne burnt. Alſo pitch melted upon the coales, *Galbanum* or *Caſtoreum*, or ſuch like. Alſo you may hold a chamber veſſell with old urine at their noſe, or old linnen clothes dipped in Brimſtone and burned. and you muſt perfume the privities beneath with odoriferous things, as be *Storax*, wood of *Aloes*, Cinamon, Cloves, and ſuch like. And it is good to faſten cupping glaſſes with much flame, and lightly, to the parts above the privie members, and to the bottome of the belly. As ſoone as the fit doth come, you muſt apply foments, and little bags warmed, to the bottome of the belly and ſhare, for you ſhall ſcarcely find a more preſent remedie in the comming of the fit of this diſeaſe. And you ſhall make them of both the Motherworts, and with Origan, Betony, Cammomill, Calamint, Wormewood, Penyroyall, Linſeed, Lovage ſeed, and ſuch like. And if the fit be prolonged, you muſt alſo add to ſuch things as are good to diſſolve and bring out windineſſe whereof you ſhall find example and names out of the Chapters of windneſſe of the ſtomack, and paine of the Cholick. Alſo then you muſt poure into the wombe, both ointments and oiles that be very odoriferous, as is, oyles of Spike, and *Ircos*, & ſuch like. Alſo let a midwife dip her fingers in theſe oiles, and then put them into the mouth of the matrice, rubbing it long and eaſily,

How to do in the fit.

Sacculi.

that

that through that provoking the grosse and clammie humour may be avoided out. Also let the woman be raised with loud callings, and call her loud by her proper name. Also at this time you must minister those things that cause sneezing as be, Pepper, *Castoreum*, *Struthium*, and such like. There be some that thinke it good to use insessions made of the decoction of Laurell berries and leaves, Peniroiall, Calamint, Motherwort, Horehound, Saveine, *Althæa*, Cammomill, *Serpillum*, *Ireos*, *Aristolochia*, and Fenugreek. But in the time of the insessions, we may not omit the cure of the braine, but you must irrigate and sprinkle the head with oile of Roses and Vineger. But I judge, that you must rather use foments and little bags then insessions, specially when as for the most part, although thou wouldest never so faine, thou canst not use insessions in this evill. When the fit resteth and is ceased, compell the patient to vomit: for all vomites do lighten, but specially such as are vexed with meate. The third day after, you must apply cupping glasses with scarification to the loynes, and the ilions. After the seventh day minister the purgation of *Hiera Colocynthide*, or pils of Agarick, and by and by come to the drinking of *Castoreum*, which being continually drunk, it delivereth the patient straightway from this evill. Also you must minister every day thereof, ℥.j sometime with *Mulsa*, sometime with the decoction of Motherwort, and sometime minister it with thin wine. Therefore at this time, rather then in time of the fit (as is said) it is lawfull for you to use insessions and pessaries that do mollifie, made of goose grease, *Storax*, Mastick, gumme Armoniack, and such like. Also the wombe must be perfumed beneath with such things as do heat, and have vertue to bring out winde. Therefore use this perfume specially: ℞. of the Trochisks of *Gallia* and *Alipta Muscata*, ana. ℥ j ß. *Storax*, ℥ ij. Cloves, Maces, ana. ℥ j. wood of *Aloes*, ʒ ij. Cinamon chosen, leaves of Laurell, ana. ℥.ij *Lalanum*, ℥ ij ß beate them into powder, and commixe them with *Storax liquida*, and make Trochiskes for perfumes. In the meane season, let the woman be content with very little meat and drink, and let all her diet be of siccatory and drying up. This cure following is to be used in the fits of this disease. In restoring and recreating the whole body, specially if that the disease hath endured long, you must begin oftentimes with bloud-letting, specially if the menstruis have beene stopped, and letted of their purging. Then you must come to purging with *Hierapicra*. The purging being done, you must fasten on cupping glasses lightly, but with much time, and you must draw them off violently. Also sometime the places may be scarified, and strewed upon the scarification Salt: then you must heale it with convenient medicines. Also you may apply very well *Synapismes*, and dropaces made of *Euphorbium*, Pellitorie, Pepper, and Mustardseed. Also a good diet doth helpe much, as, deambulations in the morning, gestations and carryings in a cart, or in a ship, or on a beast, be good. Also, after they be moved with carrying about, crying out aloud, distinct & apt reading is convenient. Also annointings and frictions used now and then are good. Baths of sweet water are seldome to be admitted, and not, but because it should scoure and cleanse the filth. It is very good to use naturall bathes, which flow by nature, and this is as it were the very last refuge. Above others those baths are good which be in *Badenia*, in the base Germanie, in *Marchia*. And our Bathes at *Bathe*, and at Buck-

What must be done straight after the fit.

Trochisks of perfumes.

Diet.

Cure of the whole body

Buckstones in *Darbishire*, and there is a bath neare *Newmarket* in *Suffolke*, at a towne called *Exning*, they be all very good, but if they goe to any of these baths, they must take heed of cold.

CHAP. LVII.

Of falling out of the wombe.

WE say, that the matrice falleth out, when it is so turned downward that it sticketh out outwardly; and yet the whole matrice falleth not downe, being loosened from the bands and ligaments, as many unwise folke do think; for if it should fall downe so, it could not be restored againe. Although the wombe do fall out but seldome, yet there be many causes of the falling out of it. *Cause.* For, a woman falling from a high place, if she fall on her haunches, the pannicles and filmes that hold up the womb, and the members adjoyning, do breake, and cause this disease. Also it chanceth many times that in a sore travell of child birth the wombe falleth out, because of the drawing out of the secundine, which the wombe that joyneth to it doth follow. Also many times it chanceth through negligent and unskilfull drawing out of the child, specially if it be dead. Moreover it chanceth sometimes through a stripe, or lifting up of a great weight, or through vehement perturbation of the mind, as death of children, or comming of enemies, or through perillous sailing, or through some such like cause, all the body being loosened, the wombe falleth out. Also sometime this evill chanceth (all the wombe being loosened) through resolution or weaknes of the pannicles and muscles, which thing chanceth specially to them that be old. Oftentimes the wombe falleth out, through the flowing downe of an humour much in quantity and clammy. It falleth out most commonly by the mouth of it, and that which falleth out, is like to the egs of an Ostrich, differing onely in this, that it is bigger, or lesse in quantity. There is no need of many signes, because the diversity of causes may partly be knowne by the *Signa.* constitution and state of the body, and partly by the telling of the sick, and them that be with them daily. When this disease is but newly begun, you must *Curatio.* endeavour to put up the wombe againe, and to restore it into his owne place; for in the beginning it will be obedient to be put up readily, and being in his owne place, it will tarry so still, specially if age agree unto it. For in them that are well striken in age, the wombe being put up againe, it slideth out againe through every light cause. It is good therefore, if there be hard dung in the right gut, to bring it out with a clyster. Likewise if urine be gathered in the bladder, let it be brought out with a cyring, that the matrice may be at free liberty on each side: for otherwise it chanceth by their stretching out, that the matrice which is in the midst between the, is prest together, & pent in a strait place, and so when it is fallen out, they let it and stop it, that it cannot be put up againe into his own place. When you have thus done, you must lay the sick upright, so that her haunches may lie highest, her hammes bowed, and her legs spread abroad: then you must bathe and nourish abundantly that part of the matrice which is fallen out, with warme Oile, or Butter, or Mallowes sodden, or with the decoction of *Althea*, Fenugreek, Linseed, or such like: and you must prepare Woolle together on a heap, in figure and thicknesse according to

the

proportion of the member, and wind it about aloft with a fine and pure lawen cloth: then dip it in the joyces of *Aeatia* or *Hypocistis* infused in wine, and put it into the wombe, and you shall wrest and wind upward all that which is fallen downe by little and little, and without violence, untill the matrice be put up into his owne proper place. Outwardly you must cover the parts about the privie members with a sponge wrong out of *Pesse*. The woman shall lie with her legges stretched out and joyned together, that the one may leane upon the other. But it is more safegard to bind the feete together, bringing the band up to the knees. But if that part of the matrice which is fallen out, be swollen through continuance of time, and be stuffed up with plenty of humours, so that the swelling do let the putting up of it, you shall nourish it with decoction of Beetes, and then you must cleanse it and wash it with Vineger, and strew in it Salt finely powdered, and when it leaveth swelling, then put it up as is aforesaid. Then fasten cupping glasses with much flame to the navell, and both the ilions or small guts: and apply continually to the nose odoriferous things. The third day (the woull being as yet still in the wombe) let the woman sit in black soure wine a little warmed, or in the decoction of Mirtles, Bramble leaves, Pomegranate rindes, and such like. This being done, let her lie upright againe with her haunches highest; then take the former woull out, and put in such another in the stead of the first, dipped in the same medicine. Also apply cataplasmes and emplaisters outwardly to the bottome of the belly, made of Dates, Pomegranate rindes, Lentils, and such like. Also Cerotes that are made of Mastick, wood of *Aloes*, *Lalanum*, Frankensence, Squinant, *Acorus*, Nutmegs, gumme *Tragacanthe*, and such like, are good to be applyed. But let these things be changed every third day, untill the cure be ended perfectly. Also during the whole time of the cure, let the woman eschue moving, and such things as provoke sneesing. And the wombe must be perfumed beneath with stinking things, but to the nose you must apply most odoriferous things, for the matrice flieth from stinking things, and it followeth and embraceth odoriferous things. Let her meates be such as ingender good juyce, *Victus ratio.* & give her odoriferous wines. Also the belly must be made soft & soluble, lest if she should go to the stoole difficultly, the matrice should also fall out againe. But yet you must take good heed that the belly be not too much loosened, for then the parts adjoyning are loosened, and so the matrice will fall out againe. Moreover if that part of the wombe which is fallen out, hath through continuance of time by negligence been putrified and rotten, and through continuall wetting of it with urine and filthinesse sticking in it, is be exulcerated, you must cut off and seare that which is unprofitable, or burne it without any feare of danger; for it hath beene knowne (as *Paulus* testifieth) that the whole matrice, because it was rotted, hath beene taken away, and the woman lived still.

CHAP. LVIII.

Of the Mola of the Matrice.

MOLA in Latin is called of *Aetius* and *Paulus*, a swelling that is hardened, sometime in the mouth and entry of the matrice, and sometime it sticketh out in all the matrice, and in feeling it is almost like a stone, *Galen in lib. 14. Ther.*

Cause. *Ther. merb.* defineth *Mola* to be a peece of fleth without shape. This disease is caused of womans seed, and much menstruous bloud flowing into the matrice, and there kept, restrained and stopped, which immoderate heate doth joyne together, and changeth it into the forme and fashion of flesh. There to.

Signa. lloweth this evill, a hard swelling, with contraction & drawing up of the sides, slendernesse of the body, evill colour, losse of appetite, and suppression of the menstruis Also in this evill the paps do swell, so that at the first it causeth some to suspect that the woman is conceived with child, but in processe of time it may be discerned. For paine followeth the *Mola*, causing pricking, neither is there any moving perceived in this disease, as is in conception Many of them do make a suspition of the Dropsie, but yet there is a difference betweene them two: because the swelling is hard, and doth not give place to the thrusting of the hand and finger, as the Dropsie doth, nor maketh a noise as the Timpany doth. But yet often in processe of time, the Liver is cooled, and the Dropsie

Curatio. ingendreth. This evill for the most part is incurable, except remedies be applied in the beginning. But howsoever it chanceth, the cure may not be neglected, but you must apply and minister all things that seeme to be good for it. But first of all you must give her meates that ingender good juyce, and let her use moderate drinking of wine. Let not the woman use vehement moving, for that will cause the flux to the disease, but let her use gestations, and carryings, and deambulations, and baths, and in her lying, let her feet be highest. In the meane season if fullnesse be present, you must cut a veine of the arme, and then you must purge her by *Pilule fœtide*. When the body is purged and emptied, apply cataplasmes, foments, insessions, pessaries, ointments and cerotes, which have vertue and power to dissolve and loosen, as they be that are made of *Althea*, Mallowes, Cammomill, Melilot, Fenugreek, Linseed, and such like. For this purpose also it is good to apply *Unguentum Dialthea*, or *Emplastrum*

Unguentū. *Diachylon simplex*, or apply this ointment: ℞. of the oile of sweet Almonds, ℥iij. oile of Lillies, ℥ij ß. Goose grease, and Hens grease, ana ℥ j. ß mucilage of Linseed and Fenugreek, ana ℥ j. of the gummes, *Ammoniacum* and *Bdellium*, ana ℥ij. root of *Althea*, *Nigella* seeds, and *Daucus*, ana ℈ ij. dissolve the gums in wine, and with Waxe as much as is sufficient, make an ointment. Also you

Pessū. must put in Pessaries made with Butter, Swines grease, Harts marrow, Raisins, fat Figs, Linseed, and Fenugreek. After this you must minister such medicines as can provoke menstruis: for which purpose besides those things that were-

Mosuli. hearsed in the Chapter of stopping of menstruis, this medicine is good, ℞. the powders of *Diacinnamomum*, *Diagalanga*, *Diacuminum*, ana ℥ ß powder of Diamber, ℈ j. powder of *Dialacca*, ℈ ß. Cinamon chosen, S. Johns wort, *Calamus aromaticus*, *Asarum*, root of Gladon, Annise seed, ana ℈ j. seed of Rew, Ginger, Motherwort, Horehound, *Dictamus*, Sage, ana ℈ ß Sugar dissolved in the waters of Motherwort, and S Johns wort, as much as is sufficient, and make lozenges, whereof minister duly the weight of two or three ℥. Also it is good

Pessus. to put in this pessary, ℞. of the root of *Asarum*, Gladon, and Madder, ana ℥ ij. seed of Rew, *Nigella*, ana ℥ ß. Marioram, Nutmegs, Cloves, Laurell berries, ana ℥ j. Saveine, ℈ j. *Castoreum*, *Euphorbium*, ana ℈ ß powder them and fearce them that have need, and with Turpentine make a Pessary. To conclude, you

must

must use medicines that can dissolve and loosen congealed bloud: for so there will follow excretion, and voiding out of much black bloud and clodded. Also it profiteth marvellously to the taking away of this disease, specially if she will have continued long, to use mercurial leaches, and such as are made by themselves which have vertue to dissolve and discusse. Moreover, many other remedies rehearsed in the Chapters of the Dropsie, may be used in this.

CHAP. LIX.

Of inflammation of the Wombe.

THe Wombe is inflamed through many causes: as through a stripe, or retention and stopping of the menstrues: also by abortion, exulceration, unmeasurable lechery, sitting on a very hard stoole, very long and swift ambulation and walking. Also sometime it chanceth through cold, prohibition and letting the transpiration and breathing out. The companions to inflammation of the matrice be these: an acute fever, paine of the head, the share, the loynes, and the rootes of the eyes: convulsion and crumpe of the armes, the fingers, and the neck, and declining of them contrary. Also paine of the stomack, and shutting up the mouth of the matrice, and pulse that be small and often. If the inflammation be feeble and small, the aforesaid signes will not be great and strong, and the wombe will be vexed with greater paine. But if the inflammation be vehement, then the whole wombe is vexed with a panting paine, and all the signes will be the more vehement. If all the wombe be inflamed, it will be painefull all over, but if some part of it be vexed with an inflammation, then the paine is greatest in that part. For if the hinder parts of it be vexed with inflammation, the paine will afflict the loynes most, and hard dung is withholden and stopped, because then the right gut is prested together very much. If the former part be inflamed, then there is paine about the privities, and the strangury or difficulty in pissing is ingendred, because the bladder is prested together. If the sides of it be inflamed, the parts above the privy members are stretched out, and the legges are grieved, and difficultly moved. When inflammation afflicteth the mouth of the matrice, there is a paine in the *Abdomen*, and if you put in your finger, you shall feele the mouth hard, unpleasant, shut up, and burning hot. In the beginning therefore of the cure, it neither age, nor state of the body, nor time of the yeare do let it, you must cut the vaine of the hams or of the ankles (if the inflammation came not after abortion, or great voiding of bloud.) Afterward you shall place the sick in a darke house, which is moderately warme, bidding her to be quiet, and prohibiting all moving from her legges. Then you must rub the space betweene the joynts, and also the extreme parts, that you may turne away the course of the fluxe from the wombe. For her meate, which must be little in quantity, you must use Ptisan broth and rere Egs: but there must be a day betweene: shee must abstaine from drinking of wine, and for that shee must use the decoction of Cinamon, or hot water. Also the belly, if it be not soluble enough of it selfe, must be washed and emptied by easie and mollifying clysters. Outwardly you must apply upon the loynes and about the share, Woolle wet in Vineger wherein Roses have beene sodden. Also

Cause.

Signa.

Curatio.

Diet.

Localia.

Dates or Quinces ſodden in wine commixed with oyle of Roſes, is good to be applyed. Alſo you muſt apply cataplaſmes made with the meale of Linſeed, Fenugreek, and with Melilot, Plantaine, Lintels, Knotgraſſe, Purſlaine, Singreene and ſuch like: and that ſpecially if the inflammation be of the nature of an *Eryſipelas*. Moreover you muſt put into the matrice, wooll moiſtened with oyle of Roſes, or Quinces, or in the juyce of Purſlaine, or Singreene. When the inflammation beginneth to decline and ceaſe, you muſt come to the uſing of thoſe things which have vertue to releaſe, diſſolve and diſcuſſe. Therefore you muſt bid the patient ſit up to the loines in Fenugreek ſodden, or in the decoction of *Althea*, Linſeed, Mallowes, and ſometime alſo Motherwort, Horehound and Sage. Alſo you ſhall annoint above the privities, & the loynes, Barley meale with Fenugreek and Linſeed ſodden in *Muſa*, or the decoction of drie Figs. Alſo put in peſſaries made of Butter, Harts-marrow, Gooſe greaſe, Hens greaſe, and ſuch like. When the cure hath proceeded, ſundry meats and light will be much profitable. And when the declination of it is manifeſt, bring the ſick to bathes, and give her wine that is watery and thin.

CHAP. LX.

Of windineſſe in the Wombe.

Cauſe. THe wombe is puffed up through cold, or humours corrupt in it, or through abortion or ſore travel in childbirth, the doore of it being ſhut, or a clod of bloud being in it, and ſtopping it. Oftentimes the windineſſe ingendreth in the hollow bought and ſpace of it, ſometime in the boſome of it, which is evident to the ſenſes, and ſometime in the thinner parts of the ſubſtance of the wombe, not appearing to the ſenſes. There followeth this evill, ſwelling of the bottome

Signa. of the belly, with hardneſſe and paine that pricketh, which goeth up to the midriffe and the ſtomack: and yet nevertheleſſe it is ſtretched out on both ſides, ſometime to the ſhore, and ſometime the paine is in the loynes, and at the navell, to whom alſo the head agreeth. Alſo many times wind breaketh out of the privities, that the ſick may feele it. If therfore windineſſe be gathered in the hollownеſſe of the matrice, there is heard a certaine tumbling and noiſe in the body, ſuch as chanceth to the guts which are vexed with griping: alſo if you beate your fingers on it, it maketh a noiſe like a timpany. But when the windineſſe is contained in the thin and ſlender paſſages of the matrice, then they

Curatio. are vexed with more vehement paine, and harder to cure. This evill is cured firſt, if age, the region, and the time of the yeare do not let it, by bloud-letting, faſting, and purging with *Hierapicra Galeni*: which being done, you muſt uſe foments, and annointings with oyle of Rew, or with oyle wherein Dill hath beene ſodden. Alſo let her uſe inſeſſions made of the decoction of Rew, Penyroyall, Calamint, Horehound, Motherwort, *Althea*, and ſuch like. Alſo apply cataplaſmes, made of the ſeeds of *Apium*, Fennell, Caraway, Comin, Lovage, *Daucus*, Anniſe, Fitches or Darnell meale, and ſuch like. Alſo you muſt powre into the wombe ſuch things as have power to looſen and diſſolve windineſſe, as is, oyle of Rew, *Aaneos*, Origan, and the decoction of things before rehearſed. And if windineſſe be included and ſtopped through the meanes of a clod of bloud, after the uſing of the aforeſaid things, and ſpecially inſeſſions,

let

let the Midwife put her finger being first annointed, into the womans privities, and dissolve, and bring forth the clod easily and by little and little. And if the evill hath continued long, you must come to more efficuous remedies. Therefore you must use linments, emplaisters, and cerots that be stronger, as this is, ℞. Sothernwood, Origan, and Calamint, ana ℥ j. seed of Tursin, ℈ ij. of Centory the lesse, ℥ j. Caraway seeds, *Ammi*, ana ℈ ß. *Cassia*, ℈ j. *Bdellium* Armoniack, ana. ℥ j ß. oile of Rew and Dill, ana. ℥ j. with Waxe and Turpentine as much as is sufficient, make a cerote and apply it to the wombe: also sometime you must proceed to the use of Synapismes and Dropaces. Also cupping glasses may be fastened to the places tightly in a circuit, and must be pulled away violently, for these do help as it were a charme. Also sometime scarification must be made: and you must use such things altogether as have power to draw out, and call forth from the bottome to the top. Also, for her diet you must minister food that doth attenuat and dissolve windinesse, and minister medisines also that have the same vertue, as *Dinison*, and *Diacuminum*, and *Diacalaminthes*, and such like. *Ceretum.*

CHAP. LXI.

Of exulceration of the Wombe.

THe matrice sometime is exulcerate, because of hard child-birth, or drawing out of the childe, or through corrupting of the matrice, or through sharp medicines, or fluxes, or through impostumes or botches broken. They that have this disease do feele a pricking paine in the aggrieved part, and at certaine times stinking and mattery humours are sent out from the filthy ulcer: and other signes proper to the diseases of the wombe doe follow, as headach, and specially of the fore-part of the head, of the great sinewes in the necke, and at the rootes of the eyes is felt paine, which also extendeth unto the fingers ends, and other tokens declared before in the Chapters of inflammation of it. Therefore if the ulcer may be seene, it may be knowne by an instrument called *Specillum Oricularium*: But if it be deepe within and hidden, those things which come from it will declare it: for a diverse humour is sent forth. If the ulcer be inflamed, the humour is little in quantity, bloudie or dreggie, with great paine. If the ulcer be foule and filthy, the humour commeth forth in more great abundance, and is mattery with lesse griefe. If the ulcer doth eate and feede, the humour is stinking, blacke, and with vehement paine. For the cure, when the bile or ulcer is inflamed, you must use bloud-letting and other medicines that are good against inflammation, as is afore taught. In other causes you must use purging medicines, especially if the body doth abound with vicious and corrupt humours. Also apply such medicines as doe represse and stop the flowing of humours and correct their hot distemper, as is, the juyces or waters of Purslaine, Plantaine, *Bursa pastoris*, and such like before rehearsed. Then if the ulcer be filthy, you must use scouring and cleansing medicines, as is, *Ptisan* with Honey. *Mulsa* with the decoction of the roote of *Irees*, *Aristolochia*, Wormewood, or Agrimonie. Those ulcers which do eate and feede, must be washed with Mares milke, or Asses milke newly milked: you must mixe with milke, hony and roote of *Irees*. *Cause.* *Signa.* *Curatio.*

These things, if the ulcers may be seene, may be annointed: but if they be deepe within, cast them in with an instrument called *Metrenchita*. When the ulcers be well purged and cleansed, you must use such things as will close them up: *Ceretum.* first gentle things, and then those that be of more effect. The cerot of *Actius* doth especially please me, which is this: ℞ of white Waxe, ℥ j. of fine oile of Roses, ℥ ij. and melt them together upon the coales, and when it is cooled, then put it into a mortar, and put thereinto womans milke, or Asses milke, or Goates milke newly milked, and worke them together with a pestle untill it be white; then powre out the aforesaid milke, and put in new milke, and then worke them againe, and then put to it about ℈ j. of Saffron. And if thou wouldest have it to mitigate paine more, add to it oile of Roses, ℥ ij. the grease and marrow of a Goose, ana. ℥ ß. also you must put to oile of Quinces in stead of oile of Roses. You must apply this cerote to the belly and the haunches: for the vertue of it is sent into the wombe by secret and hidden passages. Also you may cast into the matrice of that faculty: as be, the decoction of Pomegranate rindes, Roses, Quinces, Bramble, Mirtles, Sumach, *Acatia*, *Hypocistchidis*, with restrictive wine. To this place you may transferre and bring medicines out of the former bookes, and out of the Chapters of ulcers of the reines, the bladder, and the yard.

CHAP. LXII.

Of straightnesse of the Matrice.

PHIMOSIS in Greek *Obduratio* or *Coarctatio uteri* in Latine; it is a stopping or streightning in the mouth or neck of the matrice, whereby those places are made so streight, that it will not admit nor suffer any seed, or if they do receive it, they cannot hold it; for because of their knobby hardnesse it cannot shut together. Sometime it receiveth seed, and it is kept and retained in the streight mouth of the wombe, and thereof is a child conceived, but the conception bringeth occasion of death to the woman: seeing because of the great streightnesse of the places, it cannot be brought forth. This disease is *Cause.* caused in the mouth of the matrice, either of exulceration going before, or of *Signa.* an inflammation there hardened. There is no neede of signes to know this disease by: for by the telling of the sick, and by touching of it, you may easily know it. *Curatio.* The cure of it must be wrought with fomentations that can release, dissolve, and mollifie. Also with cataplasmes and insessions that be of like power and vertue. Therefore you must apply foments made of the decoction of Fenugreek, and *Hylreleon*. Also you must use pessaries that can mollifie and dissolve, as that is which is made of *Aesipus*, that is, oile tried out of woell in sheeps flanks or necks, Saltpeter, & Turpentine. To be short, to the cure of this disease you must use mollifying medicines, as is, Mallowes, *Altheae*, *Nigella*, Fenugreek, Linseed, *Ammoniack*, *Bdellium*, Rosin, Grease, and such like, of the which you may make cerots, emplaisters, and all kind of outward medicines. And if the evill be waxed old, you must use suffumigations, and evaporations made of aromatick things. And when the places do seeme to be softer to the feeling, then you must put a drie sponge, that hath a cord hanged at it, into the streight place, to the intent to make it wider: which if it fall out, you must

put

put in another that is thicker. Therefore you must have many and sundry dry sponges ready. Afterward you must annoint upon the sponges that you will put in, some medicine made of Alume, and *Elaterium*, mixed with Hony, that thereby the place may be made wider. And if after the sponges be taken away, the place do not seeme open and wide enough, and inflammation be present through the eating and gnawing of the medicines that were applyed, then annoint upon the sponge that you will put in this ointment, ℞ oile of *Irees*, ℥.j. of fine Turpentine, ℥.ij. of Goose grease, ℥.j. roots of *Irees* and Frankincence, ana. ℥.ß Waxe as much as is sufficient, and make an ointment. But if the inflammation be vehement, take oile of Roses or Violets in stead of oile of *Irees*. When the inflammation is ceased, and the place is open, anneint upon a sponge a cerote made of oile of Roses, and Goose grease, and use that untill it be healed, making the place a little sounder, but yet you must alwaies put in sponges untill the end of the cure, lest that the mouth of the wombe do gather togethor againe. *Vrguentū.*

CHAP. LXIII.

To take away barrennesse.

STERILITAS in Latine, barrennesse in English; it is causeed of the womans part, or of the mans part. It is of the mans part when his seed is either hot, and as it were burned; or else cold, thin, waterie, and feeble, as is the seed of old and feeble men: or when it is sent forth thicker then it ought to be: or because the men be halfe geldings, and have a very short yard, so that they cannot cast their seede into the innermost place of the matrice, which also sometime chanceth through much fatnesse: for fat men have such great bellies, that they cannot cast the seed into the deepest parts of the body. Also women of their part cannot conceive, that have their matrice either hot and fiery, or cold and moist, or foule, filthie and drie. For (as *Hippocrates* saith 5. *Aphor* 62.) the seed is corrupted or quenched in such. Also women that be very grosse and fat, do not conceive (as *Hippocrates* witnesseth 5. *Aphor* 46.) Moreover, women that be leane and slender do not conceive, or if they doe conceive, they suffer abortion straight way, which also *Hippocrates* witnesseth 5. *Aphor.* 44. Also some doe not conceive because their wombe is weake, or streighe, or short: or because the vessels of it be stopped or shut up, or blinded and covered, by reason of a scarre, or because the necke of the wombe is drawne crooked: or because the mouth of the matrice is too streight, or too wide open Also unwilling carnall copulation for the most part is vaine and barren: for love causeth conception, and therefore loving women do conceive often. Also age too great or too little, doth let conception. Therefore you must separate them that be young from carnall copulation, so that the man may be thirty yeares old, and the woman eighteene. But specially an uncomely and foolish shape and forme of the womans body doth give an occasion to barrennesse. For a woman that is fertile, ought to have a moderate stature and height of the body, breadth of the loynes, and the share, buttockes sticking out, a handsome and convenient greatnesse of the belly, a straight breast and large pappes The signes whereby the diversity of causes be knowne be these. The hot distemper of a man is easily knowne by the abundance of haires, *Causa.* *Signa.* *Hot distemper.*

specially black haires upon the genitalles, and the places adjoyning, from above unto the middle thighs. Also this distemperature is lascivious and ready to carnall lust, but it is soone satiate and filled. *Cold temperature.* A temperament that is too cold, is declared by the parts about the stones being bald and without haire. Also they that be of this temperature, be not desirous and prone to carnall lust. Heate of the matrice is knowne by the heate in the rest of the body, and because few menstruis are sent out, and that with paine, so that sometime the womans privities are exulcerate with it, and that which is sent out is blackish. Also there followeth this temperature, an instinction or tickling to lecherie, and drinesse of the whole body. A temperature of the matrice which is cold, is knowne by suppression and stopping of the menstruis. Also they that have this temperament do despise use of carnall lust, and have the mouth of the matrice drawne together. If through too much moistnesse barrennesse be ingendred, then in the act of generation, they are very much bedewed with moistnesse, and the menstruis floweth much in quantity, and thin. Drinesse is knowne by the contrary signes to moistnesse. The rest of the causes may be knowne, partly by sight, and partly by the telling of the partie, or other about her. *Cure of both to man and woman common.* For the cure common to both, as well the man as the woman, it is convenient for them to keepe the whole body very temperate, and to keepe a meane and measure in labouring, eating, drinking and bathing, and in all other exercises. Men therefore that have their seed corrupted through naughty and evill kind of diet, if they use a more ordinate diet and healthfull, their genitors will have fecundity and fertility. Let the woman neither weary her selfe with too much labour, nor let her be altogether idle: for idlenesse doth fill and stuffe the whole body with superfluous humours and excrements: but great labour drieth up the bloud, and consumeth the menstruis. Let her use meates and drinkes easie of digestion, and such as the stomack may well comprehend and consume. And you must specially observe in their order of good diet, that neither the man nor the woman be made fat: for they that be fat, are unapt to procreate and beget children, because their genitors cannot touch together, and also because they send out little seed. Moreover, it is convenient that you give unto such as desire to get children, some accustomed and pleasant thing to eate or drinke before meate, which is most apt to provoke carnall lust, and to ingender seed: as those be that do heate measurable, and puffe up with wind. Therefore wine in this case measurably drunk, is to be preferred before water. For as the Proverbe is, *Sine Cerere & Baccho frigit Venus*, that is, If you have not bread and wine, carnall lust will coole and pine. For pot-herbes they must use Rocket, *Ormium* (it is an herbe like unto Horehound) *Eryngium*, and other such like, which we have rehearsed for them that cannot use carnall copulation. Rew, Calamint, and Mints must be eschewed altogether: for Calamint and Mints, although they ingender much seed, yet that which they ingender, is feeble and weake: but Rew doth altogether corrupt and destroy seed. *Cure of a woman full of corrupt humours.* If a woman do not conceive through the vice and corruption of certaine humours, it is good to empty her with a purging medicine, and to amend her with a good diet. Particularly for women, it is good for them to take as good heed as can be to those things that chance to the matrice, and that

their

their menstruis may flow without any impediment. Therefore when the purgation of their menstruis is nigh at hand, let them keepe a measure in eating and drinking with all their diligence. And let them take some of those things that can provoke and stir up the purgation of the menstruis, as be herbes that be odoriferous and sharpe, as is, *Ceve, olium*, Fennell, *Apium*, Lovage, and such like, whereof you shall find plenty in the Chapter of the stopping of the menstruis. After the purging of the menstruis, both the right side and the left side of the matrice is open. If cold distemper doth cause barrenneſſe, you must correct and amend it by foments, cataplasmes, and suffumigations, and other medicines that have vertue to heate: as those be that are made of Motherwort, Penniroyall, Sage, Rew, Annise seed, Comin, Gladon, and such like. Also it profiteth her to drinke *Castoreum*, and odoriferous seeds, Comin, Annise seed, and Juniper fruit, and other things that be rehearsed in the Chapter of stopping of menstruis. You must amend and correct a hot distemper of the matrice causing barrennesse with such things as do coole and moisten: as these herbs be, Lettuce, Mallowes, Gourds, Purslaine, and Orach, with such like. Also she must drinke wine that is thin, white, and alayed. Also it profiteth her to sleepe, and to bathe in sweet water. Also you must apply to the loynes and about the privities such things as do coole, as juyce of Nightshade mixed with oyle of Roses, which also being layd upon Wooll, may be put well into the matrice. They which cannot conceive through moistnesse of the matrice, it is good for them to use a drier diet. Also they must exercise themselves much, and they must be rubbed in the upper part of the body. Also, to the intent to purge out and turne away humours, let them vomit sometime after dinner, and sometime fastings: and you must drie them with scarcity of meate, and let them eate flesh of middle aged beasts rosted, and give them pure wine, that is mighty to drinke, but give it them seldome. Also it profiteth to apply restrictive things to the matrice, as be, Roses, leaves of Briar, Galles, Sumach, Mirtles, Knotgrasse, Pomegranate rindes, and such like sodden. But you may not doe this, unlesse the whole body be first purged. A drie matrice must be cured by the contrary to that which is aforesaid, as with baths of sweet water, annointings, and meates that do moisten. Let her use wine that is alayed, being not very old. And if a womans conception be impedited and stopped through grosse humours, if they be gnawing, it is good to purge the woman well with *Hierapicra* in whey: and shee must use a most exquisite diet, and meates that do ingender good juyce: but you must consume the flegmatick humours with much labour, with sweating, vomiting, or by purging by the neather parts, and all other things which be rehearsed in the Chapter of stopping of menstruis, which it behoveth not to rehearse here particularly. Also windinesse ingendred in the wombe, doth let the fertility of conception, and causeth barrennesse. Such women therefore as have this, must first be amended with a streighter diet. Then you must minister both outwardly and inwardly to them, such medicines as can dissolve, disperse, and consume windinesse, as is, Comin, Rew, Dill, seed of *Apium*, and such like, which be rehearsed in the Chapter of windinesse of the matrice, and in other places. If shutting up of the matrice doth cause barrennesse, you shall open it by casting in of odoriferous

Cure of cold temperature of the wombe.

Cure of hot distemper.

Cure of a moist distemper.

Cure of a dry distemper.

Cure of grosse humours.

Cure of windinesse

Cure of a matrice shut up.

Cure of an open matrice

Cure of a writhed matrice.

doriferous clysters, and by using of foments and insessions made of Fenugreek, Linseed, Mallowes, and such like rehearsed in the Chapter of streightnesse of the wombe And afterward you must proceed to stronger medicines, as Motherwort, Calamint, Penyroyall, and Marjoram. They which have the mouth of the matrice gaping much, it is good for them to use a drying diet, and drying foments. And it is good also to use restrictive medicines, as be, the decoction of Galles, Bramble rootes, Mirtles, and such like rehearsed before in the cure of a moist distemper Last of all, if crookednesse of the matrice doe cause barrennesse, you shall direct and make straight the matrice with mollifying foments, for foments can doe that best but yet you may conveniently put in mollifying pessaries; but specially the decoction of Penyroyall, and Motherwort, and *Castoreum* drunke with *Posca*, are wont to be good for a writhed matrice. *Paulus* saith, that the carnall lust used backward is good to conceive. We here have generally comprehended the cures onely by other Chapters: for the particular cure of each cause must be sought out of his proper Chapter.

CHAP. LXIIII.

Of sore travell in child-birth.

Difficilis partus causa.

SORE travell in child birth doth chance either through default of the parent, or of the child, or of the secundine, or through some outward cause. Of the parent, if she be grosse and fat, faint hearted, and unskilfull of paine, or if the whole matrice be small, or if there be inflammation of the whole wombe, or of some part of it, or that it be vexed with some other diseases: or if she be naturally weake, so that she cannot drive out the child: or if that shee do labour before time. Also if the neck of the mouth of the matrice be crooked, or if there be some peece of flesh ingendred there, by reason of a bile or ulcer going before. But default of the childe is, if it be of an accustomed greatnesse, or small and of a little weight, or if it hath a great head, or if it be monstrous, as having two heads, or three feete, or if it be dead, and so doth not labour to come forth, or if it swell: or being alive, if it be weake, so that it cannot proceed forth: or if they be two or moe, and doe all rush suddenly together into the neck of the matrice, or if the childe be fashioned contrary to nature For the naturall forme of a child comming forth is, first with his head (his hands being stretched out upon the thighs) and with his head declining to the neather parts, but straightly directed to the mouth of the matrice: the best forme in comming forth next unto this, is, first with his feet, having the hands stretched upon both thighs, and so descending straight out. All other formes in comming forth, except these two, are contrary and abhorring to nature. The travell is made difficile through the secundine: if it be not pulled away, because of the grossenesse or thicknesse of it, or if it breake before it should doe, because of the thinnesse of it: for then the humour that is gathered together in the matrice, is sent out before convenient time. Therefore the privities be without moisture, and be drie at the time of the travell, when moistnesse were necessary, which should make a slippery and easie going out of the child, and so through drinesse the childe slideth out hardly. Also difficulty in child-birth is ingendred of outward causes; as of cold, which thickneth the

matrice

matrice, and maketh the passages streighter; or through a great heate, which dissolveth and weakeneth the strength. But outward causes are knowne by the telling of the patient, or of them that sit by her. Weakenesse of the woman that laboureth, as fatnesse, may be knowne by the state of the body. Also by diseases that shee hath had before you may readily come to the knowledge of weakenesse, and of many other evils. Weaknesse of the child is knowne by feeble and slow moving of it. Which if it be dead, it moveth not, and there is coldnesse of the belly, and great paine about the navell. Also a stinking breath is breathed out, and a naughty colour of the face. Greatnesse of the child may be conjectured by the constitution of the parents body, and by greatnesse of the womans belly. Grossenesse and thicknesse of the secundine may be gathered and knowne thus: if none of the aforesaid signes be present, and the woman strong and lusty, and the child moveth quickly and easily. As for the cure, it varieth according to the diversity of causes. Therefore you must place a fat woman downeward in a little bed, that is, hanging downeward with her head, and her face towards the ground, bending and inclining her knees to her thighs, that her wombe stretching to the *Abdomen*, may be right with his mouth. You must with your fingers annoint the mouth of the matrice, with butter, oile, Ducks grease, Hens grease, and such like: and you must spread it abroad, and open it wider by little and little. You must comfort and incourage a fearefull woman. And if she be unskilfull of paines in travell, admonish her to hold and stop her breath strongly, and let her thrust it out to the utmost with all her might. If sore travell in child-birth be caused of adstriction, and binding, or astonishment, or as it were, adarctation and penning in of the child, you must helpe it with dissolving and releasing, by powring in largely sweete wine and hot. Also the decoction of Fenugreeke, or Mallowes, or Linseed, or also egs are good, because they are of a loosening and mollifying vertue. Afterward you must nourish the parts about the privie members, and the belly and loynes with the aforesaid decoction, or with some other loosening and mollifying medicines. Also it profiteth to use hot insessions and evaporations, and to have the aire of the house inclining to heate. Also it is good to use infusions, and annointings with oiles that be hot in touching and vertue; and convenient cataplasmes be good. And if neither a feaver nor any thing else do let it, shee must use releasing and dissolving baths, and you must move her, with bearing her in a chaire, in an aire that is meanely hot. Many do use to such violent shaking of the body. And if any woman be weake, and have sore travell in child-birth through resolution of the body, you must comfort and refresh the body with medicines that do thicken and draw together, and with such meates and drinkes as do recreate, restore, and add strength to the body: as be insessions and sprinklings with Mirtles, Vine leaves, Pomegranates, Roses, smelling to Vineger, and annointings with Wine mixt with cold oyle of Roses. When the infant is over great, you must apply those things which can make wider, stretch out, and loosen the mouth of the matrice. If sore travell do chance through an unnaturall forme of the child in comming forth, you must bring him to a naturall forme and figure, as much as is possible, partly by putting backe, partly by drawing to you, partly by turning, and partly

Signa.

Cure of a fat womã.

Cure of a fearefull woman.

partly by making it ſtraight. And if the head or foot be ſene out firſt, you may not draw out the childe taking hold by that member, but put your fingers to the ſhoulders or haunches of the child, and thruſt up that againe which is come forth, into the conuenient place. If there be two or three, or moe children, and do thruſt altogether into the neck of the matrice, you muſt drive back the reſt into the bottome of the wombe, and bring that out firſt which ſeemeth to be moſt ready: but if it do not come forth becauſe the infant is dead, or hath a very great head, or through ſome other cauſe, you muſt come to drawing out of the child, or to cutting, which is taught abundantly of *Aetius, lib. 16. cap 23.* and of *Paulus lib 6 cap 74.* For it is not our purpoſe to teach hand cure here. Moreover, if the tunicle or ſecundine of the child be thicker and ſtronger then that it may be broken, you muſt cut it. Thoſe that have the humour which is contained in the tunicles or ſecundine, flowing and running out before the convenient time, ſo that the places be dried up, you ſhall waſh it all about with whites of Egs, with the decoction of Malloyes, and Fenugreeke ſtrained, or with juyce of Piſan warmed. A medicine that doth univerſally helpe all that have ſore travell in childbirth, is this that followeth:

Pulvis optimus.

℞. Cinamon choſen, ℥ ij Myrrhe, *caſſia lignea*, ana ʒ j. white Amber, ℥ ſs. beate them together, and make a fine powder, whereof miniſter in wine that is odoriferous, the weight of one drachme. Moreover, the child being borne, oftentimes it chanceth that the ſecundine doth ſticke faſt in the wombe, which if it chanceth, then ſometime the mouth of the matrice is found open, and ſometime ſhut and the ſecundine many times is ſtill joyned to the bottome of the wombe, and many times it is ſeparate. If therefore the mouth of the matrice be open, and the ſecundine which is left therein do cleave to ſome part of the wombe, being wound up together like a ball, it may eaſily by drawne out. You muſt draw out the ſecundine with your left hand being warmed, and annointed with ſome fat thing, and put into the wombe. If the ſecundine be faſtened and knit to the bottome of the wombe, you ſhall likewiſe put in your hand, warmed and annointed with greaſe, and take hold of the ſecundine and draw it out: but you may not draw it ſtraight forth, leſt the matrice come out with it: nor pull it very vehemently, but ſoftly and eaſily, firſt pulling it crooked, bringing it this way and that way; then after that, you may draw it ſomewhat harder, for by this meanes you ſhall looſen it from the faſtening. But if the mouth of the matrice be ſhut, you ſhall uſe perfuſions, and with the fingers of your left hand you ſhall labour to open it eaſily, and to make it wider by litle and litle. Which if you cannot bring to paſſe, it is good to apply about the privities, foments, perfuſions, and ointments that can mollifie, diſſolve, and releaſe. If ſhe be ſtrong, you muſt put into her noſtrils at that time alſo ſneezing powder, made of *Caſtoreum*, Pepper, and ſuch like. For *Hippocrates in 5 Aph 49.* writeth thus: That the ſecundine may come out, give her ſneezing powder, and let her ſtoppe her noſe and mouth. Alſo you muſt miniſter unto her potions that can provoke menſtruis: which things aforeſaid, you muſt do the firſt and ſecond day. Moreover, ſhee muſt uſe ſuffumigations, ſeething in a pot, Motherwort, *Irene*, Savein, Peniroyall, Calamint, *Diſtamus*, and ſuch like. Then put the pot under a cloſe chaire, upon the which

To draw out the ſecundine.

let

let the woman sit, being compassed in round about with clothes. After that, if you find the mouth of the matrice opened, put in your hand, and labour to pull out the secundine, as is aforesaid; but if it will not obey to come forth, you may not rent it, for within a fewe daies after, being rotten and turned into matter, it will fall out. But because through the evill savour and smell, when it is rotted, it filleth the head, and marreth the stomack, they that are troubled with this evill, must be continually perfumed. For which purpose these things are good. *Cardamome, Bdellium*, with Saveine, Frankensence, *Storax*, *Ladanum*, wood of *Aloes*, and such like. Also perfuming with geate by a pipe, which is put into the mouth of the matrice, doth profit marvellously. Also simples, such as provoke menstruis, be good: as decoction of Motherwort, and Laurell berries, with *Vinum mulsum*. Also make Pessaries of Mirrhe and *Cyclaminum* commixed with oyle.

CHAP. LXV.
Of the Sciatica.

ISCHIAS in Greeke, properly is called a most grievous paine, which is wont to chance about the joynt which the Greekes do call *Ischion*, the Latines *Coxa*, in English the huckle bone. The Latines call this disease *Ischias*, and they that are afflicted with this disease, are called *Ischiatici*. The Barbarous sort call this disease *Sciatica*, and they call them that be diseased with it *Sciatici*. It is caused through a grosse and flegmatick humour, which being congealed, abideth in the joynt of the huckle bones. Therefore continuall crudities and rawnesse, and unmeasurable using of venerious acts, do not a litle helpe the ingendring of a *Sciatica*. Also sometime swift deambulations and walkings, or suppression or stopping of the Hemorrhoides, and custome of vomiting being omitted, and purgation of menstruis, or else other familiar and accustomed emptyings being impedited and stopped, and neglecting of exercises: for each of these do ingender abundance of flegmatick humours. There goeth before this evill sometime paine of the muscles that be nigh unto it, and specially of the loynes; sometime the beginning is in the huckle bone it selfe: also sometime it chanceth (that the paine of the huckle bone being taken away) there remaineth griefe onely about the hammes, and to some about the ankles, but in some all the leg is equally vexed with paine. Also in many, there is paine about the privie members, and then also the bladder being vexed, doth ingender difficulty in pissing: and then chiefly the whole legge, from the haunch to the heele suffereth paine. Let the cure be begun with voiding and purging of the humour that doth afflict the patient. And if the body do equally abound with all humours, before all other remedies, cut a veine in the hamme, or the outward ankle, or also in the arme, on that side that is diseased. For sometime the *Sciatica* is cured in one day, by this emptying out of the legges. But if the body be stuffed with a flegmaticke and grosse humour, you must begin the cure with purging of that humour. For the which purpose you must minister clysters often, made after this sort, or in like manner. ℞ of Centory, Sage, *Verbasculi odorati*, Rew, *Chamepityos*, ana M. j. rootes of Gladon, ℥ j. *Stechados*, ℥ iij. seeds of Annise and

ἰσχιας. *Causa.* *Signa.* *Curatio.* *Clyster.*

and Fennell, ana ℥ ij. ß. Agaricke of the beſt, ℥. ij. roote of Polipodie, ℥ v. Seeth theſe in ſufficient quantity of water untill the third part: then take of the liquor of that decoction, ℥ xiij. of *Hierapicra*, ℥. ß. of *Electuarium Diaſenna majus*, ℥. ij. of oyle of Lilies, ℥. ij. oyle of Rew, ℥ j. the yolkes of two egs, Iaict ℥ ß. commixe them all and make a clyſter. Alſo vomiting doth helpe them that have the *Sciatica* much more then the purging dowrneward by the belly, for that doth repell and put backe the humour dawnward ſuddenly. Therefore you muſt provoke vomits in the beginning by and by after meate. But afterward you muſt minister vomiting medicines, beginning firſt with them that be eaſie. They that have humours vehemently compact and thickned together, which can difficultly be diſſolved and looſened, cauſed through Phyſitions uſing ſharpe medicines out of time, ſuch be holpen by faſtening on of a very great cupping glaſſe with ſcarifications. But in the *Sciatica* we doe not uſe ſuch medicines as can repreſſe and ſtop the fluxe: for ſeeing the diſeaſe is placed in the bottome of the huckle bone, bloud is expelled from the veines and muſcles that be nigh adjoyning to it, and is ſent thither. Therefore in the beginning of this diſeaſe, there is need of medicines, that can mitigate and aſſwage, which neither do coole much, nor that do heate vehemently. For as thoſe things which do coole, do thruſt the humours violently to the ankle bone: ſo thoſe things that do vehemently heate, do draw more matter out of the members adjoyning. Moreover you may not come to the uſing of ſharpe medicines, till after bloud letting or emptying by purgations. For if any man apply ſharpe medicines to the diſeaſed member before the body be emptied or purged, hee ſhall make the diſeaſe hard to cure, becauſe of a multitude of humours ſo thickned there, that they cannot be diſſolved. For beſides other things, it is made groſſe and viſcous, and through the heate and drineſſe of the ſharpe medicines, it ſuffereth as it were roſting or burning. Firſt therefore you muſt irrigate and ſprinkle the aggrieved place with oyle of Rew. After you muſt apply more effectuous medicines, which do heate, and can draw humours from the bottome to the top, as be *Oleum Vulpinum*, oyle of Pepper, *Oleum Coſtivum*, oyle of Juniper, *Unguentum Aragon*, *Martiatum*, and *Agrippa*. Alſo Sage, Rew, Laurell leaves, Elder, roote of Wallwort, Pentroxall, Saveine, *Opoponax*, *Bdellium*, *Ammoniacum*, and ſuch like. Of the which you may make foments, ointments, emplaiſters, and cerotes. But if griefe be extremely painefull, then uſe this which followeth, for it is moſt excellent againſt this evill. ℞. Roſin of the Pine tree, ℔. j ß *Galbanum*, ℥. v. melt them with ſoft fire, and then ſtreigne it through a cloth, and put unto it of the powder of Maſtick, ℥ j. and then ſpreade it warme upon dogs leather, or lambes leather, and ſtrike it a good thickneſſe; and before you apply this plaiſter to the pained place, annoint the place with this ointment following. ℞. freſh Hogs greaſe, ℥ j. ß. and take Sowes or Monkes Peaſon in number twenty, and beate them both well in a morter, till they be well incorporate, and therewith annoint the places and the plaiſter, and warme the plaiſter againſt the fire, till it be ſoft, and lay it to the aggrieved place, and let it lie nine daies. If there be haires upon the place, you muſt ſhave them off firſt, and rolle it well, leſt it ſlippeth away; then every day, morning

Vomitus.

Cucurbita magna.

When ſharp medicines may be uſed.

Simples.

Emplaſtrū

Unguentū.

morning and evening at each time let the patient take, ℥ j. of this Electuary. ℞. of the rootes of *Acorus* or Gladon, being made cleane, ℔. j. stampe them very small, (as possibly you may do) then take of clarified Hony, ℔ ij. and put in the rootes by little and little, ever stirring it, and when it well sodden, put into it of Cinamon, ℥ j. made in very fine powder, which being well incorporate, keepe it to your use: and at the end of the nine daies, if the paine be not cleane gone, lay to the forenamed plaisters other nine daies, using the same Electuary, and procure vomite, as before, every fixe or seventh day; for that doth greatly revert the humour. But in the beginning of the griefe, apply to the aggrieved place againe and againe, sponges wet in the decoction of Juniper, or Sage, or Elder leaves. Afterward use this ointment. ℞. of *Unguentum Martiatum*, ℥ iij. oile of *Irros*, and Lillies, ana. ℥ ß juyce of Rew, and *Chamepityos*, ana ℥ ij. Honey, ℥ j ß. Sage, Pennyroiall, Pepper, ana. ℥ ß. Pellitory, Staveſacre, ana ℈ j Waxe as much as is sufficient, and make an ointment. Also the using of this cerote profiteth, ℞. *Oleum Costinum* and *Vulpinum*, ana ℥ ij ß. oile of Pepper, ℥ ß. *Opopanax*, *Bdellium*, *Storax*, ana. ℥ iij. roote of Briony, Salt peter, leaves of Elder, ana. ℥ ij. *Aristolochia rotunda*, Rew, ana ℥ j ß. *Euphorbium*, ℈ j. dissolve the Gummes in very sharpe Vineger, and with Turpentine and Waxe as much as is sufficient, make a cerote. And if the evill do remaine still, you must use clisters againe; and then fasten a very great cupping glasse with much flame to the huckle bone, making good deepe gashes with scarification. And if that the disease be not ended so, you must use againe purging vomits, and the other remedies aforesaid; which being done, you must come to the using of Dropaces and Synapismes, and so to the using of burning medicines: amongst which, the roote of the herbe called *Iberis* is not the worst, being new digged up in Summer, and diligently braied, and mixed with a little old Swines grease, being layed and bound to the joynt of the huckle bone, or to the whole shinke or legge. Also the leaves of it will do the same thing. And being so applyed, let it lie not past 2. houres to women, but let it lie foure houres to men, if it be possible for them to suffer it: for it raiseth swelling, with burning and redness, as a Sinapisme is wont to do. Afterward bring the sick into a bath, in the which, when he hath swet a little, bid him sit downe in the vessell, because of the biting heate, and compell him to suffer it strongly. For in the beginning, it is wont to bring biting and gnawing with burning heate; then bring him out: from which alwaies almost (as *Ætius* witnesseth) although they be carried in of other, they will go out alone upon their feet. After the bathing commixe much oile with a very little wine, and shinke them together, and annoint it: then wipe of the humour with a sharpe cloath, and cover the leg it selfe with very soft woolle. And truly (this being done) it hath beene wont to need no other remedy for the cure. But if sometime it chanceth any part or remembrance of the evill to be left still, within a few daies after you may use againe the same remedy. And certaine daies after, you may lay on the cerote which is a little before described. Moreover, among burning and blistering medicines, this is good. ℞. *Mel anacardinum*, Leaven, ana. ℥ j. *Canthorides*, (the wings cast away) ℥ ij. Vineger, as much as is sufficient, and commixe them together.

Electuarium

Aliud unguentum

Cerotum.

Cauſtica

Or

Aliud. Or this is good ℞. *Euphorbium*, Salt peter, ana. ℈ ij. Sope, quick Lime ana. ℥ j. *Mel anacardinum*, as much as is sufficient, so that all being mixed together, may be of the thicknesse of honey. Let his diet be such, that his meate may be meanly thinne, and easie of digestion. Let his exercises be walkings, continuall writhings, leapings, or dancings and running. It is good alwaies to have the body soluble. And if the disease hath endured long, and cannot be driven away with the aforesaid medicines, you must use burning in three or foure places, after that sort as *Paules* teacheth in *lib. 6. cap. 76.* and *Ætius, lib. 12. cap. 30.*

Victus ratio.

CHAP. LXVI.

Of the Goute in the feete and joynts.

PODAGRA and *Arthritis* in Latine, be diseases of one kinde: and therefore they differ not but in places diseased. For in both of them there is weaknesse of joynts, and an unnaturall humour floweth to them. And if that the fluxe of the humour do flow to the feet, that is called *Podagra* in Latine. But if the humour flow to other joynts, it is called in Greeke *Arthritis*, in Latine, *Articularis morbus*, the joynt sickenesse. Sometime this evill doth rush in suddenly, being equally dispersed throughout all the joynts. But for the most part, the fluxe is wont to fall in privily, and by little and little. For in some, paine doth invade the joynt of the great toe, but in some the end of the heele is afflicted. Againe in some other, the hollownesse of the foot is grieved, either through chafing of the shoe, or some such like thing. The Goute taketh his beginning at the feet, wherupon it taketh the name, and it proceedeth upward by litle and litle to the knees, and also to the joynts of the huckle bones and the thighs; afterward to the hands, every joynt particularly being grieved. They that are taken extreamely with this disease, have paine in the backe bone joynts, and in the joynts of the ribs, and eye lids, and to some paine in the throate also: neither is there any connexion or knitting of bones, which is free from this evill. This disease is engendred of continuall crudities and drunkennesse, and of immoderate using of lechery, through vehement and swift deambulations and walkings, through long standing, or often riding, by suppression and stopping of accustomed excretions and fluxes, and through intermission of familiar exercises. Sorrowes, cares, watchings, and other perturbations of the minde, do not onely ingender this evill, but also do breed hurtfull and corrupt humours. Also many times the Cholick being naughtily cured, is wont to be a cause why the joynt sickenesse should follow. But for the most part, a disposition to this kinde of disease proceedeth from the parents to the children, and their posterity. Also universally abundance of all raw humours is the cause of this disease. The humours that do abound, and do fasten themselves in the joynts, either be sanguine, or cholerick, or flegmatick, or melancholious. Also sometime this evill is ingendred of commixtion of humours. The outward causes may easily be knowne by the telling of the sick, or them that be about him. The difference of humours you shall know by the signes following. The humour of bloud, if it be much in quantity, it causeth fullnesse, and great swelling, not onely of the veines, but about the skinne

Podagra.
Arthritis.

Causæ.

Signa.

skin of the whole member that is grieved, and maketh it red in colour. They which are afflicted with this evill, cannot ſuffer remedies to be applyed that be very cold or very hot, and they are continually vexed with paine, becauſe the flowing of the blood doth chance continually and equally. Their urines are yellow and meane of ſubſtance. Alſo their veines do abound with blood, and are puffed up and ſwollen. The convenient age for this evill is youth. Alſo meates that ingender good juyce, and nouriſh abundantly, were eaten before, and exerciſes were neglected. The time of the yeare in the which the patient is moſt afflicted, is Spring time. If the humour that floweth into the joynts be cholerick, you may know it by the yellowiſh colour of the skinne. Sometime rednes is mixed with the yellow colour, that is, when choler is commixed with bloud. Alſo there is ſenſible heat and ſharpe paine like lancing. Alſo moiſtnes ſuddenly burſteth out of the skinne, without evident ſwelling. The patient is eaſed with cooling medicines, and rejoyceth: but with hot things his paines augment. In the ſtate and ſtrength of his fit, a feaver taketh him, and a very great thirſt. His Urine is cytrine, and ſometime alſo it is ſharpe. There is wont to go before this diſeaſe, great cares, and wrath, watchings and wearines, and a diet that was apt to ingender choler. The age, complection, and time of the yeare that is hot and drie, be apt to cauſe this cholerick flux. And if the humour that floweth into the joynts be flegmatick, the ſwelling will give place to the thruſting of the finger, and it is looſe and moderate: the colour of the member afflicted, is white. Old age is much afflicted with this humour, and a complexion cold and moiſt, and it chanceth in the winter time. His Urine is thin and watery. There went before it idleneſſe, reſt and a diet that ingendred flegmaticke humours. If it be ſalt fleame, great itch, and gnawing or biting doth trouble the diſeaſed members. If the fluxe to the joynts be of melancholy, which chanceth but ſeldome, the colour of the ſwelling is blackiſh. The age which doth moſt ingender this fluxe, is the declination of middle age. Alſo the complexion is cold and drie, and the time of the yeare, Harveſt; a country that is cold and drie, and like ſtate of the aire, and a diet that ingendreth melancholy. When the humour that floweth into the joynts is bloud, by and by you muſt let bloud, not once only, but often, taking it away by litle and litle: for if you do omit bloud-letting, and do uſe repercuſſive medicines, you ſhall be an author of great evill. For the bloud being driven back from the unnoble members, it ruſheth up to the principall members, and that be neceſſary to life. Therefore in fluxes of bloud, letting of bloud is very neceſſary, ſpecially in them that abound with blond. You muſt cut a veine in the arme beneath, right againſt the leg that is vexed with the fluxe. And if the right hand be vexed with paine of this diſeaſe, cut a veine in the right legge, about the hamme, or the ancle, or the ſole of the foot: for a veine being cut right againſt the member that is afflicted, it is of great efficacie and ſtrength. Then ſpecially muſt bloud-letting be uſed, when this evill beginneth firſt to invade any man. For they that be vexed often with this fluxe of bloud, do feele more hurt then helpe of bloud-letting, ſpecially if their body be weake and cold. After bloud-letting you muſt apply remedies to the aggrieved member, which do neither coole greatly, leſt they ſhould drive together and thicken the hu-

Signes if bloud do flow.

Signes of cholerick fluxe.

Signes of flegmatick fluxe.

Signes of melancholy flowing.

Cure by bloud-letting.

Locall

humours, nor heate vehemently, leſt they ſhould draw more humours unto the diſeaſed member. Therefore you muſt ſprinckle the grieved place with old Vineger, and oile of Roſes mixed together, ſpecially if the cauſe of the paine do ſeeme to be deepe within For Vineger of his owne proper thinneſſe, going into the depth, maketh a way for the oile of Roſes, which naturally can eaſe paines. But if the paine be aloft nigh the skinne, you ſhall helpe it greatly with oile and wine, applying it in Summer warme, in Winter hot. Afterward alſo you muſt uſe cataplaſmes which can eaſe and ceaſe paine without any provoking of fluxes, made of the meale of Fenugreek, Barley, Beanes, Lupines, Cammomill, and ſuch like: and you muſt ſee that thoſe things be ever hot, which may well be, if they be continually changed, and covered over aloft with wooll. Alſo this medicine profiteth not a little: ℞. Goates milke, ℥.v. the yolks of two Egs, oile of Roſes, ℥j. Saffron, ℈ ß. crums of bread as much as is ſufficient, that it may have the forme of a cataplaſme: ſtamp theſe till they be well commixed together, and then apply thereof to the member that is grieved. Alſo you may make an emplaiſter or cerote of oile of Roſes, Vineger, Roſin, Ware, *Galbanum*, gum Ammoniack, Frankinſence, Saffron, and ſuch like. You muſt give him meates which do extenuate, and that do nouriſh but little, as be pot-hearbes. Let him abſtaine altogether from fleſh, except it be birds of mountaines. Let him uſe fiſhes that breed in ſtony waters, Wine if the intemperance of the ſicke may ſuffer it, muſt altogether be taken away: for it is almoſt the onely reaſon whereby health ſhould follow: which, ſeeing among a thouſand, ſcarce one doth obſerve, it is no marvell though there be very few which be delivered from this diſeaſe at theſe dayes. In ſtead of wine let him uſe water, wherein Cinamon, Anniſe ſeeds, or ſuch like hath beene ſodden: or that drinke which is called fooliſhly now adaies *Ipocras*: the making whereof you may finde before in the Chapter of the Palſey. Let the ſicke diligently avoide fruite, and carnall luſt. Alſo he ought to have a ſoluble belly alwaies, that can avoid out the ordure readily alone: which, if it do not well, waſh it with ſome eaſie clifter. It through flowing of choler the diſeaſe in the joynts be cauſed, then your labour muſt be to void and purge out the humour that doth vexe the patient, which you muſt do, as well by vomiting as by the belly downeward. Therefore you muſt ſurely purge them that be thus afflicted, by medicines that draw out choler. After that, untill the full ſtate of it, you muſt apply medicines that have vertue to coole and reſtraine; as be thoſe that are made of Singreene, greene Roſes, ſharpe Sorrell, Nightſhade, Plantaine, and ſuch like often before rehearſed. In this kinde of fluxe, many times, becauſe of the vehemency of the paine, you muſt uſe ſuch medicines as can cauſe aſtoniſhment. For the which purpoſe, it is good to apply the medicine which we deſcribed before, of Goates milke, crummes of bread, Saffron, and yolkes of Egs, with the which you muſt commixe Poppey ſeeds, ℥iij. or *Opium*, ℈ ß. or more or leſſe according to the paine Alſo for the ſame purpoſe, leaves of Hemlocke and Henbane doe profit, being applyed and layed on. But you muſt note, and take heed, when you be compelled to uſe ſtupefactive things in fervent and vehement paines, that afterward you do recreate and nouriſh thoſe members by ſuch things as do heate. For unleſſe you do ſo, you ſhall

Cataplaſmata.

Victus ratio.

Why few be cured of the goute at theſe daies.

Cure of the cholerick fluxe.

Stupefacientia.

Note.

make

make those members weake and intemperate, and so they shall be subject to a perpetuall fluxe, and shall soone catch hurt in their actions. Heating medicines be, Origan, Savorie, Mustard seed, Pepper, and such like. Also you must helpe to provoke sweating with heating and rubbing of the body: but so, that you touch not the aggrieved member. Moreover, you must minister in drinke those things that do provoke urine: for such doe voide out choler by the urine. Also such things ministred as do cause sleepe are wont to doe good, because the fluxe is stopped and dried up by them, specially if they be ministred after a purgation. You must give them meates that do coole, but not that do moisten: for moistnesse increaseth the fluxe. Let them not suffer hunger, for that maketh choler sharper. Of fruits, let them use restrictive Apples and Medlars, and other that do coole and stop or let the fluxe. Let them abstaine altogether from Wine, as is aforesaid. They which are diseased through flowing of fleame, you must begin the cure of them with purging of fleame. The flegmatick humour is avoided by vomiting; but nevertheless also downeward by the belly. But the best purging in this evill, is downeward by the bellie, whether the disease stick about the hands or the feete: and so much the more, if the fluxe be in all the joynts of the body. For the way that is most familiar, and least perillous for fleame, is to go out by the guts. For if it were drawne by violence upward to the stomack, and not purged out, it causeth perill: therefore it is most safe and healthfull to purge it downeward. But before you minister purging medicines, you must minister those things that have vertue to cut, extenuate and divide, that by this meanes the grosse humours may be prepared, and made apt to purge. If emptying may not be done by purging, then they must use hunger and famine many daies, for they that be flegmatick of nature, can suffer hunger easily and without hurt. Hereupon *Hippocrates* saith, 7. *Aphor.* 6. It is good for the bodies that have most flesh to use hunger: for the hunger drieth the bodies. Also they must use discussive and dissolving frictions, and strong clysters, and medicines that provoke urine: but you must apply outwardly such medicines as can ease and cease paine, and which can dissolve and drie moderately, of which we spake a litle before. But in the beginning of the disease, you must mixe with them some things that have vertue to restraine and bind. After the beginning, you must use onely dissolving and discussive things. The gentlest is this: leaves of *Althea*, sodden and beaten alone, or with floure or Barley meale applyed to. Also the roote of it sodden in *Aqua mulsa*, and stamped and applyed, is good. And this ointment is good. ℞. of the oyles of Laurell, and *Ircos*, ana. ℥. j. old swines grease, butter, ana. ʒ iij. the marrow of an Hart, ʒ ij. fine Turpentine, ʒ v. *Galbanum* dissolved in Vineger, ʒ j. Hysope, roote of *Althea*, Fenugreeke seed, ana ʒ ij. Waxe as much as is sufficient, and make an ointment. Moreover, let the meates that you give to nourish him, be dry of nature, and small of nourishing, as is juyce of Rice rootes, and such like: but yet flesh of the birds of mountaines roasted is not hurtfull for them. Capers with *Acetum Mulsum*, doth marvellously profit. Give unto him wine, in very little quantity at certaine times, and let it be thinne, yellow and old. They that are diseased through flowing of melancholy, must be emptied either with bloud-

Diet.

Cure of flegmatick fluxe.

Flegmaticke folke can suffer hunger easily.

Unguenta.

Victus ratio.

Cure of a melancholy fleame.

bloud-letting or by purgation. Use bloud-letting when the bloud is infected with melancholy, and use purgations when the patient declineth to melancholy; but if both these abound together, it is not sufficient for you to use one of the aforesaid things, but first cut a veine, & then use a purging medicine: which thing you must also do in other evils that have need of double purging. In the beginning of the disease, and in the very time of emptying and purging, you must use such things as can represse, stop, and also heate sensibly. After purging, use those things that can gently heate, attenuate and dissolve or discusse, as is afore taught. But because knobs and hard swellings doe ingender afterward in the joynts, as well because of the grossenesse and earthy hardnesse of the humour that hath flowed thither, as also through the using of immoderate discussive and drying medicines, without mixing of such with them as have a mollifying vertue: therefore to take those knobs away, you must use those medicines which be declared of us before in the Chapter of hardnes of the spleene. But specially very old and sharpe cheese, brayed in the decoction of very fat and old swines flesh, is good to be applyed. Also, for this evill, Figges brayed and layed on are good. Also *Altæa* twise sodden, Oates, Nettles, Briony root, round roots, Dill, Sothernwood, Mayweed, Horehound leaves mixed with Pitch, Sulphure and wine. Also you must commixe fat and greases of swine, Goates, Calves, and Geese. Also all marrowes and other things that have vertue to mollifie and soften. And also bathings, after the inflammation is ceased, are most commodious and profitable to all that have the Gout. While they wash them, put sponges within Vineger and Salt mixt together round about the diseased places, that they may remaine safe from humours flowing to it. They must wash themselves, not once onely, but often, in an aire that is altogether meane and moderate. But they may not tarry long in hot water. It is best therefore that they be sprinckled and wet with hot water powred on them. Also it is profitable that all the body be rubbed with drie linnen clothes. Moreover, they that be cured of the Goute, shall defend themselves afterward from it by this meanes: First, twise in a yeare, that is, at Spring time and Autume, if nothing do let it, let him bloud largely. Also about those times, and oftner, let him use purging medicines. Also it is necessary for him to eate little meate, and to abstaine from fullnesse. Also he must use meates that be easie of digestion, and which readily be distributed into the members of the body, and be without excrements. Let him abstaine altogether from wine, or let him use it very scarcely. Let him use exercises very often, and that before meate: for labour (as *Hippocrates* saith) must go before meate. And to conclude, they that desire to be freed from the Gout, let them remember this short and most wholesome precept of *Hippocrates*: The way to helpe and preserve health is not to be filled with meates, and to be unslothfull in labouring. Also let his sleepes and venerious acts be in a meane. As for remedies in this case, let Salt be brayed small in oyle, and the joynts rubbed therewith, for it helpeth greatly all those that will be free from this evill, except they be of a wonderfull drie temperature. And he must use annointings with that, morning and evening all the daies of his life.

Cure of knobs.

Bathes.

A defence for the goute.

The end of the third Booke.

THE

THE FOVRTH BOOKE,

TEACHING THE CURE OF FEAVERS.

CHAP I.

An Exposition of Feavers.

FEBRIS in Latine, a Feaver in English, it is an unnaturall heate, which taking his beginning at the heart, is spread by the arteries and veines into the whole body, and doth hurt and let the operation of it. For although a man be hotter now then he was before, it followeth not that he hath a Feaver, unlesse the heate being immoderately increased, do offend the man, and hurt his operations and actions. Moreover, as there be three things (*Hippocrates* witnesseth) which doe ordaine and constitute our bodie, (that is to say) things contained, things containing, and things that flow about violently; (that is) the hard and sound members in the body, the humours, and the spirits or aire: so also there be three kinds of simple Feavers. For if immoderate heate be kindled in the spirits and aire of mans body, it is called in Greeke, *Ephemera*, and in Latine *Diaria febris*, and in English it may be called, one day Feaver. This Feaver is like to hot ayre or winde, included in a bladder or bottle: for like as the ayre heateth the bottle that it is in, even so, the spirits of a mans body, being heate more then they should be, do heate all the whole body. There chanceth in this kinde of feaver but one fit; and for the most part it endureth but one day of his owne proper nature, whereupon it is called *Diaria febris*, that is, the one day feaver: for they cease after the first fit, if they be rightly handled. But you must note, that there be feavers called *Diariæ*, which last untill the third day, as those be which are ingendred of thickening and stopping of the conduits and passages. For although that this word *Diaria* be not of the very substance of such feavers, yet because they lacke a convenient name, to the intent that our teaching should be brief and evident (notwithstanding that the word repugne against it) seeing that they be of the same nature that true *Diaries* be of, they may most rightly be called *Diariæ* (as *Galen* sheweth abundantly *in lib 9 Thera curi es, cap 1*) Hereupon it is evident, that there be two kindes of *Diaries*: one which is named *Diaria* simply and without adjection or putting to of any word, which feaver doth not extend above the space of a naturall day (that is) twenty foure houres. Another kind there is, which is called *Diaria plurium dierum* (that is) a diarie of many daies. It is called by another name of *Galen* (that is) *Synochus non putrida*. The second kinde of simple feavers is, when an immoderate heate is kindled in the humours, and

Febris quid.

Three principall kindes of simp'e feavers.

Eenuuey.

Diaries.

Note.

Diaria simplex.

Diaria plurium dierum.

Putrida. it is called *Putrida*, that is, rotten, onely becauſe the humours in this kinde of feavers do putrifie and rot. It is like unto hot water: for as that doth heate a coole veſſell that it is powred into: ſo alſo humours hot above nature, do heate the body. The humours do putrifie and rot, either within the veſſels or without. If they rot within the veſſels, then either all the humours do putrifie together, or elſe one alone. If all the humours do putrifie equally and alike within all the veſſels or veines, or ſpecially within the greateſt, it cauſeth a feaver called *Synochus putrida*: which, to the intent you may perceive what it meaneth, you muſt note firſt, that the phyſitions of Greece do call that feaver *Synochus*, in the which one fit remaining ſtill continually from the beginning to the ending, extendeth and continueth many daies: or, it is a feaver which is without any great mutation untill the end of it. This feaver may be called of the Latines *Continens febris*, and in Engliſh, a conſtant or continuall feaver. But although there be one forme and likelihood of ſuch feavers, whereupon they name them *Synochus*, yet their nature is not all one. For ſome of them have manifeſt ſignes and tokens of rottenneſſe: and ſome againe have none at all, which (as we ſaid a little before) be of the kindes of *Diaria*. We, to the intent that our doctrine may be the more evident, doe call the firſt, *Synochus putrida*: and the laſt we call *Synochus non putrida*. And in this place you may not follow the barbarous ſort, which call the laſt of them *Synocha*, and the firſt *Synochus*: ſeeing the Greekes (as *Galen* witneſſeth) containe them both under the name of *Synochus*. Of theſe feavers which are named *Synochi*, there be three ſundry ſorts or differences: for ſome of them doe endure of an equall vehemencie and force from the beginning untill the ending: thoſe the Greekes do call *Homotonos*, and *Acmaſticos*, that is, remaining ſtill in the ſame force and vigour. Some alwaies increaſe and augment by little and little, thoſe the Greekes do call *anabaticos* and *epacmaſticos*, that is, increaſing and augmenting more and more. Some do decreaſe and diminiſh by little and little, thoſe the Greekes call *paracmaſticos*, that is, decreaſing. Moreover, if one onely humour do putrifie and rot within the veſſels, it kindleth a feaver, which the Greekes do call *Synechis*, and the Latines, *Continua febris*, in Engliſh a continuall feaver, which is when the feaver doth not leave the patient, but it hath a certaine remiſſion and ſlaking of every fit. Whereby it is evident that the feaver *Synochus* and *Synechis*, that is, a conſtant feaver, and a continuall feaver, do differ much aſunder. For in a feaver *Synochus*, there is no remiſſion or ſlaking of the heate, but in the feaver *Synechis*, there is ſenſible remiſſion and ſlaking in every fit. Alſo the feaver *Synochus* hath but one onely fit, but in *Synechis* there be many fits. And they two agree in this, that neither of them doth leave the patient ſometime. Of feavers that are called *Synechis*, or elſe *Continua febris*, there be three kindes: for if choler do putrifie and rot within the veſſels, it cauſeth a continuall Tertian, or a burning feaver, which is called of the Greeks *Cauſos*. If fleame do putrifie or rot within the veſſels, there ingendreth a continuall Quotidian. But if melancholy do putrifie and rot within the veſſels, there ingendreth a continuall Quartane. And theſe continuall feavers be ſomewhat like to the intermitting feavers, of the which we will ſpeake ſtraightway. For a con-

Two kinds of Synochus: Synochus putrida, & non putrida.

Three ſorts of Synochus

1.

2.

3.

συνόχυς. What a continuall feaver is.

Difference betweene Συνόχος, and συνέχυς.

Three kindes of continuall feavers.

Tertiana continua.

Quotidiana continua

Quartana continua.

Συνόχος.

continuall Tertian agreeth with a true intermitting Tertian, in this, that it hath a fit as well as it every third day. And a continuall Quotidian agreeth with an intermitting Quotidian, because each of them hath a fit every day. Also a continuall Quartane agreeth with an intermitting Quartane, because both of them causeth a fit every fourth day. But yet these feavers do differ two waies, notwithstanding that they agree in the humour that causeth them. First they differ, because in continuall feavers the putrified humour is contained within the veines, but in intermitting feavers, that humour is dispersed into all the members of the body; whereupon it chanceth through violence of spreading of humours, the feavers are purged out by themselves. Hereby also they differ another way, that is, the intermitting feavers slake betweene the fits, but the continuall feavers do not cease at all betweene the fits. Hitherto we have rehearsed what kindes of feavers humours putrified within the vessels doe cause and ingender: now we will expound, what feavers humours putrified without the vessels do conceive, ingender and kindle. If therefore an humour do putrifie and rot without the vessels, it causeth an intermitting feaver, which is so called, because the fit doth not endure continually, but it hath a sliking or ceasing, and leaveth off betweene the fits. It may most aptly be called in Latine *Febris interpolata*, because the fits come and renew at their times: some call it *deficiens febris*. Of this feaver there be three kindes, that is, a Tertian, a Quotidian, and a Quartane. A pure and exquisite Tertian is caused when choler doth putrifie and rot without the vessels. It is so called, because it ceaseth one day, and commeth againe the third day. An exquisite Quotidian, which in Greeke is called *Ampbemerinon*, is caused of sweete fleame being putrified and rotten without the vessels: and it is so called, because it returneth every day. We did not rashly say sweete fleame, for if glasen fleame do putrifie and rot a little, it causeth a feaver called *Epialos*. And this *Epialos* is a feaver in which the patient is both feaverous, and fervently cold, and doth feele both heate and cold immoderate in all parts of his body, both at one time together. To the aforesaid feaver doth belong a feaver, in Greeke called *Lypiria*. In this feaver there is heate felt within, and in the bowels and entrailes: but in all the outward parts, there is cold felt. An intermitting Quartane is ingendred of melancholy putrified and rotted without the vessels. It is so named because it ceaseth two daies, and returneth againe the fourth day. The third kinde of simple feavers in generall is caused, when heate is kindled in the sound, hard, and fleshie parts of mans body, and it is called both in Greek and Latine, *Hectica febris*, and in English the feaver Hectick. This feaver is like to a hot vessell, for as the vessell doth heate the water that is powred into it: so also the feaver Hecticke, which sticketh in the sound and fleshie parts of the body, and is infixed in them, is able to heate all the humours of the body. And if this feaver doe increase, that it doth melt and consume the whole body, and all the hard and sound parts of it, then it is called *Hectica marasmodes*, and *marasmus*. And this (as *Galen* witnesseth) is uncurable. For although you might quench the heate, yet the drinesse which is left, being proper to old age, will kill the patient. Besides the feavers now of us rehearsed, there is another feaver which is caused of breathing in of pestilent aire. But seeing this Feaver (as

Likenesse betweene continuall and intermitting feavers.

Difference betweene continuall and intermitting feavers.

Intermittens febris.

Interpolata.

Tertiana intermittens.

Quotidiana exquisita

Epialos.

Lypiria.

Quartana intermittẽs

Hectica febris.

Marasmus.

Pestilent feavers.

Galen witneſſeth, *libro primo De differentia febrium, capite quinto*) is ingendred of rottenneſſe, for the ayre about us being corrupted with a putrifying and rotting evaporation, cauſeth alſo the humours of the body to rot: therefore it may be contained under the ſecond principal kind of the feaver called *Putrida*. Moreover in this place, we may not let paſſe to tell, that ſome feavers be ingendred without diſeaſe or griefe in any member of the body, and ſome feavers be kindled through the inflammation of ſome member. Therefore, as the former feavers have their names, ſo alſo each of theſe that follow have their proper names. For the feaver which is ingendred through inflammation of the filme or kall that girdeth in the ribbes, it is called, *Pleuretica febris*. That which ingendreth through inflammation of the lungs, is called *Peripneumonica febris*. That which chanceth through inflammation of the ſtomack, the liver, or the lungs, is called in Greeke *Typhodes* (that is) inflaming or burning. Likewiſe all other feavers which ingender through inflammation of any member, have diverſe names, according to the diverſity of the member. Therefore in every ſicke perſon you muſt diligently diſcerne feavers which come without diſeaſe of other members, from thoſe feavers which ingender through inflammation of ſome member. Of the aforeſaid feavers, ſome be *Typicæ* (that is) certaine and ordinate: and ſome be *Erraticæ* (that is) uncertaine and unordinate. *Typicæ* be ſuch feavers, whoſe fits, and ſtirkings from them, do come juſtly at their appointed time. *Erraticæ* be ſuch feavers as be contrary to theſe, for they keepe no certaine and juſt time, nor any order of fits, nor the intermiſſion betweene them, as be thoſe feavers which ingender of melancholy, which is moved in certaine members, and in ſome it remaineth unmoveable, in other members it putrifieth, or beginneth to boile. Hitherto we have rehearſed the kindes of ſimple feavers: it remaineth therefore that we declare briefly the kindes of compound and mixt feavers. Therefore compound feavers are cauſed two waies: firſt, becauſe theſe feavers aforeſaid (that is) a Tertian, Quotidian, and Quartane, may be mixed together without the diſeaſe of any member. Secondarily, becauſe theſe feavers which be ingendred through inflammation of ſome member, may commixe together. The feavers that come without inflammation of any member, are ſometime compleate and joyned together, and ſometime they are altogether confounded. Complication (as *Galen* witneſſeth) is, when the feavers invade the patient at diverſe houres: and confuſion is, when they begin at one time. There be foure complications or joyning together of the feavers Tertian and Quotidian (as *Galen* witneſſeth.) One, when a Tertian and Quotidian are mixed together, being both intermitting feavers. Another is, when an intermitting Tertian is joyned with a continuall Quotidian. This is called by a peculiar name of the Greekes *Hemitritæus*: becauſe all his nature hath the halfe part of each of the ſaid feavers. The third is when an intermitting Quotidian is mixed with a continual Tertian. The fourth is when a continuall Quotidian is joyned with a continuall Tertian. To be ſhort, feavers of one kind are complicate and joyned with feavers of the ſame kind, as continuall with continuall, and intermitting with intermitting feavers, and Tertians with other Tertians, and one Quartane with another Quartane. Alſo it chanceth many times, that feavers of diverſe

Feavers ingendred of inflammation of ſome member.

The kinds of compound feavers.

Complications of Quotidians and Tertians.

Hemitritæus.

diverſe kinds are coupled together, as Quotidians with Tertians, and each of them with Quartanes, and ſometime intermitting feavers are mixed with continuall feavers. Moreover, after the ſame ſort, feavers which are ingendred with inflammation of ſome members are ſometime mixed together, as if diverſe members do each of them kindle a feaver proper to themſelves, or the affection where they ingender be mixed. Seeing therefore, that feavers are compounded and mixed many ſundry waies, firſt the kind of ſimple feavers muſt be with great diligence perfectly learned of them that ſtudie Phyſick: for unleſſe they know them very perfectly, it cannot be that ever they ſhould know well compound feavers. Therefore ſeeing the knowledge of them is very hard, in ſo much that oftentimes cunning Phyſitions are deceived in judging of them, you muſt ſeeke the ſignes and tokens whereby you may know them, diligently out of *Galen*, who hath taught this thing more exactly then any man. We, to helpe the memory of the ſtudious, have comprehended all the kinds of ſimple feavers in this Table following.

TABVLA FEBRIVM.

Of ſimple feavers there be three principall kinds. For unnaturall heat ingendred

- In the ſpirits or breath, cauſeth *Ephemera*, or *Diaria*, whereof be two kindes, that is,
  - *Ephemera ſimpliciter*, or *Diaria*, one day feaver.
  - *Diaria plurium dierum*, otherwiſe called *Synochus non putrida*, enduring three or foure daies.
- In the humors, cauſeth *Putrida febris*, a rotten feaver. They do rot in two places,
  - Within the veſſels, & that two waies. For either
    - All the humours do putrifie and rot equally, and cauſe a feaver called *Synochus putrida*.
    - Or One only humour putrifieth, and ſo cauſeth a cõtinuall feaver. If there be putrifaction
      - Of Choler, it cauſeth a continuall Tertian, or a burning feaver.
      - Of Fleame, it cauſeth a continuall Quotidian.
      - Of Melancholy, it cauſeth a continuall Quartane.
  - Without the veſſels, and cauſe an intermitting feaver. For if there be putrifaction
    - Of Choler, it cauſeth an intermitting Tertian.
    - Of Fleame that is
      - Sweete, it cauſeth an intermitting Quotidian, exquiſite and pure.
      - Glaſen, it cauſeth *Epialos*.
    - Of Melancholy, it cauſeth an intermitting feaver Quartane.
- In the ſeeſie parts, cauſeth either,
  - *Hectica Febris*, or
  - *Marasmus*.

CHAP.

CHAP. II.

Of one day Feaver.

Ephemera quid. DIARIA *Febris* in Latine, *Ephemera* in Greek, in English, one day feaver; it is that which hath one onely fit, finishing for the most part in one day, at the most, of his owne nature. For it endeth after the first fit, and doth not exceede nor passe a naturall day, if it be rightly used. and that because of the matter wherein it is that is, the spirit or breath, which is easily dissolved and dispersed. Therefore *Galen* doth most worthily call this, the most simple feaver, because it is the shortest and the most gentle feaver, being nothing malignant. Therefore if any thing in this feaver be committed either by ignorance of the Physitions, or through the intemperance of the sicke, or by errours of the ministers and assistants, whereby it turneth into another kinde of feaver, that doth not chance through the nature of this feaver. *Diaria febris* is caused, when as the spirit or breath is inflamed and heat above nature, without any putrifaction or rottennesse. And that chanceth many wayes: sometime through constipation, binding, or thickening of the skinne, which stoppeth and keepeth in the vapours or spirits which were wont to flow out by the pores, which because they be hot and sharpe, therefore they ingender a feaver. Sometime it is caused through wearinesse and vehement defatigation. Also through watchings, crudities, and lacke of digestion, sadnesse, feare, ire, vehement care of the minde, burning of the Sunne, cold, hunger, drunkennesse, and swelling of the kernels in the throate, and such like, which can heate the spirits & inflame them. The signes whereby *Diaries* are knowne, are of two sorts: for some signes be common to all *Diaries* and some be proper and peculiar to each cause. The common signes be sixe in number, whereof the first is the pulse For all the *Diaries*, as much as in them is, do change the pulse in greatnesse, swiftnesse and oftennesse. But it keepeth exquisitely that order, softnesse, and equality, which is according with nature. The second common signe is the urine, which in *Diaries* is altogether according to nature, or doth little turne from a naturall state. An urine that accordeth with nature, is subrufe in colour, meane in substance, having in it a residence white, light, and equall. The third token is the equality of heate, which in all *Diaries* feavers is gentle, pleasant and easie. The fourth signe is the manner of ending of it: for all *Diaries* are loosened and ended by a breath or vapor which cannot be perceived, or by abundant vapours or moistures, or sweet sweates. The fift is the wanting of evill symptomes and accidents, as be, vehement paine of the head, and stomack, and other parts, abhorring of meates, unquietnesse, unsatiable thirst, and such like. The sixt common signe is, that all *Diaries* feavers be ingendred of an outward cause, which the Physitions at these daies call a primitive cause But the particular signes, whereby each *Diaria* doth differ from other, be these that follow. They which have a *Diaria* feaver caused through watching, there chanceth to them a naughty colour, and swelling of the face, heavie motion of the eyes, for they scant lift up the eye liddes: there is moistnesse of the haires of the eye liddes, and small pulses. For watching (as *Hippocrates* saith) seeing it letteth digestion, it ingendreth abundance of crude

Causa.

Signa.

Common signes sixe.

1.

2.

A naturall urine.

3.

4.

5.

6.

Particular signes of Diaries

Signes of watchings.

crude and raw humours and vapours, it diminisheth the naturall heate, and looseneth the body, whereupon there follow the tokens aforesaid. To be short, watchings doe revoke and pull backe nature from digesting: therefore they cause great crudity and rawnesse, as well in the braine, as in the rest of the body, whereupon also do chance the tokens aforesaid. The signes of a Diarie caused of care and sorrow be these, leannesse of the body. If sorrow be the cause, it is clearer. if care, it is darker. Also hollownesse, and drinesse of the eyes do signifie both the said effects, but in thoughts and cogitations, it is least, because the spirits and humours are least consumed: and it is most evident in sorrow. Also there follow these effects, a certaine unaccustomed paleness or swartnesse, so that the skinne is destitute of her naturall colour. They which have a Diarie through wrath or furious anger, have neither hollownesse of eyes, nor evill colour of the face, but rather their eyes seeme to sticke out further, and their face is red, and there is a loftinesse of the pulses. So also the signes of the rest of the Diaries being ingendred through perturbation of the mind, may chiefly be knowne by the pulses. For in sadnesse the spirits are carried inward, and therefore the pulses be small, feeble, and rare. In feare new beganne, the bloud and spirits runne inward, as it were to the spring-head, and the mind is troubled. For nature being vexed, driveth the spirits hither and thither, which through mooving are inflamed, whereby the pulses are made swift, necessity compelling them, and the mind being chafed maketh them unequall and sharpe. In old feare (the spirits being dispersed, and vertue being feeble) it causeth such pulses as we spake of before in Sadnesse. They which have a *Diaria* feaver through burning and heate of the Sunne, their skinne is hot and drie, their head seemeth to them to burne, because of the spirits inflamed in it. Their eyes waxe redder, and sometimes the veines in their eyes, temples, and forehead, and in all their whole face, are stretched and puffed up. They that have this feaver through cold, are taken with heavie distillations, and reumes, because cold bindeth, and with-holdeth and keepeth the fumous excrements within the skinne. Moreover, the skinne is lesse hot, and all the body sheweth to have a greater moisture, because the wonted fluxe is restrained and stopped through cold. Moreover, there is no filthinesse in the face for the same cause. They which have this Feaver caused of wearinesse, their skinne is made drier then it is in other Diaries, because exercise drieth up the body, and draweth out the moisture of it; also their pulses be unlike: for they that have used great exercises, and be wearied above measure, have small pulses, because of imbecility and weakenesse of strength: but they that have used small labours, their pulses be great, because their strength is not diminished yet. They which be taken with a *Diaria* Feaver through drunkennesse or hunger, need no signes to know the cause, for such causes may be knowne by telling of the sicke. They which have this Feaver through kernels, swellings, or impostumations about the throate or mouth, or other where, they have very great pulses, and because of the feaverous heate, they be swift and often. Also there is equality of their pulses, because the instrument of mooving is not letted, neither by obstruction, nor through abundance of humours, nor of sharpe vapours, nor by pressing together, unlesse

Signes of care and sorrow.

Signes of anger.

Signes of sadnesse.

Signes of feare.

Signes of Sun-burning.

Signes of cold.

Signes of wearinesse

Signes of drunkennesse and hunger.

Signes of swellings about the throate.

leſſe the inflammation be very great. Their face is altogether red and ſwollen, becauſe of the abundance of heate. And their urine appeareth pale, becauſe the choler that ſhould colour the urine is transferred to the botch or impoſtumation. The cure of all diarie Feavers is brought to paſſe by diet, whose chiefe point in all diaries that be ſimple, conſiſt in this, that you miniſter unto them meates that ingender good humours, and that be eaſie of digeſtion, and apt to be diſtributed about the body. Give unto them that are burnt in the Sunne, and to them that be angred, a diet which doth coole and moiſt. And unto them that are cold, give a diet that nouriſheth leſſe, and that doth heate moderately. Againſt watchings or ſadneſſe, or conſuming with overmuch care, uſe a diet which can both moiſten, and provoke ſleepe, that it may deliver them from the drineſſe that thoſe evils have cauſed, and alſo that it may recreate and refreſh their ſtrength. They that have a Feaver of wearineſſe, you muſt allow them to eate as much meate as they can digeſt: for you muſt alwaies eſchue crudities and rawneſſe of the ſtomack. For the ſubſtance of the body being diſſolved and diſperſed with labour, muſt be repaired with much meate being eaſie of digeſtion. You muſt meaſure the quantity of taking of meate, by the patients ſtrength, age, naturall temperament, and cuſtome of the ſick. Moreover, by the time of the yeare, the region, and ſuch other like. But thoſe whoſe temperature of the body is very hot and drie, ſuch you muſt feed with meate, by and by at the firſt beginning of the fit. For in them the diarie feaver will change very ſwiftly into an acute and rotten feaver. Chiefly above other, they may be fed with a thin diet which have a diarie cauſed of a botch or impoſtumation; for in them the ſubſtance of the body is not diminiſhed. Wine that is white and thin is good almoſt for all diarie feavers, thoſe which be properly named ſo, and doe endure but twenty foure houres. For beſides that it helpeth digeſtion, it alſo provoketh urine and ſweate (as *Galen* ſaith) But you may grant it more abundantly to the feaverous through watchings, ſorrow, or care; becauſe great abundance of the ſpirits is ſpent and conſumed in them, which wine will eaſily and quickly reſtore in them againe. But to thoſe that have headach, whether they have watched, or be feaverous by any other occaſion, they muſt refraine from wine, becauſe it pierceth the head quickly. And they that have this feaver ingendred of great anger and furie, unleſſe they be altogether quiet from that perturbation, may have no wine given to them; for the ſpirits and bloud are marvellouſly chafed, and boileth ſore. Alſo you muſt drive from wine thoſe that be feaverous through the ſwelling of botches or kernels in the throat, untill it be looſened: not, that it is ſo unprofitable for the feaver, but that it hindereth the cure of the botch. For it increaſeth the flowing of the humours into the grieved places, and ſo cauſeth inflammation, and thereby augmenteth the feaver. You muſt cure all ſimple Feavers that be diaries (as *Galen* witneſſeth) with baths. Therfore whoſoever hath this Feaver, in the declination of the firſt fit, you muſt bring them into a bath: but yet all may not be bathed alike, nor all muſt uſe the ſame parts of a bath. For they that have this Feaver cauſed of botches or impoſtumations, may profitably tarrie in the ayre or fume of the bath, becauſe it both rarifieth and maketh thin the ſhinne, and alſo it provoketh

Victus ratio.

Wine good for Diaries.

Curatio.

and

and enticeth ſweat out of the body: neither doth it hurt thoſe patients with drineſſe, as it would doe thoſe that have this feaver ingendred of wearineſſe, watchings, cares, and other perturbations of the mind. For ſeeing their body is dried up altogether by thoſe cauſes, they muſt be kept from the aire of the bath, leſt it augment their griefe. Therefore ſuch may tarry the longer in a bath of ſweet water being made hot, that through the moiſture of it they may recover the humiditie that is loſt, and is decayed in them. Afterward ſoft hands muſt rub them gently, with plenty of warme oyles, wherein there is no manner of reſtriction or binding. For this friction and rubbing doth moiſten, looſen, and ſoften the hard and fleſhie parts, and it diſſolveth and diſperſeth thoſe things which are contained in the pores and conduites of the body. They that have this feaver cauſed through burning of the Sunne, you muſt cure them by and in the beginning, with cooling, and with many bathings of ſweet water, and onely with pouring on a little oyle, without friction or rubbing of it, for it reſiſteth heate. Things that doe coole the head being applyed to it, be oiles of Roſes, and of unripe Olives, and other which be rehearſed *in libro primo*. Theſe being firſt made cold, and then received with Wooll, and holden up aloft, you muſt preſſe it with your hand, and let it drop downe upon the forepart of the head, and that continually, while the feaver doth decline: then afterward bring the ſicke into a bath. If any perſon have this feaver through cold, he muſt alſo be brought to a bath in the remiſſion of his fit, and his head muſt be nouriſhed both before and after the bathing with oyle of *Ireos*, and *oleum Nardinum*, and ſuch like. For they that have a feaver through this cauſe, have need of medicines that can heate, and remove conſtipation and binding. They that labour of a *Diaria* feaver through hunger in the declination of the fit, you muſt bring them ſtraight unto a bath, and powring upon them much ſweete oyle warmed, rubbe them ſoftly, and you muſt keepe them long in the water of the warme bath, that thereby the drineſſe which hunger hath cauſed in the body, may be corrected and amended by the oyle and the bath. When they be come out of the bath, you muſt recreate and refreſh the ſtrength with convenient meates, and then you muſt bring them againe to a bath, and when they come out againe, (the perturbation with their bathing being ceaſed) you muſt give them hot water to drink, and by and by you muſt miniſter juyce of Piſan, and ſometime they may take Lettuce, and they may eate fiſhes taken out of gravelley places, as being light meate, ſodden in a white broth: which, what it was in old time, *Galen* ſheweth in his fourth Book, *De ſanitate tuenda*. If the feaver *Diaria* do chance through crudity or rawneſſe of the ſtomacke, you muſt firſt conſider whether the wombe be ſoluble, or elſe coſtive. If it be ſoluble, and thoſe things onely which be corrupt do ſeeme to voide forth, then you muſt waſh him, and nouriſh him in the remiſſion of the feaver; but not unleſſe firſt you diligently behold and foreſee all things chancing to the ſtomack. For if ſuch abundant emptying hath beene already, or doth now continue, ſo that the vertue and ſtrength of the ſick is wearied, it is better to give him meate, and waſh him both together. But you muſt diligently behold firſt thoſe things that be about the ſtomacke. You muſt uſe about the ſicke, if the emptying do endure no

longer,

longer, irrigations and ſprinklings of the ſtomack with oyle of Wormewood, and other things which are rehearſed before in the third booke, in the Chapter of weakneſſe of the ſtomack. But thoſe things that be applyed to the ſtomack, let them be well heate: for thoſe things that be applyed bloud-warme do diſſolve and looſen the ſtrength of the ſtomack. If the belly be altogether coſtive, handle and feele the ſides, and then the whole body, and conſider whether the meate is deſcended into the ſmall guts, or into the Colan And if the meate abide yet ſtill in the ſtomack, let the ſicke drinke much warme water, or put his finger or a feather downe into his throate, and vomite up all that vexeth or troubleth him. Then you muſt foment and nouriſh his hypochonders and ſides, and let him reſt. But when the foode is deſcended already into the bowels, you muſt bid them lie with their face and ſtomacke downeward, and you muſt nouriſh the belly and provoke ſleepe, for that digeſteth cruditie marvellouſly. After ſleepe to bring out excrements from the wombe, you muſt put in a ſuppoſitary, or caſt an eaſie clyſter to looſen the wombe. They which have a feaver cauſed through ſwelling of the kernels of the throte, in them you muſt firſt cure the bile or botch that cauſed the inflammation, after that ſort that *Galen* teacheth in his Bookes *De medendi ratione*. When the fit declineth, they muſt be waſhed. Alſo they muſt be nouriſhed with a thin and ſcarce diet, becauſe in them the ſubſtance of their body is not loſt. Alſo they muſt be kept from wine for the cauſes aforeſaid. And this ſufficeth for the curing of a *Diaria* feaver, being ſo called *ſimpliciter*, without any addition.

Note.

Sleepe digeſteth.

CHAP. III.

Of a Diarie laſting moe daies.

Diaria plurium dierum. Synochus non putrida Cauſæ.

THERE is another kind of Diaries, which is named *Diaria plurium dierum*, for no other cauſe but becauſe it extendeth and continueth unto the third day. It is otherwiſe called *Synochus non putrida*. The ancient Authors have called this feaver *Diaria*, becauſe it is of the ſame nature that right Diaries are of: for it endeth after the firſt fit, if it be rightly and well handled. This feaver is cauſed of thickning or ſtopping of the pores and paſſages of the skinne. That thickning (as *Galen* witneſſeth) doth chance either becauſe the ſmall pores are ſtopped up, or becauſe they waxe narrower, or alſo becauſe the body it ſelf is moderately thickned; which is wont to chance through cold, or after a bath, or by a medicine that is very ſharpe and reſtrictive, or through burning of the Sunne, and other ſuch like which can drie the skinne. This feaver may be knowne firſt by touching: for in them that have it, the skin is felt harder, and more compact together then it is wont to be: Secondarily you may know this feaver by moving of the heate: for at the touching it ſeemeth gentle, and eaſie; but afterward, if you hold ſtill your hand longer, the heate is ſharper. Thirdly, you may know this feaver by the urine, which is much altered from his naturall ſubſtance and colour: for the blond doth not boyle very much, neither is there much choler ingendred, whereby the urine ſhould be made higher coloured. Fourthly, you may know it by the bigneſſe of the body, which keepeth one ſtate, and doth not fall away, becauſe the thickneſſe of the skin doth let the diſſolving of the vapours and moiſture; and therefore

Signa.

1.

2.

3.

4.

alſo the eyes are not hollow, nor drie, but more ſwollen, and full of moiſture then they ſhould be naturally. Fiftly, you may know it by the pulſe, which is equall, great, ſwift, frequent and vehement. They that be taken with this feaver, if you will cure them rightly and truly, you muſt let them bloud, and you muſt draw out ſo much bloud as the ſtrength of the patient will ſuffer. And know this for a ſurety, that unleſſe you uſe this remedy to thoſe which by nature have their body unapt to breath out vapours becauſe of abundance, it will come to paſſe, that either they ſhall be choaked, or be in danger of often ſwounding, unleſſe great ſtrength, or much ſweating, or large fluxe of bloud do deliver them from death. The body being emptied by bloud-letting, ſhortly after miniſter meates and medicines which can cleanſe and ſcoure. The meates which can do this in feavers (as *Galen* witneſſeth) be *Ptiſan* and *Mulſa*. The medicines be *Ptiſan*, and *Oximel*, and things ſodden in *Mulſa*, as be Calamint, Hyſope, Origan, *Serpillum*, *Ireos*, and *Apium*. But all theſe be hotter then they ought to be, and therefore they inflame and kindle feavers, as alſo Wine doth *Oximel* doth only ſcoure and cleanſe ſtrongly, and doth not inflame and kindle feavers, ſo that it doth diſſolve thoſe things that be glutinous, clammy, tough and groſſe, and it delivereth the conduits, pores and paſſages from obſtructions and ſtoppings. Obſerve and watch how much of the feaverous heate is diminiſhed by this diet. For if the third day in the morning, you ſee very litle of the feaver left, and if there be no ſignes of rottenneſſe of humours in the pulſe, nor cruditie of rawneſſe in the urine: if the ſuſpected houre wherein the feaver tooke the patient the firſt day be after noone, you may boldly waſh the patient quickly long before ſixe of the cloeke, but it is ſufficient if you end the waſhing three houres before. Likewiſe if you ſuſpect the tenth houre, you may waſh him the ſeventh houre, for three houres or foure is ſpace enough betweene the bathing and the fit. When the body hath beene heat in the bath, being firſt annointed with ſweet oyle warmed, and rubbed very moderately and eaſily, then by and by it muſt be wiped without and waſhed. Theſe things following do ſcoure and cleanſe moſt moderately, that is, meale of *Eruum*, and of Barley, and alſo of Beanes. Moreover, *Mulſa*, which is watery doth the ſame. Stronger things be, *Ireos*, roote of *Panex*, and *Ariſtolochia*, and *Mulſa* which is of a meane commixtion; but that *Mulſa* ſcoureth moſt of all that is pure, which is, when there is but a litle water mixed with Honey, ſo that the melted Honey may eaſily enter into the ſmall pores of the skinne. Stronger ſcourers then theſe, be, the froth of Salt-peter, the Salt-peter it ſelfe, and then *Aphonitrum*: Sope is one of them that is able to ſcoure moſt of all. Moreover, after a bath, you muſt give the patient nothing but water which hath had a litle *Apium* ſodden in it, although there be three houres ſpace betweene the bathing and the ſuſpected houres. But if the fit doth invade the patient in the evening, or two houres ſooner then you may waſh him in the morning, and give him meate, but you muſt give him onely juyce of *Ptiſan*. Then if the ſuſpected houres bring nothing with them, you may waſh him againe, if you will, and give him meate, but you muſt have reſpect to the urine and the pulſe. But if there chance any thing in the ſuſpected houres, you muſt conferre it with the fit which you had the firſt day, and then

5. *Curatio.*

Abſterſive medicines.

Oximel.

then you muſt conſider the urine and alſo the pulſes. For all theſe will appeare to be in a meane temperature when there is left but a little obſtruction. Wherefore you ſhall waſh him the fourth day, and give him meate, having reſpect to the aforeſaid conſiderations: and you ſhall hope that nothing will be left the fifth day. But if there be great obſtruction cauſed, that feaver is not of the kind of *Diary* feavers.

CHAP. III.

Of a rotten Feaver called Synochus.

SYNOCHVS in Greek, is a Feaver, wherein one fit continuing perpetually from the beginning to the ending, remaineth many daies, or elſe it is a feaver which is without all great mutation untill the end of it. Hereupon it is called in Latine *continens Febris*, and in Engliſh it may be called, a conſtant and ſtable Feaver. There be three ſundry differences of theſe conſtant feavers, as appeareth before in the expoſition of feavers. This Feaver *Synochus putrida*, or *continens Febris*, is cauſed when all the humours do putrifie and rot equally together within all the veſſels, and ſpecially in the great veſſels, which be about the arme-holes and the ſhare; which is went to chance, when a feverous heate is retained and kept in of a vehement binding and ſtopping, which is within the body. For whatſoever things be hot and moiſt, and may hardly breath or fume out, they putrifie and rot quickly and readily. Therefore this kinde of Feaver is not engendred nor kindled in folke that be leane and ſlender, nor in them that have a thinne and rare ſtate of their body, nor in a cold temperament of the body, nor in a cold age: but for the moſt part it ingendreth in them which do abound with bloud, and in thoſe that be hot, as well by their age and nature, as by exerciſes and diet, and ſpecially it kindleth in them that be flethie, groſſe, and thicke bodied, or elſe in them that be ſtuffed with hot excrements. They which have this feaver, their pulſe is very great, vehement, quick, frequent and equall: the conſtitution or ſubſtance of the arteries is neither harder nor ſofter then it ſhould be by nature, but the quickneſſe and frequency of it, is according to the greatneſſe of the feaver; and theſe ſignes are common with the ſignes of the *Diaria pluriu m dierum*. But particularly in this Feaver there be ſignes of rottenneſſe, and that as well in the urine, as in the pulſe, and by the quality of unkind heate. The cure of this Feaver muſt be begunne with letting of bloud: and if vertue and nature be ſtrong, and no other notable thing to ſtop or let it, you muſt draw bloud till he do faint and ſwound. For if the patient be ſtrong, this is the chiefeſt remedy for this kind of Feaver (as *Galen* ſaith) For firſt the body is turned into a contrary ſtate, for it is cooled quickly through the fainting and ſwounding. As for cooling of the body, nothing can be found that is more pleaſant, or more profitable, either for the ſick, or for nature. Moreover, in ſuch bodies there chanceth of neceſſity looſeneſſe of the belly, or a laske, and oftentimes alſo vomiting of choler: which things, moiſture or ſweats do gather from the whole body. Therefore you ſhall do beſt by and by in theſe Feavers, not to marke the number of daies paſt, but only to conſider the ſtrength of the patient. For if that he be ſafe & ſtrong, you may let bloud, not only the ſixt or ſeventh day, but alſo

Continent febris.

Cauſe.

Signa.

in

in the dayes following. But if you are compelled at any time to cure a patient, to whom not onely the remedy of bloud-letting hath beene pretermitted and kept back, but now also either through ignorance of Physitians, or through feare of the ſicke or his aſſiſtants, in proceſſe of time you are forbidden to let bloud, you muſt come to the miniſtring of cold things But you muſt diligently diſcerne and conſider before, how much hurt may chance by it. For if the hurt will be ſmall or none, miniſter very cold drink, as much as the ſick will drinke, and you may be the more bold to do it, if the patient hath beene uſed to drink cold drinks. But if you feare that great diſcommodity would ariſe through it, you ſhall abſtaine from it, and uſe other remedies whereby obſtructions may be taken away, and abundance avoided, and that the burning heat of the feaver may be cooled and eaſed. The diſcommodities and hurts which do follow cold drinke miniſtred immoderately, and out of time be theſe: firſt becauſe it prohibiteth and letteth groſſe and clammy humours to be attenuated and digeſted, whether they have ingendred obſtructions, or rottenneſſe, or inflammation, or impoſtume, or knobby hardneſſe, or ſuch like effects. As often therfore as a feaver is kindled of ſuch humours, cold things are not good for their avoiding: but to this feaver it bringeth much eaſe, becauſe it quẽcheth the feaver that is already kindled. But yet ſeeing the cauſe of the feaver remaineth ſtill, of neceſſity an other feaver muſt be kindled new againe, and many times a worſe then that which went before, becauſe that the body is thickned through cold And this is one diſcommodity not to be neglected. Another is, that cold things hurt many weake members of the patient, whether they be weake by naturall diſtemperature, or by ſome vice that they have gotten. So in ſome it hath beene found that their throat hath bin ſo hurt, that they could not ſwallow: in ſome the ſtomack, that they could ſcarce digeſt; in ſome the mouth of the ſtomack, or the liver, or the gut Colon, or the lungs, or the midriffe, or the reines, or the bladder, or ſome other ſuch like members ſo ſtricken with cold, that it is made weake and unable to do his proper action and office. Many by immoderate drinking of it out of time, have by and by beene taken with difficulty of breathing and with crampe and trembling, and have had hurt in all their ſinewes. Therefore to be ſhort, in them that have any ſwelling, or fleame, or bloud, or any knobby hardneſſe, you may not give cold water unto them, nor yet to them that a raw humour doth hurt with obſtruction or rottenneſſe. But if there be no ſuch ſwelling as is aforeſaid, and that you do perceive evident ſignes of digeſtion and concoction in the urine, and if there be no member ſo given to a cold temperature that it might take hurt, then you may boldly give cold water. Alſo if the ſicke have uſed to drinke cold water, you may more boldly miniſter it: for all the members have learned before by experience to ſuffer it familiarly without hurt. The drinking of cold water is perillous in them that have but little bloud and fleſh. Therefore by theſe things before rehearſed, it is evident to all men, that the chiefeſt remedies of theſe kinds of feavers called *Synochus putrida*, be theſe two, bloud-letting, and drinking of cold water: but bloud-letting may be uſed at any time, if the ſtrength of the patient will ſuffer it, and drinking of cold water muſt be uſed when evident ſignes of concoction are ſeene in the urine, when the feaver is greateſt, and when you are compelled to leave bloud-letting.

When cold things ſhould be miniſtred.

Diſcommodities of cold drink.

Of cold water.

Continens febris hath two remedies chiefly

You may not let bloud on a full stomack.

You must note well the time when you should let bloud, and marke what went before, and what followeth. For if crudity and indigestion of meats do go before, you must restraine so long time from bloud-letting as will suffice as well to digest the meate, as that the excrements may descend downe. But if there will follow of necessity any fluxe and emptying, you must leave so much bloud still as will voide by that fluxe. Therefore if at the time of bloud-letting the menstruis do chance to flow, or also that the Hemorrhoides do open and burst out, if you beholding the vehemency of the fluxe, shall thinke it to be sufficient to purge and empty out that which you require without any helpe, then you shall let nature work alone. But if you think it contrary, draw out so much bloud, that thereby under them both conjoyned together, you may bring to passe your request and expectation. Let the diet in these feavers be chiefly this that followeth. In those that have been let bloud, minister to them two houres after bloud-letting, juyce of Ptisan, and command quiet and rest. And when they are awaked out of sleep, minister againe Ptisan broth. In this diet the patient must persist and continue untill the third day. You must note, that in these feavers called *Synochi*, the patients must be fed at such time as haile folke are wont to eate, and when they feele most ease: for so they shall the easilier suffer and beare their food. And if they be strong and lustie, and you looke for the vigour and fiercenesse of the feaver, straightway the patient must use a most thin and scarce diet. But contrariwise if he be weake and feeble, you cannot minister a thinne diet to him without perill. Therfore in giving of meate to the patient, you must diligently foresee, and ponder his strength and ability. He that desireth to know more of this kind of feaver as touching the cure of it, let him reade *Galen in lib. 7. Therapeut. meth. cap 5.*

Diet.

When the sick should be fed.

CHAP. IIII.

Against continuall Feavers.

Febris continua.

Cause.

Three differences of continuall feavers.

Signe.

FEBRIS *Continua* in Latine, *Synochis* in Greek, in English it is called a continuall feaver: it is a feaver that leaveth not off altogether between the fits, but it hath a certaine sensible slaking of heate betweene the fits. A continuall feaver is caused, when one only humour doth putrifie and rot within the vessels. And there be three differences of this feaver, according to the diversity of the humour that putrifieth in the veines; for if choler do putrifie within the vessels, it ingendreth a continuall Tertian, which the Greeks call *Causor*, in Latine it is called *ardent febris*, in English a burning feaver. If fleame do putrifie and rot within the veines, it ingendreth a continuall Quotidian: but if melancholy do putrifie within the veines, it kindleth a continuall Quartane. There is not a more certaine signe of a continuall feaver, then that none of them do come to intermission and slaking altogether betweene the fits, untill the feaver be quite ended and quenched. Their other signes are common with the intermitting feavers: for an exquisite burning feaver, or continuall Tertian, hath all the other signes of an exquisite intermitting Tertian, differing onely in this, that it doth not invade and begin with vehement cold and stiffenesse, neither doth it end in quiet and rest. Likewise a continuall Quotidian hath all the signes of an exquisite intermitting Quotidian, but it onely differeth from it, because it doth

not intermit and ſlake betweene the fits. In like manner the continuall Quartanes have their ſignes of intermitting Quartaines, but that they come not to quiet and reſt betweene fits. Seeing it is evident by that which we have ſaid, that continuall feavers be of the kind of rotten feavers, it is neceſſary for him that will cure them commodiouſly and rightly, firſt to ſtop and let the putrifying and rotting Therfore two things muſt be taken heed of at the firſt, whereof one is the feaver, another is the rottenneſſe. And in the feaver you muſt alſo regard two things, the one, that the portion of the Feaver which is now kindled and inflamed, may be cured and quenched: the other is, that the portion of the Feaver which is not yet kindled, may be letted and ſtopped. Alſo two things muſt be conſidered concerning the rottenneſſe: one is, that the rottenneſſe already ingendred may be healed: the other is, to let and ſtop that which is ready to ingender putrifaction. That which is ready to ingender, is cauſed through perſpiration and breathing out, if it be impedite and letted. So that of this other two conſiderations do ſpring: firſt, that the humour which is withholden may be purged and emptied out: Secondly, to prohibite and keep in that which is to be withholden and kept back: it will be prohibited with thoſe remedies which do heale obſtructions. Againe note, that the obſtructions which are ingendred muſt be cured, and they which are to come, muſt be letted and driven backe away. You muſt cure the obſtruction which is already ingendred by thoſe things that do looſen, deliver, and open obſtructions. And you ſhall drive away and ſtop the obſtructions which are to come, if you bridle and ſtop the fluxe of obſtructive and ſtopping humours: wherby it appeareth evidently, that the laſt thing which we have found in this *Compendium* of curing, muſt be done firſt in the working of the cure. Seeing therfore that (when we have examined the matter particularly) there be five things in continuall feavers, from the which, conſiderations in curing be gathered, that is, the Feaver, rottenneſſe, perſpiration impedite and letted, obſtruction, and abundance of obſtructive humours, you muſt beginne the cure with the laſt conſideration. Therfore ſeeing that the abundance of humours that cauſe obſtructions, doth require purging and emptying out, in the beginning, if vertue be ſtrong in the patient, and if time of the yeare, and his age, and other things do agree, you muſt let him bloud. You muſt then ſpecially let him bloud, when the whole body ſwelleth more then it was wont to do, or when the veines be ſwollen up, or ſtretched out, for that doth ſignifie abundance of blood When the multitude of humours are voided and emptied out, you muſt next come to the curing of obſtructions, and you muſt miniſter medicines, wherby obſtructions may be taken away. But becauſe moſt of thoſe medicines be hot, it is to be feared leſt they ſhould increaſe both their rottenneſſe and alſo the Feaver. Therfore you muſt uſe to miniſter thoſe things that can deliver the patient from obſtruction without heate. What thoſe things be, we have declared before in the ſecond Chapter of this Book. When thoſe humours that cauſed the obſtructions, be divided, cut, and ſcowred, you muſt aſſay to avoid and empty them out by the wombe or guts, by the Urine, and by ſweats. But ſeeing thoſe things which ſhould bring this to paſſe, be hot, of neceſſity the rottenneſſe and the Feaver muſt be increaſed by them, therefore, as much as we may, we muſt

A compendium of curing in feavers.

There be five things to conſider in feavers. Curatio.

Bloud-letting.

How obſtructions ſhould be healed.

labour to choose such a thing as doth heate but litle, or if we can find any that doth not heate at all (as in this case a bath) you must use that *Galen* teacheth *in libro tertio de curatione tuenda, capite tertio*, that a bath can do this. For he saith, that the strength of sweet waters made hot, if they be temperate, be hot and moist, but if they be warmed, they be cold and moist. And a litle after he saith, A bath if it be discreetly used, mollificth the hard and stretched parts, and it bringeth forth excrements or molings, if any sticke within the skinne. These things being done, and those humours being scoured out which were compact together in the skinne, so that the obstruction and perspiration impeched be taken away, you must come to the cure of the rottennesse. Therefore at this time you must first corroborate and restore the strength, whereby it may enoperate and overcome the rottennesse, and be able to digest the humours. And you shall heale the putrifaction and rottennesse, if you do void and emptie out by all meanes that which is corrupted and putrified. That which is left still within, you must bring to an exquisite meane by moderate motions, and coole breathings: and you shall worke the emptying out of your humours by urine, egestions, vomiting and sweats. Last of all, you must proceed to the curing of the feaver, which must be done by cooling things. For every feaver, insomuch as it is a feaver, must be remedied by cooling and moistning things. But to know how each of these things should be rightly done, it is partly rehearsed before, and partly it shall follow hereafter. In continuall feavers, whose state or vigor of the disease will come at the farthest within seven daies, if their strength be lusty, and their age agreeing to it, you must ordaine them a very exquisite and thinne diet. But in the continuall feavers, whose vigour, force, and state is longer then seven daies after the beginning, or if vertue be weake and feeble, at the first you must feede them liberally. when the vigour and state draweth neare, their diet must be more scarce, but in the state and vigour of the disease, you must feed them most thinly and scarcely. Afterward againe, augment his diet, and feed him most, increasing his diet in like case as the vigour and state of the feaver doth diminish, as *Hippocrates* saith in the first Section of his Aphorismes.

Bathing doth coole

Cure of putrifaction.

Cure of the feaver.

Diet.

CHAP. VI.

Of a burning Feaver.

Continua Tertiana

ARDENS *Febris* in Latine, *Causos* in Greeke, in English it is called a continuall Tertian or a burning feaver: it is of the kind of continuall feavers, as is declared in the former Chapter: and it is caused when choler putrifieth and rotteth within the veines. Therefore it agreeth with an exquisite intermitting Tertian, because it is ingendred of the same humour that the other is. But yet it differeth from it, in that in an intermitting Tertian the choler is carried all over the body, but in a burning feaver the choler is contained in the vessels together with the bloud. Hereupon it commeth that the fits in a burning feaver do not intermit nor slake: but when the choler in them is stirred most vehemently, and is driven about by nature waxing strong, then there is wont to come vehement cold and rigour, and the feaver endeth. Which *Hippocrates* declareth 4 *Aphorif.* 58. saying, He that is taken with a burning feaver,

Difference betweene a burning feaver & a Tertian.

if it be vehement cold, and rigour come upon it to him, he is delivered from the disease. A burning feaver is knowne by these signes: their tongue that have this feaver is drie, grosse, rough and black, there is gnawing of the stomacke, intollerable thirst, watchings, and also many times raving, and egestions of the wombe be liquid and pale: which signes *Hippocrates* rehearseth *in Libr. 4. Aut. Aeutorum.* *Signa.* They which have this feaver, let them lye in a cold place, and in a sweete ayre, from whence pure wind commeth. Also let him lye in a soft featherbed, which must be made often: let the coverings be very thin and cleane, which must be continually changed, and let his bed be of a great wideneſſe, that he may easily move his members that be hot to other cold places of the bed. And if the aire be quiet, stirre it with a fanne, or such like. You must give him meates that have vertue to coole and moisten, as is, Lettuce, Gourds, Sorrell, Persan broth, and such like. Let his drinke be water, wherein a little Cinamon hath beene sodden, or Verjuyce. If the sick have used it, or if no other thing do let it, after meate give him cold water a spoonefull or two, or mixt Julep of Violets, or some Julep of Roses, or such like with decoction of Barley. Moreover, the stomack must be refreshed with juyce of Roses: and other cooling things must be used, as strewing of the floore with greene Vine leaves, & with the leaves and floures of Roses, water Lillies, and Violets, and by sprinkling & powring often of cold water on the floore up & downe. *Diet.* For the cure, in the beginning straightway, you must out a veine, if age, time, vertue, and strength do permit it. Hereupon *Hippocrates* saith in his Aphorismes thus: In great burning feavers, if bloud be drawne till the heart faint, by and by the state of the whole body is cooled, and the feaver is quenched. In many also a laxe is caused, and sweats flow forth. Afterward let the breast and stomack be nourished with Dates braied with oile of Roses, or of Quinces, or of water Lillies. *Curatio.* Also other cooling medicines be good, as be Vine buds braied, Endive, Succory, Knotgrasse, Lettuce, Sorrell, Vine leaves, and such like. Also a fine napkin folded together and dipped in oile and water made hot, and applyed to the breast and stomack, it ceaseth the burning of fevers marvellously. Also a handfull of wooll soaked in water and oile of Roses heat greatly, & being holden up aloft to drop upon the breast, doth easily quench the vehemency of the burning heate. These things must be hot, for warme things do dissolve the strength and vigour of the members. Neither shall you rashly also commixe Vineger against vehement burning feavers. You may not apply epithemes nor other cooling medicines in the beginning and increasing of the fit. for at that time the effect of the body is driven about, and the heat is in the inward members: therfore cold things applyed do drive the heate to the innermost parts, and be an occasion of greater hurt: for fiery heate being oppressed and stopped within, it raiseth a more vehement and burning heate againe. Therfore in the force, strength, and vigour of the fits, when the heate is already spread over all the body, these cold things may be well applied: for then the residue of the universall heate which remaineth about the inward members may be really quenched. Hereupon the patient will begin to breathe better, and shall be troubled with an easier thirst. Also some by breathing out of a dewie vapor do fall on sleep. The epithema which you must use in this feaver is this: ℞ of Rose water, and Lettuce water, *Outward medicines.* *Epithema.* ana.

ana. ℥ iij ℈. waters of Endive and Succory, ana ℥ j. ℈. good Vineger, ℥ j. all the three Sanders, of each, ℥ ℈. seed of Purslane, gra. iiij. commixe all together, and make an Epithem. Moreover, when the vigour and strength of the sickness is at hand, you may safely minister pure cold water, if none of those things which be rehearsed in the third Chapter do let it. And if feare of any hurt, although it be very little, do let it, you shall minister the first draught refrained after this sort. Take one cup full of temperate water, and commixe five cupfulls of pure cold water with it, and so minister it to suspected bodies. To conclude, in the curing of burning feavers, you must needs bring to passe one of these things, that either the cholerick humours may be voided and emptied out, or else that they may be quenched within. They may be voided and emptied out by sweats, vomits and egestions. They may be quenched by drinking of cold water, wherewith very often great burning feavers have been cured quite and cleane. A bath of sweete water is good only to them which have a burning feaver without any swelling tending to the nature of an inflammation or *Erysipelas*, but if signes of concoction do appeare in the Urine, it is much more convenient for the patient. Let the sick which in a vehement burning feaver desireth to use a cold bath, be young, and of a moderate state of the body as also *Hippocrates* witnesseth and monisheth. Neither let it be done to him in Sommer time, and in hot times of the yeare, and in the vigour and strength of the feaver, and let it be one that hath used to wash in cold water in his health. But when the feaver waxeth more moderate, and vertue is stronger, and if there be signes of concoction together with it, a bath of sweete and temperate water is sufficient, and doth good. For annointings, oyle of Cammomill doth good, specially if the weather be cold. But the abundance of matter whereof you should make competent remedies against burning feavers, you shall find in the Chapters following.

When cold water may be ministred.

Nota.

To whom a bath is good.

Unctions.

CHAP. VII.

Of a pure intermitting Tertian.

Cause.

Exquisita Tertiana febris intermittens in Latine, an exquisite and pure intermitting Tertian feaver in English, it is caused of choler carried by the sensible parts of the body, and by the proper nature of it, it remaineth pure, sincere, and unmixed. Therfore seeing it is ingendred of choler that is sincere and pure, and not commixed with any other humour, it is called of the Physicians exquisite. This feaver ingendreth in persons that be cholerick by nature, and in their flourishing age, in Summer time, in hot and drie regions, and when the weather is hot and drie, and in bodies oppressed with labours, watchings, cares, deep thoughts, and burnings of the Sunne. Also this feaver by and by in the beginning, and in every fit causeth a vehement cold, rigour, and shiverneſſe, and by this meanes it differeth from a burning feaver, as is before rehearsed. And the cold in this feaver differeth from the cold in a Quartane feaver, thus, because in this feaver the patient thinketh his body were pricked, and as it were ulcerated: but in a Quartane, the cold seemeth to the patient, like the cold that haile folke feele in Winter time. Therfore a Tertian feaver doth not chance without vehement rigour and cold, pricking and wounding in the flesh: but a

Signe.

Differences of coldneſſe in a Tertian and Quartane.

Quartane

Quartane feaver doth not by and by the firſt day invade the patient with vehement rigour and cold. For as it proceedeth forward and increaſeth, ſo alſo the rigour and cold increaſeth, and the patient doth not feele pricking, but rather feeleth great cold, and as it were nipped to the bone with it. There is in a Tertian feaver, an exact and perfect order and equality of the pulſes: but yet in the increaſing of the fits, the pulſes are raiſed and provoked to vehemencie, greatneſſe, and frequencie. Moreover, in the vigour and force of the feaver, it cauſeth thirſt, and burneth up the patient, ſo that he caſteth off the clothes to make him bare and naked, and he breatheth largely and often, and he bloweth out as it were a flame of fire, and requireth to drinke cold water. Afterward the heate ſpreadeth equally all over the body, ſo that the breaſt is no better then the extreme parts and members. And when you lay your hand upon him, at the firſt touching you ſhall feele much gnawing and biting heate, burſting out as it were with a certaine vapour and moiſture: but not long after your hand will vanquiſh it, if you hold it ſtill. Moreover, there followeth this feaver vomiting of choler, and the belly is laxative, and they piſſe urine that is cholerick, ſubrufe, and ſomewhat yellow, and moderately thick. Alſo their urine hath by and by a white cloud, or a laudable ſublation in the midſt. If the urine be redder, and if in the firſt fit there do appeare neither ſublation in the midſt, nor cloud, the feaver will extend and remaine ſeuen fits. Moreover, this feaver leaveth off till another fit, when the fit hath endured the ſpace of twelve houres at the moſt. For this is the longeſt time of a fit in true and pure Tertians. But ſometime the fit is ſhorter then the aforeſaid ſpace of time, having difference more or leſſe according to the quantity and quality of choler within, or becauſe of the ſtrength of the patient, or through the preſent affect of the patients body at that preſent time. Therfore we name that an exact and pure Tertian feaver which endeth his fit within twelve houres. but that which hath a longer fit, is not called an exquiſite Tertian, but an extended and ſtretched out Tertian. And if the feaver doth invade the patient daily with vehement rigour and cold, and with the ſignes aforeſaid of the urine and pulſes, as alſo of other things afore rehearſed, then it is called *duplex Tertiana*, a double Tertian. But as for an exquiſite Tertian, becauſe it is ingendred of pure choler moved about, you muſt moiſten it and coole it, as much as you may poſſibly by all meanes. For this humour (as *Galen* witneſſeth) is the hotteſt and drieſt among all the other that be in the body. Let the ſick lie therfore in a cold place, againſt a ſweete and pleaſant ayre. Alſo you may not ſuffer many to be in the houſe, becauſe they ſhould make it hot with their breath. Let the floore be ſprinkled often with cold water, and with Roſe water, Violet water, and ſuch like. And ſtrew on the floore Willow leaves, floures of Roſes, Violets, water Lillies, and ſuch like. Let the patient uſe meates that have vertue and power to coole and moiſten. And you muſt give him ſo much of them as he can very well digeſt. Let his pot-herbs be Orach, Beets, and Spinach, Mallowes, Lettuces, Gourds, Sorrell, Endive, Succory, and ſuch like. Alſo give him Piſan broth, and ſoupings made with *Alica*. Of fiſhes, let him eate ſuch as live in gravelly places: for ſuch, beſides that they do coole and moiſten, they ingender good juyce, and are eaſie to digeſt. Of fowles, let him eate them that be of ſoft fleſh, as be chic-

Signes of a double Tertian.

Victus ratio.

kens and Partrich, Doves, young Sparrowes, Feasant, and such like: but of those that have not soft flesh, let him eate their wings, which are without excrements, because of their often exercises. Also he may eate Cocks stones and Sowes freese, for they be without excrements, because they are exercised: and their braines, specially if they be well sodden. Also if you minister the flesh of Pigs well sodden, you shall not hurt, for so it may the easilier be consumed of the stomach. Also rere Egs, which be but only hot through, may be suffered, specially the yolkes of them: for they be easier to digest then the whites, and they do coole meanely. You may suffer him to eate frutes which be not very hard to digest, as be, Cherries, Prunes, Mulberies. He must abstaine from Honey, because it will easily turne into cholet, and from Mustard, sale meates, and all sharpe things. Also you must keepe the sick altogether from wine, untill the disease be digested, and let him drinke in the meane season water wherein a little Cinamon hath been sodden Or let him use to drink this ℞ Julep of Violets, ℥.iij water wherein a litle Cinamon hath been sodden, ℔ j, commix them togethier, and powre them out of one vessell into another often. But when the disease beginneth to digest, you must give him in the beginning a litle wine that is thin and allayed with water, and give him more liberally of it when the end of the disease is at hand. This is the order of diet for many, but not of all men; for they that are not daintily brought up, but do live hardly, and are strong of nature, you must ordaine for them a thinner diet, that is, let them be contented with Ptisan broth untill the judgement of the feaver. As for sleeping, they may not sleepe in their fits, but rather let them watch, that thereby the bloud, and spirits, and natutall heate may be letted and stopped from creeping to the inward members, and contrariwise may thereby be drawne to the outward parts: for otherwise the feavers will scarse be dissolved, and they will come very slowly to their state, and fluxes will increase and be multiplied: when the fit is ended, sleep is not hurtfull. The patient must eschue exercises, and all other vehement motions. Also let him refraine perturbations of the mind, specially anger feare, sorrow, and such like. But you may not onely use the diet before prescribed, but also you must minister medicines to the patient which can coole and moisten. In the beginning to quench the boyling of cholen, and to mitigate the cholerous heate, let him use this decoction: ℞. of flowers of Violets, Borage, and red Roses, ana M j. flowers of water Lillies, M ß Endive, Succory, Lettuce, ana M j. ß. of Raisins picked, ℥.j. Damascene Prunes, number ij. seeds of Endive, Succory, Lettuce, Purcelaine, Gourds, ana ℥ iij. of the roote of Succory, ℥ vj. seeth all togethier in ℔ ij. of well water, untill the third part be consumed, then straine it, and make the liquor of that decoction sweet with Sugar, and purifie it with the white of an Egge, then adde to it sirupe of Endive with the broad leaves, and Julep of Violets, ana ℥ ij ß. commixe them togethier, and make a potion, and let the sick drink thereof every morning fasting, ℥ iij ß. But if the sick be more delicate, and do abhorre potions, let him take daily of this medicine ℞. of conserves of Violets, Borage, Roses, water Lillies and Succory, ana ℥ ß. *Electuarium de pruna Damascena* without *diagredium* ℥ ij, *diarrhodon abbatis*, ℥ j. *Diatrion santalon* in powder, ℥ ij of Julep of Violets as much as is sufficient to commixe them, and make a lock. Moreover, you must remove

Potus.

No sleepe in fits.

Curatio
A decoctio to digest choler.

Mistura.

the cause of the Feaver, which you shall do if you empty out the cholerick humour. Therefore you must empty out the choler which is crept into the stomack by provoking vomite. By what meanes you may provoke vomite it is declared in the former books. The choler which is carried downeward, it is best to empty it out by a laske of the wombe, which also is wont to come sometime of it selfe in an exquisite Tertian. Vomiting should be provoked chiefly in the beginning of the fit, for at that time nature is wont to thrust in choler thither: as in the declination and slaking of the fit, nature thrusteth it to the neather parts, and to the skin. Therfore at that time you must cast in an easie and soft clyster, that it may both bring out the choler easily, and that also by his gentlenesse, the sharpnesse of the choler, which is wont to vexe and gnaw the guts, may be stopped and broken. Make therefore such a clyster: ℞ of Mallowes, leaves of purple Violets, Mercury, Endive, and Succory, ana. M j seed of Purslane, and of Melons, ana ℥ ij. ß. seeth them all in a sufficient quantity of water, till the third part be consumed: straine it, and adde to the liquor of that decoction, of the marrow of *Cassia fistula* newly drawn, ℥ j. oile of Violets, ℥ iij. common salt, ℥ j. ß. commixe them and make a clyster. Also you must empty out choler by provoking Urine, and sweats, specially if it be carried thither by nature. This thing you may well do by medicines that provoke urine, but not by all such, but by those that can do it without drying. Therfore you must provoke Urine with potions, wherein *Apium* or Dill hath been infused or wet. And if signes of concoction do appeare, then you may minister wormewood safely, which is a speciall remedy for the stomack when it is vexed with choler, specially if you take of the tops of it as much as is sufficient, and infuse it in *Mellieratum*, that is, wine and hony sodden together: for it purgeth choler out of the wombe and stomack by egestion, and out of the veines it purgeth it by Urine. You shall provoke sweating with this and such like medicines, ℞ roots of *Apium*, Sperage, and Succory, ana. ℥ ß. of the seeds of Parcely, Fennell, *Brustus*, and Lovage, ana. ℥ ij. blacke Cicers, ℥ iij. Dill, M ß. seeth all in sufficient quantity of water that runneth, unto the third part: then let it be strained and make it sweet with sugar, adding to it *Oximel compositum*, ℥ ij. and make a potion. Or beate all the aforesaid things into powder, and minister of it every time, ℥ j. or ℥ j ß. with ℥ iij. of *Oximel simplex*. These medicines which provoke sweat, must be ministred in the declination of the fit, or on that day that the sick hath not his feaver. For this purpose all annointings with oyles of Cammomill, Dill, and such like, are not a little profitable. Moreover hot baths of sweete and potable water, do profit two waies, both because they provoke out some of the choler, as also because of their qualities, they do much good: for such baths do moisten and coole. But baths of sea water, salt-water, salt-peter-water, and brimstone-water, they bring out more choler, but they profit much lesse then potable waters. Therefore it is best not to call them profitable, seeing they do more hurt by drying, then they doe good by emptying and voiding: for the remedies must have contrary qualities to the humours that have invaded against nature: for that doth more good then the emptying by any meanes, (as *Galen* witnesseth *ad Glauconem*) by the which words it is evident, that emptyings and purgings in an exquisite Ter-

Vacuatio

Vomitus.

Clyster.

Provokers of urine.

Absynthium

To provoke sweate.

Baths of sweet waters.

tian,

tian, do but litle pleaſe *Galen*: ſpecially thoſe emptyings that are done by bloud-letting, and by a vehement purging medicine; for all ſuch kind of purging medicines be of a hot faculty and quality. But ſeeing this feaver is the hotteſt of all other, therefore it rather deſireth to be cooled and moiſtned, then to be vehemently purged. It rather permitteth and requireth emptyings by other meanes, and ſpecially when nature laboureth and aſſayeth to drive out the humour. Alſo nature muſt be holpen, if of her ſelfe ſhe be not able to performe her intent. As for a bath, this is the effect and ſcope of it, thereby to have the body wet and moiſtned. Therfore you muſt ſtrew in, neither Salt-peter, nor Salt, nor Muſtard ſeed, but it is good to powre much oile, being made hot, upon the patient, and to bring him into the bath, and to waſh him. And if he will ſwimme in it, you may ſuffer him to do it as long as he can. And they that are delighted in bathing, if you ſuffer them to waſh twiſe in a day, you ſhall not do amiſſe. But you muſt have this in memory, that it be done opportunately, and in due time, for if ſignes of concoction do now appeare, then if you waſh him oftner, you ſhall not erre from *Galens* doctrine.

Balneum.

CHAP. VIII.

Againſt the baſtardly Tertian.

Cauſe. A Baſtardly Tertian is cauſed, when choler is mixed for the moſt part with fleame. Hereupon it commeth that all the ſignes of this feaver do not declare the nature of pure and ſincere choler, as in an exquiſite Tertian they do.

Signa. In this feaver alſo the time of the fits doth exceed twelve houres, neither is this judged in ſeven fits, as an exquiſite Tertian is. Moreover, in this baſtardly Tertian, the ſignes of concoction do appeare more ſlowly, neither is there ſuch great heate in the vigour and ſtate of this feaver as in the exquiſite Tertian. Beſides all theſe, it doth not end with abundance of ſweat, as an exquiſite Tertian doth.

Diet. Therfore the diet in this feaver muſt not be altogether cooling and moiſtening, as it is in an exquiſite Tertian: but let it have ſome power and vertue to heate, cut, and divide; for the choler in this feaver is groſſer, neither is it ſo hot. They therefore that have this feaver, may profitably take broth of Piſan, wherein ſome Pepper is put, and you muſt give them *Mulſa* to drink, wherein hath beene ſodden, Hyſope, Origan, and Spikenard. Alſo you muſt give them ſoupings and broths eaſie to digeſt. Moreover, ſeeing the time of the fit is long, and ſo endureth a whole day, you may not give him meate daily, but each other day: for by this meanes we ſhall beware and take heed that Nature be not called away from her office and worke, and ſo the diſeaſe ſhould be increaſed: for you muſt only take heede that the diſeaſe do not increaſe, and that the ſtrength of the ſick, which muſt ſtrive and fight a great while, be not weakned, debilitate and caſt downe. But it is hard to keep and ſave both, becauſe hunger, looke how much it profiteth to the digeſtion of the diſeaſe, and ſo much the more it hurteth and debilitateth the ſtrength. And meates, look how much they increaſe the patients ſtrength, and ſo much they hinder and let concoction and digeſtion. To conclude therfore, you muſt uſe hunger to them that be ſtrong and luſtie, and their diſeaſe hard to digeſt: and you muſt feede them more largely, whoſe

ſtrength

ſtrength is debilitate and weake, and their diſeaſe not ſtubburne for to digeſt. Let their drink be water, in which a little Cinamon and ſome Hyſope or Origan hath been ſodden. Quiet and reſt is good for them, but exerciſes do hurt them: for this doth call forth outwardly nature and naturall heat, which ſhould concoct and digeſt crude matter within. For the cure, if you may let the patient bloud, you may not faile to do it, but by and by in the beginning, if the age, time, region, and ſtate of the body will permit it, you muſt draw out ſo much blood as the preſent ſtate of the body requireth and will ſuffer. By the preſent ſtate, underſtand the ſtate as well of the patient, as of the diſeaſe: for the ſick, if he be ſtrong, may ſuffer bloud-letting, if not, the contrary. If the diſeaſe remaine, and be cauſed through abundance of humours, it requireth bloud letting, not a meane quantity, but according to the abundance of them. But when the diſeaſe will endure long through crudity and lack of digeſtion, you muſt draw out but a meane quantity of blood, that the ſtrength of the patient may be kept and endure untill the end of the diſeaſe. Alſo you muſt caſt into the belly, not very eaſie Cliſters, that they may bring forth the ſluggiſh and hurtfull matter, and make them thus. ℞ Mallowes, Mercury, leaves of Violets, Origan and Hyſope, ana. M.j, ſeed of *Cardamum*, ℥ iij. teeth all together in ſufficient quantity of water, and adde to the liquor of that decoction, *Benedicta laxativa*, *Hierapicra*, ana. ℥ iij. *Mel roſarum*, ℥ vj. oyles of Violets and Cammomill, ana. ℥.j. ß common ſalt, ℥ ij and make a clyſter. Alſo you muſt miniſter to the patient, decoctions made of ſuch things as can cut, and divide, and alſo provoke Urine without any great heating and drying: as is this, ℞ roots of *Apium*, Fennell and Succory, ana. ℥ j. Endive, Succory, Origan, and Hyſope, ana. M.j Lettuce, M j. ß. the foure common cold ſeeds, ana. ℥.j. ſeeds of Fennell and *Apium*, ana. ℥.j. ß. ſeeth all theſe in two pounds of water, untill the third part be conſumed: then ſtraine it, and make the liquor ſweet with Sugar, and purifie with whites of Eggs the ſtrained liquor. Then adde to it *ſirupus acetoſus ſimplex*, *Mel roſarum* clarified, *Oximel ſimplex*, ana ℥ j. ß. and make a potion, whereof miniſter daily every morning, ℥.iij. After theſe you muſt miniſter ſuch medicines as do empty the belly gently, as is, infuſing of Rubarbe, *Electuarium è Pſyllio*, and *Diaphœnicon*, and ſuch like, which are able by themſelves, or mixed with other, to bring and purge out cholet together with fleame, whereof we have rehearſed many in our former bookes. After the ſeventh day, you may miniſter continually decoction of Worme-wood: alſo *Oximel* drunk alone, helpeth many. Alſo vomiting after meat is ſo healthfull and profitable to theſe old and inveterate Feavers, that many (as *Galen* witneſſeth *in lib.* 1. *ad Glauconem*) have beene cured with this one remedy. For a feaver which hath continued long, doth ingender and breed many fleegmatick extrements in the ſtomack, which being caſt out by vomiting, the patient is delivered from the feaver. Alſo the ſides muſt be nouriſhed with hot medicines, that thereby the winds and bolning which ſtretcheth them out, may be diſſolved and diſperſed. Among other this foment is very good, ℞. flowers of Cammomill, Melilot, and Dill, ana M.j. Worme-wood, M ß red Roſes, M j. Lintſeed, and Fenugreeke, ana. ℥.iij. boile theſe in ſufficient quantity of water, unto the third part, then dip a ſponge in it, and nouriſh the ſides therewith.

Potus.

Curatio

Bloud-letting.

Clyſter.

Decoctum.

Purgatio.

Abſynthiū Oximel.

Vomitus.

Fomentum

Unguentū with Alſo it profiteth to annoint the ſtomack with this or ſuch like ointment: ℞. oiles of Maſtick, Roſes, and Camimomill, ana. ℥. iij of Cloves, ℥ j ß. Wake as much as is ſufficient, and make an ointment. Moreoveer, bathing in this fea-
Balneum. ver is not healthfull before that ſignes of concoction do appeare, becauſe crude and raw humours, which ſhould be digeſted within, are brought out by it to the skinne, and ſo it doth increaſe obſtructions.

CHAP. VIII.

Of a Quartane Feaver.

Cauſe. AN exquiſite Quartan is another kind of the intermitting feavers, which is ingendred only of a melancholy humour, putrifying and rotting with-
Signa. out the veſſels. This feaver doth not by and by in the beginning invade the patient with vehement rigour and cold the firſt day, but it is like to them that are cold in Winter through vehement froſt: but when the feaver hath continued and proceeded forward and is increaſed, then alſo the rigour and cold increaſeth with it, and waxeth greater and ſtronger daily, till the whole diſeaſe be come to his full increaſe and force: and the cold doth not ſeeme to the patient as it were pricking and vexing the skinne, as it doth in an exquiſite Tertian, but there is cauſed vehement cold, and as it would breake the bones Their pulſes are very rare and ſlow in the beginning of the fits, but when the feaver is in his full force, or alſo when it is increaſed, then of neceſſity the pulſes are ſwift and often: but yet they do keep their naturall flowneſſe and rarity, if you conſider the ſwiftneſſe and frequency comming in the fits. But the moving of the heate, the increaſing, and the vigour and force of this feaver is cleane contrary to that in Tertian feavers. For in this feaver the melancholy humour is kindled and inflamed by little and little, and as it were a ſtone, or a ſhell, or a bone, or ſome other ſuch cold and dry body. And when that any flame or heate is kindled in it, then in the fit it leaveth nothing fumous or ſmoakie, but
Cauſe of long intermiſſion in Quartane fits. it burneth and conſumeth it. And therefore there is longer ceaſing and intermiſſion of this humour betweene the fits, then there is in fleame. And the intermiſſion and ceaſing betweene the fits ſeemeth to be exquiſite and pure without any griefe at all: becauſe in this feaver, looke how much melancholie is kindled and inflamed, and ſo much in the time of the fit is diſperſed, conſumed and drawne out cleane. Moreover, in a Quartane feaver there followeth not vomiting up of choler: their urines are thinne, white, and watery, and as it were ſtrained from a groſſe matter. Alſo this feaver beginneth ſpecially in Autumne, and Harveſt, comming after erratick feavers. But you muſt behold both the nature of the patient and his temperament, alſo his diet uſed before, his age, the region, and other ſuch like. For if thoſe things be cold and drie, then you may looke more ſurely that a Quartane feaver will enſue, ſpecially if at any time Quartanes be riſe among the people. They that have
Curatio. a Quartane feaver, in the beginning muſt be handled and ordered moderately and gently, neither may they be vexed with any vehement medicines, or by vehement emptying and purging, for the humour which cauſeth the Quartane is ſtubburne to be drawne and handled. Therefore in the beginning, and before it be digeſted, it will hardly and ſcarcely follow the medicine

that

that draweth it: and that because of his grossenesse and coldnesse, and also because it stoppeth the narrow wayes by the which it should passe out. Yet if bloud do seeme to abound much, then you must take away that. And if when you have striken a veine, the blond that commeth out do appeare blacke and grosse, as for the most part it doth in diseases of the Spleene, you may then boldly draw it out. For great abundance of bloud being drawne out, nature will get the upper hand in digesting the rest of the humour, and will make the feaver shorter. You must cut the innermost veine of the left arme, which is called *Lienaris vena*, the Spleene veine, or *Mediana*: for this veine emptieth out the melancholy humour, specially from the Spleene, which is wont to be diseased in a Quartane feaver: but if when the veine is stricken, the bloud doth appeare thinne, and yellowish, you must stop it by and by: for such an humour is not unprofitable in a Quartane, but it correcteth and amendeth the grosse and cold humour, as well because of his substance, as also with his quality. You must ordaine for the patient a very good diet, such an one as is not windie, and ingendreth good juyce. Therefore you must keepe the sicke from swines flesh, and from all other meates that be grosse, tough and clammy, and slow of digestion. Moreover, let him abstaine from all things which do coole and dry the body. He must eat birds that live upon mountaines, and do ingender good juyce: for those that do live in fennes and marishes, they be unwholesome and full of excrements, and do ingender a grosse humour. He must use fishes of gravelly waters, which be soft and without toughnesse: but in this feaver salt things and Mustard must be ministred in meates, that they may extenuate, cut, and divide the grosse and clammy humours, and that they may consume and feed up the superfluous humidity and moisture. They must use wine that is white, thinne, and meanely hot: for that by the thinnenesse it doth extenuate the grossenesse of the melancholy humour, and by the meane heate that it hath, it heateth the body by little and little, which is cooled with the melancholious humour, and it helpeth digestion and also provoketh urine. They may not altogether be kept and refraine from frictions, deambulations, and other accustomed exercises, that is to say, you must suffer them to use exercises, but not so much as they did in their health. Neither may they use frictions, deambulations, and other exercises of the body so often nor so vehemently as they did in their health; for that would cause perill and danger of obstruction. But if exercises be used moderately; and that in the time of intermission betweene the fits, they will voide out excrements, and bring other commodity which *Galen* rehearseth *in lib. secundo de Tuenda sanitate*. They must altogether abstaine from bathing if they can, and be content onely with frictions and rubbing: for although bathing, because it doth heate, doth profit, yet because it calleth forth humours outwardly, it bringeth perill of obstruction, specially when the body doth abound with excrements. And if the Quartane be short, and not violent, it is not hurtfull in the intermission betweene the fits, when the patients haile dayes be, if he use his wonted exercises. As for the belly if it can be by any meanes, it must be kept soluble, either with his accustomed meates, or with medicines mixed with them, or with clysters, first gentle and easie, and after sharper: for you must increase the

Bloud-letting.

Diet.

Vinum.

Balneum.

the ſtrength and ſharpneſſe by little and litle; as the matter of the Feaver doth concoct and digeſt by little and little: for at the beginning (as is ſaid before) you muſt handle and order theſe Feavers gently and eaſily. You may ſeeke examples of eaſie Clyſters out of the former Chapters. A clyſter ſom what ſharper is this that followeth: ℞. Mallowes, Cammomill, Mercury, leaves of black Violets, ana. M.j. leaves of Sene, the rootes of Polipodie, ana. ℥ v. Harts-tongue, M j. ß. ſeeth all theſe in a ſufficient quantity of water untill the third part. Then ſtraine it, and commixe with the liquor of that decoction, the marrow of *Caſſia fiſtula*, ℥ j. *Diaſena laxativa*, ℥ ß. common oyle, ℥ iij. *Mel roſarum*, ℥ ß. ſalt Gem, ℥ j. and make a clyſter. Within certaine daies give to the patient *Diatrion piperion:* but becauſe it doth heate vehemently, you may not miniſter it daily; whoſe making and vertue you muſt ſeeke out of *Galen, in lib 4 De ſanitate tuenda.* Alſo (as *Galen* ſaith) the patient ſhall do rightly, if he drink daily, only Pepper with water: for it heateth and diſſolveth the groſſeneſſe of windy ſpirits and vapours, and it extenuateth and digeſteth the crude and raw humours, which are heaped and gathered up together in the hypochonders and ſides. And theſe things muſt be done from the beginning of the Feaver, untill it come to the vigour, force, and ſtate. And if the ſicke ſeeme now to be in the vigour and ſtate of the diſeaſe, then he muſt uſe a thinner diet then he did before or muſt do afterward, and you muſt command long quiet and reſt to the patient, leſt nature being occupied about digeſting of the matter of the diſeaſe, ſhould be called from her office and worke. Afterward you muſt provide and fore-ſee the intrailes, which are wont to be ſwollen and ſtretched out, with viſcous, tough and groſſe humours, and alſo with abundance of windie ſpirits and vapours, which being diſſolved and emptied out, the bowels waxe ſoft and are looſened. Therfore you muſt annoint them with thoſe things which can mollifie and looſen, as be, ointments which are made of Barley meale, ſeede of *Apium*, roots of *Ireos*, Rew, and ſuch like. Among other, annoint the left ſide with this ointment, ℞. of oyle of Capers, ℥ iij. oile of *Ireos*, and of ſweet Almonds, ana. ℥ ij. ſeeds of *Apium*, and of Comin, roots of *Ireos*, ana. ℈ j. Waxe, as much as is ſufficient, make an ointment. After theſe things, you muſt miniſter medicines which have vertue and power to provoke Urine, and not before this time: for if you miniſter ſuch things before the inward members be free from obſtructions, becauſe thoſe medicines be hot, they carry the humours downe with them, and do increaſe the obſtructions. For to provoke Urine, you muſt miniſter *Muſa*, wherein Dill, or Rew, or elſe *Apium* hath been ſodden. If ſignes of concoction do appeare, then you muſt ſtraightway uſe purging medicines which can purge out melancholy: and you may not purge him once only, but oftener, if the matter ſeeme to require it: for that melancholy cannot be brought out all at once, ſeeing the body is not able to ſuffer and beare ſo ſtrong a purgation as ſhould purge out all that ſtubburne humour at once. You may ſeek examples of ſuch medicines as do purge out melancholy, out of the firſt book in the Chapter of melancholiouſnes. But yet above other things, *Ætius* praiſeth ſweet wine infuſed in the inward part of *Coloquintida*, but ſo that you commixe with it ſome *Apium*, or *Daucus*, to make it pleaſant. After meate

Clyſter.

Piper.

Proviſion for the intrailes.

Vnguentũ.

Prouokers of urine.

Purgation of melancholy.

meate, you muſt provoke vomite (if nothing let it) with white Hellebore firſt commixed with Radiſh, as is declared in the other Books, which if it work little or nothing, you muſt miniſter Hellebore by it ſelfe. And if any man abhorre from Hellebore, let him uſe this or ſuch like medicine: ℞ juyce of Radiſh, or diſtilled water of it, ℥ iij *Oximel ſimplex*, ℥ ij. commixe them and make them warme to drink: but they which cannot vomite, muſt be purged downward, ſuch be they that have a ſtraight and ſlender breaſt. After purging you muſt give them *Theriaca*, or ſomewhat that is of like vertue, as this is ℞. *Liquorice Cyrenaici*, fine Mirrhe, Pepper, of each like much: beate them by themſelves, and commixe them with the juyce of Rew, and make pilles thereof, and miniſter the weight of ℈ ß. They that miniſter any of theſe medicines at the beginning of the ſickneſſe, or at all, before the vigour, ſtate, and force thereof, they make of a ſimple Quartan oftentimes a double Quartane, or without doubt they make the ſingle Quartane greater and more vehement. and of a double Quartane they make a triple Quartane, or elſe the double one is made greater. *Vomitus.* *Vomite.*

CHAP X.

Of a Quotidian Feaver.

QUOTIDIANA *Febris intermittens*, that is, an intermitting Quotidian feaver; it is ingendred of putrified and rotten fleame being thruſt of nature by the tenſible parts of the body. It is called of the Greeks *Amphimerina*, becauſe it cauſeth a fit every day. But if glaſen fleame, which is the coldeſt of all other fleames, do putrifie by it ſelfe the one halfe of it, that is, if the whole ſubſtance of it do not putrifie equally, but ſome parts of it do putrifie and ſome do not, then it ingendreth a feaver called *Epialos febris*: in which the patient is feaverous, and vehemently cold together, and at one preſent time he feeleth immoderate heate and immoderate cold in all the parts of the body together. For part of that humour which is not putrified nor rotten as yet, being ſpread by all the veines, or in the reſt of the body, ingendreth the rigour and cold, but the other rotten part of the humour ingendreth the feaver. A Quotidian feaver doth not invade the patient with rigour and vehement cold by and by the firſt day, but in proceſſe of time, it commeth rather like a cooling, then like a rigour. The pulſe when the fit beginneth is inordinate and unequall, ſlow, little and weake. Neither alſo in the augmenting and increaſing of the Quotidian is there ſwiftneſſe of moving of the pulſes, nor greatneſſe, nor vehemencie. The heate in this Feaver is not ſo ſharpe and vehement as it is in a Tertian: for it neither burneth them, neither are they compelled to make naked their bodies, and to throw off their cloathes, neither doth it compell them to breathe much and often, and to blow out of their mouthes as it were a flame, nor to deſire to drink cold water, but it is moiſt and ſmokie, and commixed with much vapour. Alſo it is hardly kindled, and it conſumeth a long time, untill that by increaſing it come to the force and ſtate. Moreover, they that have this feaver do not thirſt, becauſe not onely the tongue, but alſo the whole body in this feaver is moiſt. The urines in Quotidian Feavers either be white, and thinne, and watery: or chicke, and troubled. *Cauſe.* *Epialos febris.* *Signa.*

troubled. There burſteth out no ſweat at all in the firſt dayes, neither is there any exact and perfect reſt from being feaverous for the feaver remaineth each time almoſt the ſpace of 18 houres. There chanceth alſo to them vomiting of fleame: and thoſe things which are ſent out by egeſtion, are colder, moiſter, cruder, more watery, and more flegmaticke. Alſo a Quotidian feaver doth chiefly vexe them that be moiſt and flegmaticke of nature. Alſo it chanceth in a moiſt ſeaſon, ſpecially in Winter that is cold and moiſt, and in old folke and children. Hereupon *Galen* writeth, that he never ſaw a young man that was cholerick and dry by nature, taken with this feaver: but they that be moiſt and moſt flegmatick, having a groſſe ſubſtance of the body, and do live an idle life, ſerving their belly, and given to drunkenneſſe, uſing bathing often, and ſpecially after meate, they are ſoone taken with this Quotidian feaver.

Victus ratio. Let the diet in this feaver be altogether extenuating, cutting and dividing. Therefore you muſt now ſeeke ſuch places, wherein we have declared abundantly what kind of diet it ſhould be. In the firſt daies, that is, when ſignes of

Curatio crudity and indigeſtion do yet appeare, the fleame muſt be divided and cut, and the pores and paſſages that be ſtopped, muſt be ſcoured and cleanſed. And therefore you muſt miniſter *Oxymel*, becauſe it doth ſcoure mightily, it cutteth and divideth the glutinous and clammy humours, and it delivereth the pores from obſtructions. And you muſt miniſter theſe things which provoke urine, that the fleam (being already extenuated and divided) may the more readily paſſe by the conduits, and be emptied out. Therefore it is good to miniſter decoction of the roote of *Apium*, Parcely, *Irreos*, Fennell, and ſuch other like often rehearſed before, with *ſirupus aceroſus compoſitus*, and *mel Roſarum*, and *ſirupus è duabus Radicibus*, and other that have the vertue and power to extenuate, cut, and divide. About the vigour and force of the feaver, you muſt take heed and have regard to the ſtomack, and ſpecially to the mouth of it. Therefore you muſt prepare thoſe things which being applyed outwardly may adde ſtrength to the ſtomack, ſuch as be, Maſtick, Spikenard, Wormewood, and ſuch other like. Therefore before meate, uſe this ointment: ℞ Leaves of Maſticke,

Unguentū. Wormewood and Nard, ana ℥ij. ß Maſtick, Cloves, and wood of Aloes, ana ℈v. Cinamon, ℈j. with Waxe as much as is ſufficient, make an ointment, wherewith annoint the region of the ſtomack. The ſtomack being ſtrengthened, you muſt compell vomiting, firſt by miniſtring of Radiſh, then after, meats muſt be eaten, for ſo it lifteth up the meats, and cauſeth the eaſier vomite. After he muſt uſe medicines that do purge out fleame: or fleame when it is digeſt, may conveniently be purged. What medicines thoſe be that can purge out fleame, it is evident in our other Books, and this here ſuffiseth to cure a Quotidian feaver.

CHAP. XI.

Of a Feaver Hectick.

HECTICA *febris*, is a feaver wherein an unnaturall heat is not only kindled in the ſpirits and humours, but now alſo it is kindled in the maſſie, ſound and fleſhie parts and members. This feaver knoweth no paine, and they that have it, do think that they have no feaver, neither do they perceive or feele any heate,

heate, seeing all the members of their body be equally heat (as *Galen* declareth abundantly in his Book *De inequali intemperie*.) The fever Hectick is ingendred and caused two wayes. First, for the most part, of burning feavers, which have continued so long, that in processe of time they consume the humidity and moisture that is contained in the body of the heart; or also if it resist more abundantly, then those feavers are not onely Hecticks, but also *Marasmodes*, that is, consuming and melting feavers. For feavers being ingendred (the humidity yet remaining still) when they have caught and occupied the body of the heart, hereupon they are specially kindled and inflamed, like the flame of a candle with a match. And this is one way of ingendring the fever Hectick. Another way of ingendring them is this, when they begin of themselves by and by, being ingendred as Diarie feavers be, either of sorrow, or anger, or overmuch wearinesse, together with burning by the heate of the Sunne. The feavers that be thus ingendred, be not very hard to cure: but such feavers of these as be turned into consuming and wasting, which the Greeks do call *Marasmos*, through the negligence and ignorance of Physitions: if those feavers be in their force and strength, and not as it were beginning still, it is not onely hard to cure these, but it is also impossible to remedy them. For the nature of them is hot and drie, so that the heart is in like case as the snuffe of a candle when it is very much burnt: for when it is much burnt, it will breake and dissolve, and through drinesse fall asunder, so that although you powre abundance of oile to it, yet you cannot cause a greater flame to be kindled: for the flame being small and weake, panteth alwaies up and downe in it, and waxeth continually lesse and lesse, till it be altogether quenched out. Even such is the fever which is altogether *Marasmodes*, that is, consuming. The fever Hectick which turneth into *Marasmos*, or a consumption, is very ready and easie to know: for before you do consider the pulses and heate by touching them, you may see the eyes wonderfull hollow, as though they were hid in some ditches or furrowes: for then all the moist substance of them is exhaust and consumed, so that you may see the bones of the eye-browes stick out. Also there hangeth on the haires of the eye lids, drie gumme and filth, and uncleanely affects, as is seene in them specially that go a long journey in the dust, when the Sunne burneth hot. Also the vitall floure in them perisheth, and the skin of their forehead is drie and retched out, and their eye-lids winke often as though they were sleepie: but their disease is not to sleepe, but is rather impotency and debility to watch. Also the flesh of their temples is consumed, so that they seeme hollow places: for what other thing have they but skin and bone? For, if you looke upon their bare belly, it shall appeare to you, that neither bowell nor filme is left. The hypochonders and sides are pulled upward to the breast, and if you touch their skinne, it is very dry, which if you take hold on with your fingers and pull it up, it is like the hide of a beast. The pulses be thinne, hard, weake, and often. The heate when you lay your hand first on him, doth seeme weake: but a little after it burneth, out sharpe and gnawing more and more, if you hold your hand long upon him. Also this shall be a great and undubitate signe to you: when you do give him meate, the heate is inflamed and increased, and the pulses are augmented in greatnesse

Cause.

Marasmus.

Signa.

Hectica febris. and swiftnesse. It is called a feaver Hectick so long as naturall humidity and moisture is kept and relieved: but when it is to be doubted that there is left no more humidity and moisture in the body, then it is an absolute and perfect consumption, which is called in Greek *Marasmos*. For the cure of a feaver Hectick before it come unto a consumption, you must by all meanes coole it. And therfore the effect and summe of the whole cure doth consist in these poines, that is, to coole and moisten, as wel with those things that be outwardly applyed, as also by them that are ministred inwardly. Therfore let the ayre that the patient doth breathe in, be cold and moist. And if it be not so by nature, make it so by Art, as is taught before in the sixth Chapter, in the cure of the Tertian. He must also use meats that do coole and moisten, as broth of Peisan, bread steeped in a little cold water, the flesh of kiddes, fe sants, birds of the mountaines, cockes stones, capons flesh, rere egges, new cheese without salt, and fishes of gravelly waters, Lettuce, Endive, Succory, Gourds, Spinach, Mallowes, and such like: Cherries, Pruines, Pomegranates, Melons, Figs, and such like He must also taste milke, for that profiteth him marvellously, so that this feaver be not compounded and mi ed with another feaver that is ingendred of rottennesse of humours. Let his drink be cold water, but specially if the sick have been used to it before. Let him drink thereof moderately, or let him drinke water wherein a little Cinamon hath beene sodden, or wine that is watered and thin Moreover, it is good to them that have this feaver to eate meate often in a day, that by that meanes they may beware and take heed that they eate not great abundance of meate at one meale, which vertue being weake, should not be able to overcome and digest. They must eschue immoderate moving, and all things that can resolve and weaken the strength. You may not minister any purging medicines to the n that have a feaver Hectick: for purgations are hotter and vehementer then they are able well to suffer: but if the belly be more bound then it ought to be, you must loosen it with easie clysters that can coole and moisten, adding to them marrow of *Cassia fistula*. You must minister such things within the body as have power and vertue to coole and moisten; as among the compound medicines be these, syrupe of Violets, of Water lilies, and of tame endive, *syrupus acetosus*, and such like Also *Diarrhodon abbatis*, *Diatragacanthum frigidum*, *Diapapaver*, and such like. Of simples these be good, the juyces and distilled waters of Lettuce, Purslaine, tame-endive, and Poppie. Among those things that are to be applyed outwardly, bathes at all times are convenient and profitable to them that have this feaver: I meane bathes of sweet waters, to the which the sick must be carried in a bed, or in a fine sheete, and let there be foure to carrie the sheet, at each corner one. The water of the bath must be moist temperate: and also the patient must not tarry in it long, lest any of his moisture within him should be drawne out by it: therfore in no case must he sweate in it. There be some that use to seeth in the water of the bath hearbes, as Violets, Mallowes, Lettuce, flowers of Water-lillies, and such like: some other do seethe calves feete, or lambes heads, untill the flesh be sodden from the bones. Also you must beware lest any thing be powred on his head, seeing it is sufficient for it to be dipped twise or thrise in the water with the whole body, the sheet being

Aer.

Diet.

Lac.

Potus.

Nota.

Balneum

let

let downe easily, & then againe lifted up by foure young men which must carry him. Straight when he is brought from thence, he must be dipped all over once in cold water, but he may not tarry in it any time at all. They that have this feaver and be brought into a bath, unlesse they be dipped in cold water, it helpeth them nothing (as *Galen* saith.) By and by, as soone as he is drawne out of the water, let another sheete be ready, and cast him into that, and then into another. Then lay him in his bed, and first wipe him with sponges, & after with soft linnen clothes; and let them not handle him violently that do wipe him, but as easily as they can possibly. To conclude, after this he must be annointed with cold oiles, and with other moistning things. Among other this Liniment is good: ℞ oile of Violets, ℥ ß oile of Gourds, ℥.iij. new butter without Salt, Swines grease, ana. ℥ j. ß. commixe them and make a Liniment, wherewith annoint the whole body. Or adde to it mucilage of *Tragacanthe*, ℥ i. marrow of calves shankes, ℥.iij. Waxe as much as is sufficient, and make an ointment. Also oile of water Lillies and of Poppie, are good, and specially oyle of Roses, which (as *Galen* saith) doth marvellously moisten dried bodies. When he is annointed and clothed, you must bring him againe upon a bed or a sheet, into the place where he is fed and you must nourish him with meates. Also it profiteth him to have his heart cooled and moistened with Epithemes: as this: ℞. waters of Violets, water Lillies, and Lettuce, ana. ℥.iij. strong Vineger, ℥ ß red Roses, all the Sanders, ana. ℥ j. powder of *Diamargariton*, ℥ ß. seed of Purslaine, ℈ iij Saffron, ∋ ß. commixe them and make an Epitheme, and apply it to the region of the heart cold. Likewise it is good to coole and moisten the liver thus: ℞ water of Lettuce ℥ ij Vineger, ℥ j. *Diamboden abbatis*, ℥ j ß scraping of Ivory, ℥ ß Purslaine, ∋. ß commixe them and make an Epitheme, and apply it to the liver. Also for them that have the feaver Hectick medicines are good which can coole and moisten with their odour and savor, as be floures of water Lillies, Purslaine, Violets, Roses, and such like. Also you may find more things that are good for the cure of the feaver Hectick, in the second booke, in the Chapter of the Ptisick or Consumption. And in curing of the feaver Hectick this only must be your study and labour, that the body may not only be cooled and moistened with those things which be ministred inwardly, but also by things that be applyed outwardly, and specially by annointing with oile. How much oile applyed and annointed outwardly specially doth helpe to the conservation of the body, and to the restoring of strength, we are taught by the notable example of *Pollio Romulus*, who being above an hundred yeares old (as *Pliny* telleth) *Divus Augustus* his host asked him, by what meanes he kept that vigour, force, and strength of body and mind: he answered thus: *Intus mulso, foris oleo*, that is, I keep me moist with *Mulso* within, and oyle I annoint upon my skin.

Epithema cordis.

Epithema jecoris.

Odoramentum.

Pollio Romulus.

CHAP. XII.

Of an Hemitrice Feaver.

ALthough there be diverse kinds of compounds feavers, as is declared in the beginning of this Book, in the explication of feavers, yet in this place we will only speake of that feaver which is compounded of an intermitting Tertian, and a continuall Quotidian. And it is called in Greek *Hemitritaeus*, and in

Latin *Semitertiana*, in English halfe a Tertian. It is so called because this whole feaver hath halfe the nature of the said feavers, each of them: by the example of this compound feaver, you may learne to cure all other compound feavers

Cause. Therefore an Hemitritee feaver is caused, when putrified fleame is commixed with rotten choler. It is declared before that a Tertian invadeth the patient with rigour and vehement cold, and a Quotidian commeth with cooling of the extreme parts. Therfore the feaver which is compounded of them both

Signa. causeth horrour and shaking for cold, which is lesse then the rigour of a Tertian, and greater and more vehement then the cooling of a Quotidian: so that it is a meane betweene them both. It is ingendred two sundry waies: for either two fits are joyned together by and by at the beginning, and do invade the patient together both at once; or elseeach of them commeth separate from the other. Therfore when the Tertian doth exceed the other, it causeth a more horrible feaver, and also it hath much rigour and vehement cold in the augmenting of the fit, and there is present greater heate and more burning, and choler is driven out either by vomiting, or by egestion, or it breatheth out a moist vapour: but when the Quotidian exceedeth the Tertian, then cold is in the extreame parts, and but a little shaking, and neither burning nor thirst doth vexe him. But when the intermitting Tertian and the continuall Quotidian be equall, and of like force and greatnesse, the fit doth come with horror and shaking for cold. And when the Quotidian is of greatest force, the pulses and horrour waxe lesse and gentler: but if the Tertian prevaile, by and by the pulses and horrour increase and waxe greater. Note therfore, when a feaver is ingendred of an intermitting Tertian and a continuall Quotidian, being equall, of like force, greatnesse, and strength, then it is called an exquisite *Hemitritæus* ague: but if one feaver do exceed the other, then it is called an unpure Hemitrice. You may understand by the former Chapters, how this feaver should be cured. For seeing an exquisite Hemitrice feaver is ingendred of two feavers equally commixed, that is, a Tertian and a Quotidian, you must also use a cure convenient and agreeing equally to a Tertian and Quotidian. But in an unpure Hemitrice, when there is most of choler, or most of fleame, you must also varie and change the cure, according to the humour and feaver that aboundeth. For if choler have the upper hand, you must chiefly use the remedies which we have declared in the cure of the Tertian. But if fleame abound most, use the things most that be declared in the cure of the Quotidian. To conclude, you must most covet the cure of that which hath most need, and doth most abound; but so, that you do not altogether neglect the other. Therfore we need not in this place rehearse the remedies whereby this feaver should be destroyed and cured, seeing every man may learne the cure of them more readily according to the diversity and nature of the humours, out of the Chapters of curing of the Tertian and Quotidian. Therfore if any man do first learne to know exactly and perfectly the curing of simple feavers, he shall also know how to cure compound feavers without any more labour: for the cures of simple feavers being knowne and considered, it is most ready to any man to cure compound feavers: so that here we shall not need to write severally of the curing of compound feavers.

Exquisitus Hemitritæus.

Non exquisitus Hemitritæus.

Curatio.

CHAP. XIII.

Of the Peſtilence.

SEeing that at this preſent time and day, there be every where Treatiſes of the Peſtilence made of diverſe new Authors, I need not now long diſpute here of it: but it ſhall be ſufficient, if we do briefly declare the cauſes, ſignes, and curing of it, as we have done in other diſeaſes before. There be two eſpeciall cauſes of the Peſtilence, as *Galen* writeth *in lib* 1. *De differentijs febrium, cap.* 5. The one is, an infected, corrupted and rotten aire. The other be humours gathered through naughty and corrupt diet of the body, which humours be ready to putrifie and rot when a man taketh any light occaſion to kindle a feaver of the corrupted aire. Therfore the chiefeſt cauſe why men are infected with the Peſtilence, is breathing in of aire, without which no breathing thing doth prolong their life. For it beginneth for the moſt part of breathing in of aire which is corrupted of a putrifying and rotten evaporation. The beginning of corrupted aire, and of the rotten evaporation, is either a multitude of dead bodies not burned or buried, as it chanceth in warres: or the evaporation of ſome pooles, fennes or mariſhes in Summer time. It chanceth alſo ſometime to come before immoderate heate of the aire: when the temperature of the aire is changed from his naturall ſtate to immoderate heate and moiſture, of neceſſity the Peſtilence muſt follow. Hereupon *Galen* ſaith, that of all temperaments of the aire, the worſt is that which is hot and moiſt. Alſo oftentimes (as is aforeſaid) naughty and corrupt diet ingendreth humours in the body that be eaſie and ready to putrifie and rot, and ſo is the cauſe why ſuch bodies are infected with the Peſtilence. And then truly they ſpecially have the Peſtilence, which uſe a naughty and corrupt diet, and ſo be full of all kinds of ſuperfluities. Therefore it need not ſeeme marvellous, if ſometime ſome one among many (which yet doth very ſeldome chance) be infected with this diſeaſe, the aire yet not being peſtilent and corrupt. For they that keep a good and healthfull diet, and be without ſuperfluities in their bodies, they take no hurt at all, or elſe very little hurt, although they be in the corrupt and peſtilent aire: and may eaſily returne and be brought to their naturall habite and ſtate. Hereby it is eaſie to anſwer them that aske, how it chanceth that all men are not taken equally with the Peſtilence, ſeeing every one is conſtrained to breathe in the peſtilent aire? The firſt cauſe why ſome remaine unhurt, is becauſe they be not full of ſuperfluous humidity and moiſture, but do uſe moderate diet and exerciſes, and have their body eaſie to breath out vapours. Another cauſe is, becauſe all mens bodies be not of like diſpoſition and effect. For diſpoſitions of mens bodies are of many ſundry formes: for ſome bodies are quickly overcome and infected, and do moſt readily ſuffer any cauſe: but ſome againe be inſuperable, and cannot be overcome, nor will at all ſuffer the infection, or elſe very hardly. And therefore the greateſt portion of ingendring of diſeaſes, is the diſpoſition of the body of him that ſuffereth the diſeaſe. For elſe all men that taried long in the burning heate of the Sunne, or that uſed overmuch moving, or that were loden with wine, or inflamed with anger, or affected with ſadneſſe, ſhould fall into a feaver. Alſo we do not deny, but that ſometime great

Cauſe. 1. 2.

Wherof rottenneſſe beginneth.

Note.

Plagues from God. plagues and peſtilence be ſent of God, for the grievous ſinnes and horrible offences of men, whereby he puniſheth our great offences: whereof there be many evident teſtimonies in the Prophets, and ſpecially in *Ezechiel*, Chap. 5.

The time of the Plague The time of the yeare in which chiefly by nature the Peſtilence is rife and flouriſheth, is the end of Summer, and the beginning of Harveſt or Autumne: for then both the ayre and mens bodies are moſt apt to putrifie, corrupt and rot, for many cauſes.

Signes of the Peſtilence to come. There be many and divers ſignes of the Peſtilence to come, rehearſed of the new authors, among which ſignes, the firſt is the changing of the times of the yeare. The ſecond is often *Phænomena* in the aire, ſpecially in Autumne. The third is, when puſhes, and pockes, and meaſles do not only vexe children, but alſo young folk of perfect age. The fourth is, when the winds are often in the South and in the Weſt in Autumne. The fifte is, a darke and troubled aire in Autumne, threatning raine, but yet it doth not raine at all. The ſixt is, if women conceived with child, do ſuffer abortion for every light cauſe. The ſeventh is, when in Summer after raine ſuddenly a great abundance of frogges of divers colours doe gather together on a heape. The eighth is, a great multitude of flies, wormes and creeping things. The ninth is the dying of foure-footed beaſts, and fiſhes. The tenth is, the flying of Birds from their neſts, leaving their eggs there ſtill. The eleventh is, the dearth of victuals and Corne. The twelfth (which is the moſt certaine ſigne) is a hot and moiſt temperature of the yeare.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Signes of one infected. There be many ſignes that declare when one is already infected with the Peſtilence. The firſt is, if the outward members be cold, and the inward members burning hot. The ſecond is, heavineſſe, wearineſſe, ſloath of the whole body, and difficulty in breathing. The third is, paine and heavineſſe in the head. The fourth is, carefullneſſe of the mind, and ſadneſſe. The fift is, a marvellous inclination (for the moſt part) to ſleepe, for ſometime watching and raving do vexe him. The ſixt is, a diverſe and frowning look of the eyes. The ſeventh is, loſſe of appetite. The eighth is, immoderate thirſt, and often vomiting. The ninth is, bitterneſſe and dryneſſe of the mouth. The tenth is, a pulſe frequent, ſmall and deepe. The eleventh is, the Urine for the moſt part troublous, thick and ſtinking, like beaſts Urine: although ſometime the Urine of them ſeemeth to differ litle from the urine of healthfull men, therfore by ſuch an Urine, they that are unskilfull of the other ſignes be quickly deceived, ſuſpecting no hurt, becauſe of the good colour of the Urine. The twelfth, which is the moſt ſure token of all, is, if there do ariſe and ingender botches behind the eares, or under the arme-holes, or about the ſhare without any manifeſt cauſe, or alſo if carbuncles do ſuddenly ariſe in any member: for

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Signifying of botches. when they appeare, they betoken ſtrength of nature, which being ſtrong and mighty, doth labour to drive the poyſon out of the body. Alſo they doe declare which members of the body being affected above other, do thruſt out from them the venimous humours. For if they do appeare in the neck, they declare that the veines be chiefly vexed: if under the arme-holes, the heart, but if they appeare in the ſhare, the liver is moſt affected. But ſeeing that botches do not alwaies appeare, (which is moſt perillous and dangerous: for it betokeneth that nature is weake and feeble, and is not able to expell and drive out the venimous humours) you muſt have reſpect to other ſignes and tokens

which

which be rehearsed a little before. As for the cure, if the aforesaid signes do appeare, then if nothing do let, by and by you must cut a veine on that side in which the pestilent botch doth appeare. If the botch do appeare behind the eares, or about the chinne, or in other parts of the face and neck, you must let bloud out of the *Cephalica* veine on the same side. If it appeare and come out under the arme-holes, you must cut the innermost veine of the arme on the same side, it is commonly called *Basilica*: or if that veine will not appeare, take the middle veine. If the botch do appeare in the share, you must draw out bloud from the ankles on the same side. But if there do appeare no botch outwardly, you must draw out bloud from the same side where there is felt greatest paine and heavinesse. But out of which veine you must let bloud, the paine and griefe of the members afflicted will declare to you well enough: for if the members above the breast be grieved and afflicted most, cut the *Cephalica* veine. But if the parts beneath the neck be most grieved and afflicted, cut the *Basilica* or the middle veine. and if the neather parts be most vexed, you must cut the veine of the hamme or ankles. And if nature be strong, and other things not letting, you must draw out bloud abundantly. But if through age, or for other causes, you may not use bloud-letting, you must fasten cupping glasses to the necke and the shoulders, or to the back, or to the leggs. And if the Pestilence do invade any man at his dinner time or supper time, when the stomack is filled with meat, then he must vomite straightway. At the last, when the body and stomack is emptied, you must by and by minister some medicine that can resist poyson, that it may draw the poyson to it, and call it back from the heart. for that is the property of such medicines. Among a great number of the which, this is prase-worthy, which is called *Electuarium de Ovo*, which once a good and wise Emperour called *Maximilianus* did use. Why I do preferre this almost before all other, is, because of his marvellous effects and vertues which have appeared often in divers sick persons: and because it is easie to make, except the roote of white Diptaine, which cannot well be gotten, for the which it is better to use the leaves of true Diptaine, which may well be come by, minister of the afore-said Electuary to them that be of perfect age, ʒj. and to them that be younger, sometime ϑ ij. will suffice: you must dissolve it in water of Roses, or Endive, or Scabious. Also this medicine used, is good to preserve a man from the Pestilence, if he take thereof daily the weight of a graine or two of Barley, or the quantity of a Pease. Also the taking of this potion doth help much, ℞ *Theriaca Andromachi*, ϑ ij. *Mithridatum*, ϑ.j. Bolearmomack prepared, ϑ ß. water of Roses, Scabious, and Bugloss, ana ʒ.j. Commixe them. What power and strength is in Bolearmoniack to drive away the Pestilence, *Galen* teacheth abundantly *in libro nono de simplicium Medicamentorum facultatibus*: where he writeth, that in a great Plague that was in *Rome*, as many as drinke this medicine were quickly healed. Wherfore this medicine ought chiefly to be used in the time of the Pestilence. Moreover, this powder doth profit very much, ℞. the leaves of true Diptaine, the root of Tormentill, the root of Pimpernell, Zedoary, Gentian, root of *Buronica altilis*, commonly called *Tuscica*, ana ʒ ß. Bolearmoniack prepared, ʒ j. *Terra lemnia*, ʒiij. *Aloes* Epatick, Myrrhe, ana ʒ ß. Saffron, ʒ.j. Muskes, ana

Curatio.

Venæ sectio.

Cucurbitæ.

Vomitus.

Alexiteria Electuarium de Ovo

Potio. Bolus armeniacus.

Pulvis optimus.

and beate them all to very fine powder, and make a *Trituro*, whereof minister to the ſick, ℥ j in Roſe water, or Sorrell water. When the patient hath taken ſome of the afore-ſaid medicines, lay him in a warme bed being made
Sudor. with ſoft ſheets, and well covered with clothes, that he may there ſweat foure or five houres, or longer, according to his ſtrength. But if by this meanes you can ſcarſely provoke him to ſweate, you muſt lay Tyles being heate at the fire, to the feete of the patient, for theſe by reaſon of their heate will readily provoke ſweate. And in all the time that the ſick doth ſweate, you muſt onely take heed, that he do neither ſleepe, eate, nor drinke. After ſweating, you muſt diligently wipe off the ſweate with very cleane and fine linnen clothes. Then afterward let the ſicke riſe up from his bed, if he will, or if he can, and let him
Aeris correctio. eſchew the open aire. Let the aire of the chamber in which the ſick doth lye, be corrected, amended, and purified with odoriferous things, and with ſweete ſmelling perfumes, daily foure or five times. It is beſt for the ſicke to change from one chamber to another, becauſe the ayre of one chamber, by the continuall tarrying of the ſick in it, is much corrupted, and cannot eaſily be corrected and amended. Let the ayre of the Chamber into the which the ſicke ſhall remove, be firſt corrected and purged with perfumes What theſe things
When meat ſhould be miniſtred. ſhould be, we will declare afterward. Two or three houres after the patient hath ſweat, give unto him the broth of a Chicken, and that you muſt do often afterward, according to his ſtrength. for the ſicke muſt be nouriſhed and refreſhed by little and little. Therefore it is good for him to eate often, and but very little at once: for they that are thus fed, will ſooner recover againe then other. Alſo he may uſe to eat the fleſh of Chickens ſodden with Sorrell, or with juyce of Lemons, or elſe Verjuyce. Alſo the ſicke muſt be kept altogether from ſleepe the firſt day by talke of the aſſiſtants, by rubbing of the extreme parts, by pulling of their eares, noſe, and haire. For the which purpoſe it is not unprofitable to dip a ſponge in very ſharpe vineger, and hold it to the noſe. If the patient have vehement thirſt, he may uſe this potion: ℞ Julep of
Potio. Violets, ℥ iij. ſirupe of the ſharp juyce of Citrons, ℥ j ß. ſirupe of ſowne Endive, ℥ ij of the decoction of Sorrell, Scabious, and flowers of Bugloſſe, ℥ x. or ſo much of their diſtilled waters: commixe them, and make a potion. Alſo you muſt take the water wherein Barley hath been ſodden a little, and commixe with it juyce of Roſes, or Sorrell, or Limons, or of unripe Grapes, and miniſter it in ſtead of drink. And you muſt miniſter medicines (eſpecially if the
Comfortatives. ſtrength be feeble) which can ſtrengthen and comfort the heart, and other principall members of the body, as is this, ℞ conſerves of Violets, Roſes, and Bugloſſe, ana ℥ j. ß Bolearmoniack prepared, ℈ j red Corall, ℈ j. Barkes of Citron apples ℥ j ß. Camphire, ℈ v. with ſirupe of the juyce of ſharp Citrons,
Electuariũ as much as is ſufficient, make an Electuary or liquid Antidote. Alſo you muſt lay upon the region of the heart (ſpecially if the ſicke do yet feele heate about the breaſt) this Epitheme: ℞ waters of Roſes, Bugloſſe and Sorrell, ana, ℥ iiij. powder of *Electuarium de gemmis*, ℥ j. wood of *Aloes*, red Sanders, the barkes of a Citron apple beaten to powder, the bone of the Harts heart, ana.
Epithema. ℈ v. Saffron, grain ſix: commixe them all, and make an Epitheme. But you muſt note, that the Epithemes may not be applied, except they be made hot:

and as ſoone as they are cooled, you muſt take them away ſtraightway; for then they conſtraine and ſhut up the pores, and ſo do bring unto the patient no ſmall griefe. Therefore it is better to uſe cordiall bags, as this is: ℞. flowers of red Roſes, water Lillies, and of Violets, ana ℥.ij of all the Sanders, Coralls white and red, *Spodium*, Pearles, ana ℥.iij Cinamon, Cloves, the bone of the Harts heart, wood of *Aloes*, barkes of the Citron apple, Saffron, ana ℈ j. ſeed of Sorell, ℈ ij ſeed of Purſlaine, graine iij. beate all theſe into fine powder, and make two ſquare bags of ſilke, and apply each after other being heat. *Sacculus.*

Moreover you muſt altogether covet and labour that the venimous humours may be entiſed and drawne to the place where the botches appeare & burſt out and you muſt do it by ſetting to of cupping glaſſes, or by medicines applied, that have vertue and power to draw thoſe humours, as this is ℞ fat Figges, in number ſix, great Raiſins, ℥.ß ſalt Gemme, ℥.ij Hony, ℥ j. with oyle of Cammomill: make it into the forme of an Emplaiſter, and apply it hot to the botch. Or apply this plaiſter, which is much commended of all men. ℞. a great Onion, and cut off the head of it, and pick out all the kore within, then fill it with *Theriaca Andromachi*, adding to it juyce of Rew or Sage: which done ſtop the hole faſt that is in the top of the Onion with lure, and ſet the Onion in the embers to roaſt: and when you do thinke that it is roaſted enough, pull off the barkes of it, and then bray it in a mortar untill it be thick like an Emplaiſter, and apply it hot to the botch. You need not be afraid to apply *Theriaca* to the botches, becauſe of the authority of *Gentilis* and *Valeſcus*, and ſome other authors: for *Theriaca* and ſuch like medicines againſt poyſon, do not worke their operation by driving the poyſon from them (as they being in a wonderfull errour do affirme) but rather they work by drawing the poyſon to them, as *Galen* teacheth in his book *De Theriaca ad Piſonem*. Alſo this Emplaiſter is good, for it helpeth much to the rotting of the botch. ℞ meale of Fenugreek, and Linſeed, of flowers of Cammomill, ana ℥.ß. roots of *Althea* and white Lillies, ana. ℥.ß. Figs in number ſixe, leaves of true Dittanie, ℥.iij. rootes of Valerian, ℥ ij Muſtard ſeed, ℥ j ß Doves dung, ℥ ß oyles of Cammomill and Lillies, ana ℥.j.ß make them into the forme of an Emplaiſter or Pultice. Alſo this is practiſed: ℞. of *Emplaſtrum diabylon ſimplex*, ℥j. of gum Ammoniack, and *Galbanum*, ana. ℥ j bray them together, and bring them to the forme of an Emplaiſter. But if the botch will not breake of himſelfe by applying the aforeſaid things, you muſt then lay upon it Gooſe-dung diſſolved in the common oyle, or in oyle of Cammomill. And this is ſufficient to ſpeake of here, as touching the cure of them which be taken with the Peſtilence. *Outward medicines.* *Emplaſtrū* *Errour of Gentilis and Valeſcus.* *Emplaſtrū ſuppuratorium* *Aliud.*

Now we will briefly expound, by what meanes a man may preſerve and defend himſelfe from the infection of the Peſtilence, which vexeth and infecteth in ſome certaine place or region. And ſeeing (as we have declared in the beginning of this Chapter) it is evident, that the Peſtilence is not cauſed but through the breathing in of the Peſtilent and corrupt aire, there cannot be a more preſent remedy to preſerve one, then flying from the corrupt ayre. For there is no other meanes to avoid the peſtilent ayre, becauſe, whether we will or no, we muſt draw in ſuch ayre, unleſſe we get us away into ſome other place, where the ayre is not corrupted nor infected, but pure and good. Which *A preſervation frō the Peſtilence* *Flight is the beſt remedy.*

you

you must the rather and more quickly do, if the evill be greatly infective. And you must flie farre off into such a place whereas the aire is knowne to be pure and good, and destitute of corruption: neither must you returne home againe from that place very soone. Hereupon it is not rashly said of the common sort, that these three Adverbs, *Citò, longè*, and *tardè*, in the time of the Pestilence, do more pleasure and profit then three shops very well furnished. Therefore they that may conveniently for their businesse flie away, let them not suffer themselves to be perswaded by any meanes to tarry in the pestilent-ayre: which if they do, they shall foolishly put themselves in danger of pestilent death. But if you may not flie for urgent businesse and just causes, then let your first care be, that the house in which you must tarrie, be without all kind of stinke, and kept cleane from all filthinesse and sluttishnesse. Let the windowes of it be close shut, specially in cloudy and rainy daies, that the pestilent aire enter not in. But if you will open them, see that they open upon the East or North quarter, and do it when the Sunne is risen above the earth some houres. You must come abroad but seldome, and not except the element be cleare and bright: neither come then, unlesse you have first taken some medicine which is able to preserve you from the infection. You must make fires daily in your houses, with Oken wood, Juniper, *Tamariscus*, Lautel, or such like, that then by the corrupt aire that is in the house, may be corrected and purged. For there is a marvellous vertue and strength in fire, to amend and correct the rottennesse and corruption of the aire. Also you must strew on coales this powder following. ℞. Rosemary, M ß. Sage, Betony, Wormwood, Marjoram, Origan, ana. M j. bray all finely, and make a powder. Or use this powder: ℞. of Juniper berries, ℥. j. Myrrhe, ʒ. ij Frankinsence and Mastick, ana ʒ. ij ß. roote of *Benedicta*, ʒ. j. Rew, ℥. ß. Cypresse barks, ʒ j ß roote of *Angelica*, Lavender, ana. ʒ ij beate all together, and make a powder. Let poore folke lay upon quick coales, Juniper cleft in small sticks, or the berries of Juniper. Let richer folk use wood of *Aloes*, or powder of *Gallia moschata*, Cloves, and such like. When necessity constraineth you to go abroad, carry this or such a like Pomander with you: ℞ *Lapdanum*, ʒ. ij. *Storax calamita*, ʒ ij. Cinamon, Mace, Cloves, Nutmegs, ana. ʒ j. wood of *Aloes*, ϑ j. Spikenard, ϑ ß Myrrhe, Mastick, Frankinsence, ana. ʒ ß Muske and Amber, ana. gra. ij powder them, and searce them, and with *Storax liquida* and water of Marjoram as much as is sufficient, commixe them, and make a *Pomum odoratum*. In Summer time let the ayre be purified and corrected with cold things, as with flowers of Roses, Violets, Water-lillies, Vine leaves and branches, Willow leaves, and such other like. Also sprinkle the pavement with water of Roses, Sorrell, and such like: or with cold water wherewith some Vineger is commixed. Also it profiteth to smell Roses, Vineger, Camphire, Sanders, and such other like: or to smell to this Pomander: ℞ *Lapdanum*, ʒ ß. *Storax calamitæ*, ʒ iij flowers of water-lillies, Roses, and Violets, ana ʒ. j. barks of the Citron apple, ʒ j ß all the Sanders, ana. ʒ. ß of Maces and Cinamon, ana. ϑ j. Mastick, ʒ. j white Poppie, ʒ ß Camphire, ϑ ß Amber, Muske, ana. gra. ij bray and commixe them with *Storax liquida* and Rose water, and make a Pomander. But seeing *Galen* saith, that one of the chiefest things which they that would be preserved from

Suffimenta

A pomander.

Pila odorata.

the

the pestilence, ought to regard and take heed of, is, that their body be for the most part without superfluities and excrements, and may well breathe out the vapours: truly there is nothing more to be eschewed at such a time, then overmuch devouring and swallowing in gluttonously of meate and drink. Therfore let their meates be altogether easie of digestion, and such as ingender good blood, and be not ready to putrifie and rot. And always commixe with the meates that be eaten at that time, some Vineger, or some other sharpe juyce, as Verjuyce, or juyce of Citron apples, or of Lemons, or Orenges. In Summer time he must use for pot herbes, Bugloss, Endive, Succory, and Lettuce, and in Winter, let him use Sage, Parcely, *Anet*, Marjoram, Balme and Hyssop. He must abstaine from all fruits, unlesse they be sharp, as be Pomegranats, Citrons, Limons, Orenges, and such like, which are good for him to use. Let his drinke be Wine that is thinne and watery. Let every man beware of strong Wine that is unlayed and new. To conclude, let his diet be altogether cooling and drying. *Diet.*

Therfore he may not use exercises, but in a meane and temperate place, and in an ayre being first purified, amended and corrected by medicines and perfumes. Therfore you must eschew common dancings openly, and also turnings, leapings, and whatsoever such like exercise there be that requireth often breathing in of ayre. Therfore because of this also in the time of the Pestilence, he must eschew companies gathered together by Magistrates by some open commandement for matters of the Common-wealth, as Courts, Sessions, and such like. Let his sleep, watchings, and all other things be moderate and in a meane. But he must sleepe in a chamber that is close, well stopped and shut, lest the pestilent ayre should enter into it: the aire of which chamber must be purified and corrected with some perfume aforesaid, morning and evening. He must use sheets that be pure and cleane, and that have been layed up a while with odoriferous things. *Exercitiū.*

When he is awaked from sleep, let this be his first care and worke, to empty the body of superfluities and excrements. And you must only take heede and beware, that the body be not costive at any time: therfore if it do not of it selfe void out excrements daily, you shall provoke them out with *pilulæ Ruſi*, or with a soft Clyster, or with a Suppositary made for the purpote. When the body is emptied from superfluities and excrements, as well by the guts as by the bladder, he must take some medicine that can preserve him from the infection of the Pestilence; for the which, there be many things before rehearsed. And if necessary businesse do constrain you to go abroad openly, you may chew Zedoary, or roote of Angelica, or Pimpernel; or you shall smell to Rew, for the savour of it doth marvellously resist the pestilent aire. *Excretion.*

He must eschew all carnall lust, specially immoderate using thereof. After copulation, he must keep him out of the open and infective aire. Baths must altogether be abhorred, as a most present poyson, specially common baths: because when the pores of the body are opened by the heate of it, the pestilent aire doth readily creepe into the body. They that will use a private bath, let them preserve and defend themselves most diligently from the corrupted aire when they go out of the bath. But it is better, and more wholsome to use frictions at home in a rectified aire, and let baths alone: but yet you may wash the head weekly with lye, wherin hath been sodden *Asarum*, *Venus.* *Balneum.*

Asarum, Marjoram, Lavender, Rosemary, Betony, Sage Cammomill, and such other like: but young men and such as abound with blond, must in the time of the pestilence use bloud-letting; and that not onely once, but (if nothing let to the contrary) bloud letting doth often profit much to preserve them in health, because it doth much coole the state of the body, and bringeth it to a moderate heate. Also you must purge the body (if need require) with purging medicines, and that specially in the Spring time and Autumne. As for perturbations of the mind, he must eschue sadnesse, anger, hatred, feare, great cares, and heavie thoughts, and he must use joy and mirth in a meane. Now it remaineth that we describe medicines which can keep and preserve us safe from the infection of the pestilence: among which the pilles that are called *pilulæ Rufi* or *Pestilentiales*, or else *Communes*, are principall and chiefe: ℞. Aloes epatick, two parts, Saffron orientall, Myrrhe, ana. part. 1 with white Wine, or with water of Scabious, make pilles, of which minister daily, ℈ j. and more or lesse according to the age and strength of the patient. These pilles, because of the Aloes and Mirrhe in them, which do most resist putrifaction, they have a marvellous efficacie and vertue against the infecting of pestilent ayre. Also you may use these pils following: ℞. Aloes epatick, ʒ iij. Myrrhe, ʒ. i ß Agarick prepared, ʒ. j. Saffron orientall, ʒ. ß. Bolearmoniack prepared, ℈. j. seed of Citron apples, ℈ ij Mastick, ℈ ß. root of Pimpernell, ʒ. ß with Rose water, make 13. pils of ʒ j. of which minister one or two. Also you may use that medicine that is commonly called *Electuarium de nucibus*, ℞. of Walnuts in number 20. of fat Figs in number 13. Rew, M. j. of Wormwood, *Cotula fœtida*, and Scabious, ana. M. j root of *Aristolochia longa*, ʒ ß. roote of *Aristolochia rotunda* ʒ j. ß. of Tormentill, *Petasitis*, and Pimpernel, ana ʒ ij. ß. leaves of true Diptain, M. j of Laurell berries, ʒ. iij. of Harts horne burnt, ʒ. ij. ß. Maces, Mirrhe, Bolearmoniack, true *Terra lemnia*, ana. ʒ iij. Salt of the Sea, ʒ. j. ß *Nux vomica*, ʒ. ij flowers of Bugloſſe, M. j. beate them all, and commixe them with ℔ ij. of clarified Hony, and make a liquid medicine like a Loch. Also this powder is very good: ℞. leaves of true Diptaine, ʒ. ß of the rootes of Zedoary, *Tunica*, Pimpernell, and Tormentill, ana. ʒ ß. barkes of the Citron apple, ʒ. iij. *Terra lemnia*, ʒ vj. Bolearmoniack, ʒ. j. Myrrhe choſen, Aloes epatick, ana. ʒ ß. Saffron, ʒ ß. Mastick, ʒ. j. ß Liquorice, ʒ. j. Scabious and Sorrell, ana. ʒ. iij red Sanders, ʒ. j. scraping of Ivorie, and *Authera*, ana. ʒ. ß. the bones of the Harts heart, red Corall, ana. ℈. ij. seed of Purſlaine, gra. v. bray all finely, and make a powder. If you will, you may make of these, Lozenges, with Sugar, and waters of Roses and Scabious, and minister daily of them, ʒ j or more, or lesse, according to age and strength. Also onely Bolearmoniack taken with Vineger, is notably praised. Likewise *Theriaca*, *Mithridatum*, and such other are good, whereof there is plenty named of them that have written of the Plague. We therefore here will make an end of speaking of this kind of evill.

Bloud-letting.

Purgatio.

Preservatives.

Pilulæ communes.

Pilulæ.

Electuarium de nucibus.

Pulvis.

The end of the fourth Booke.

THE FIFTH BOOKE, CONTAINING THE CVRING OF TUMORS WHICH HAPPEN ABOVE NATVRE.

CHAP. I.

What that swelling is which happeneth besides nature, which commonly is called by this generall name Apostema: and the sifting out of the true definition, and of the division of the same, according to the opinion of the Neoterickes.

THose Tumours which have their being besides nature, the later sort both of Physitions and Chirurgians, and not they only, but almost the uniforme consent of old Writers, have comprehended under this name *Apostema*: whereas indeed *Apostema*, both by *Galen* and other Grecians, hath beene reputed but as one kind of those swelling tumours, which commonly are said to chance besides nature; which the Latines have very fitly termed *Abscessus*, and the crew of yonger Physitions do call it *Exitura*, deriving the originall of the word from the interpreter of *Avicene*: of the which, as also of all other kinds we will intreate particularly in his severall Chapter. Although, indeed, it hath pleased some of the later sort to make *Apostema* as the *species* or *differentia* of those tumours besides nature: appointing it to be diverse from that which they call *Exitura*, and also from that other kind *Pustula*. For under the name of Apostemes, they will conclude and place those tumours only which being lifted up into a great bignesse, do fetch their procreation from the influence of naturall humours (as they terme them) whereupon they call them *vera Apostemata*. Therfore when *Apostema* is taken for the *genus*, comprehending under it all the tumours besides nature, by *Avicene* and his followers, it is thus commonly defined. An Apostеme is a disease compounded of three kindes of maladies, all aggregated into one bignesse. Which definition they do affirme to be essentiall, consisting (as they say) of *genus* and *differentia*, which do very sufficiently explane the nature of that which is defined, appointing this word disease to be the *genus*, and the other words which are annexed, do stand to manifest the difference of other the like infirmities, which do happen by the composition and construction of the instruments: all which distinctions and diversities, *Galen* doth recite in his Book intituled, *De morbo & symptomate*. But these three kindes of sores, which in that swelling besides nature, commonly called *Apostema*, do concurre as establishing the essence of one onely disease, are these: intemperature, which they

Apostema.

Abscessus.

The common definition of Apostema.

Three kindes of diseases causing the essence of tumors besides nature.

they also call an evill complexion: immoderation, whereby they intend a distemper composition: and the solution of that agreeing unity which nature affordeth to every body. To which three kinds; the Greekes have assigned three opposite and fit termes, calling the first δυσκρασία, the second ἄμετρια, the third συνεχείας λύσις: but they bring also many other descriptions rather then definitions of this *Apostema*: for definitions I dare not terme them, when as they do not convert with that which is defined, neither do they serve either to the sufficient explication of his nature, or the constitution of his essence: which they very well knowing, are content to let them go under the name of accidentall definitions. One of them they have designed and taken out of *Galen* his book which he wrote *De tumoribus præter naturam*. An Apostheme or tumour besides nature, is one of those things which happening unto the body, doth inflate that part which it occupieth, to the extremest dimention. This definition they have extorted out of *Galen* his words, which he set not down as an exquisite definition, but as an ordinary assertion. You may fashion (if you please) many such definitions, as this for one. An Apostheme is an increment exceeding naturall constitution. Or this: An Apostheme is a tumor, in the which the parts have departed from their naturall state and habite in quantity and bignesse. Whereas *Galen* in his *lib* 13. *Therap Meth* hath these words. In this thirteenth part of our whole work we will begin to discourse of those tumours happening besides nature, in which the parts have forsaken their naturall constitution, by becomming more big: so that you seeing the slender weight of these definitions, must annexe this particle, *actiones lædens*, hurting the duties of the body: or thus, inducing an evident detriment to the actions, or else they will not be absolute or essentiall: for every tumour making distention, or swelling in length, breadth, or profundity, beyond the ordinary constitution of nature, either in all the body, or in any part thereof: or, every excrement or greatnesse exceeding nature, must not according to the vulgar acception be named either *Apostema*, or a swelling besides nature. For (as *Galen* saith in his book *De tumoribus præter naturam*) such like augmentations may befall not only to the diseased, but also to the healthfull, as well in the whole body, as in any member of the same. For grosse men although they be inlarged, and as it were distended both in breadth and profundity, yet they have not this distension besides nature, but (as he saith) only not naturally. For they have not yet passed the bounds of nature, neither are the actions and duties of their part maimed or annoyed, which is the border of those increments which are besides nature: and those tumours which abide in those parts which are yet sound and without the taste of griefe, may well be said to be above and beyond nature, but not besides nature; as for example: if both the teats, or one of them only, be marvellously increased, or inflated, yet so that his substance be free from all annoyance, this cannot appositively be said to be besides nature, but onely beyond nature. Therefore if you desire an absolute definition of this tumour which happeneth besides nature, collected out of the writings of *Galen*, you shall thus define it. A swelling besides nature is an increment surpassing the ordinary habit of nature, bringing with it a maime to the actions thereof. But such like tumours be-

Accidentall definitions.

Definitio prima.

Secunda. Tertia.

A perfect definition besides nature, taken out of the writings of Galen.

sides

sides nature are wont to be divided into three kindes by *Guido* and those of his age, into impostumes, abscessions or pushes, and ulcers. Impostumes they call great tumors, in which the matter whereof it springeth doth offend in plenty or quantity. Pushes are those little tumours (which they call *Bothor*) in which, the substance whereof they arise is troublesome rather in quality then in quantity; yea and in them there lurketh a poisonous venume (as they say) But the Abscessions are those tumours which the Latines call *Abscessus*, & of the Greeks may well be named ἀπόστασις, as we proved before: but let it be lawfull for every man to impose what titles or names he will, so that (as *Galen* saith) they do not swarve or stray from the naturall meaning of the things themselves Therefore leaving all the scrupulous and scholer-like contentions which some do use in the intreaty of this subject, as impertinent to our purpose, I will orderly set downe the branches of all the tumours or impostumes (if so you will terme them) which happen besides nature: and first we will beginne with inflammation.

The division of a tumour besides nature into his species, after the opinion of the later sort.

Apostema.

Pustulæ.

Exturæ.

CHAP. II.

Of the difference of those tumours which happen besides nature.

The division of a tumour into his differences.

THere be many and sundry differences of tumours besides nature, which are commonly called by this generall name Apostemes: the differences whereof, of the later Chirurgians are observed, to proceed either from the substance of the sore, or from the matter thereof, or from the accidents, or from the affected parts, or else from the efficient causes. The differences which they desume from the substance, are supposed by *Avicen* and his sect to be two, either the greatnesse of the swelling, or the littlenesse thereof. Amongst the big tumours they do reckon *Phlegmone* (which appeare commonly in the fleshie parts, which are fit to be distended) and *Oedema*, *Erysipelas*, and *Scirrhus*, which do all grow up to a great bignesse and quantity Little tumours are called of them little eminences or appearings, or breakings out called pushes, which are commonly seene in the skinne and the uttermost parts of the body; as the Greeks leprosie, the scab, the ring-worme, and such other like, of the which we will speake more largely hereafter. The matter of the aforesaid tumours are the foure humours, as well naturall as not naturall, that is to say, fleame, melancholy, choler, and those humours which are altogether besides nature; sometime the soundnesse of certaine bodies, and sometime a yellow or pale humour; the handling of all which differences we will referre unto another place. The symptomates or accidents which are commonly incident to these tumors, are, griefe, heate, softnesse, hardnesse, and such like: from the which they will derive some differences. But those which they take from the members and from the affected parts, are *Ophthalmia*, the inflammation of the eye, the squince, the inflammation of the throat, *Phyma*, *Phygethlum*, and those inflammations which we terme *Glandulæ* and *Bubones* But the efficient causes from the which certaine differences be borrowed, are congestion and fluxe, and *Crisis*, that is to say, judgement thereof, which happeneth in

From whence the differences of tumours besides nature are taken of the later sort.

Substantiæ.

Materiæ.

Accidentiæ.

Partes affectæ.

Causæ efficientes.

in diſeaſes. There be alſo certaine other cauſes, both internall and externall, wherof, we will diſpute more copiouſly and earneſtly in that which followeth.

Frō whēce the diffe-rence of tumours above na-ture doth come.

But yet truly all diverſities and differences of theſe kindes of ſwellings, chancing above nature, have their beginning from the nature and ſubſtance (which provoketh the ſwelling) of that which floweth, as witneſſeth *Galen* in his book which he wrote of Tumours above nature. Likewiſe in his ſecond book that he wrote *ad Glauconem cap.* 13. *Meth med.* In which places he declareth, that the variety of all ſwellings which are above nature, doth ariſe of the nature of that which floweth: for when (ſaith he) a flatuous matter hath more free acceſſe, then alſo the tumours are made more flatuous, but they are more like unto *Phlegmone* when as blood aboundeth: as likewiſe *Eryſipelas*, when choler hath his courſe: and they alſo be more vexed with *Oedema*, when fleame or rheume deſcending from the head doth reigne. Alſo they be grieved with the diſeaſe *Schirrhoſis*, when either a thick or too cold humour is ſetled in ſome part thereof. Therfore (as *Galen* ſaith) all tumours do chance beſides nature, which proceed either of humours, or of a flatuous and windy ſpirit, which is gathered ſometime under the skin, ſometime under the thinne filmes that cover the bones, ſometime in the belly, ſometime in the intrailes, oftentimes in the midſt of theſe, and of the *Peritonæum*. The Greeks call it *Emphyſema*, and *Avicen* termeth it a windy *Apoſtema*. If ſuch ſwellings happen of humours, then they are either hot, or cold, or mingled together. Hot tumours come of the beſt blood, that is to ſay, which is perfectly ruddy, and of a meane ſoundneſſe and moderate quality: and then the Greeks call it *Phlegmone*, the Latines *Inflammatio*: or they proceed of yellow choler, or of burning and thinne bloud, or elſe of thoſe things which be hotter then blood or choler. They terme this evill *Eryſipelas*, but theſe name it *Sacer ignis*. But cold ſwellings are provoked either through thin fleame, and then the Greeks call it *Oedema*, but our Phyſitians terme it *Laxus tumor*, the interpreter of *Avicen*, *Undimia*: or elſe it is cauſed through the humour melancholy, or through thick cold, and clammy fleame. They call this *Schirron*, the Latines, *Duities*, the Arabians, *Sephirus*. Alſo ſwellings ſometimes do chance by reaſon of a late taking away ſuperfluous blood, as hereafter it ſhall be declared. Tumors are ſaid to be mingled, when ſuch kind of humours are tempered together: and if one maſtereth the other, the name is given to the ſwelling from that humour which exceedeth in the mixture: as in bloud-ruling choler, we will call *Phlegmone* the principall to be *Eryſipelatodes*: and alſo becauſe melancholy governeth, *Eryſipelas* is ſaid to be *Phlegmonodes*. Now of other mixtures, there is the like interpretation, both of *Schirrus Phlegmonoſus* with *Phlegmone Schirrhoſa*, and of *Oedema Phlegmonoſum* with *Phlegmone Oedematoſa*. And after this example you ſhall name the other tumours, although there chance commixtion of three or foure humours together at once. Moreover, if the humours be of like force, and equally incorporate, ſo that the one cannot overcome the other, then we will name the tumours by the coupling together of thoſe humours which they ſtirre or raiſe up. As if bloud be equally mingled with choler, that evill may be called, by reaſon of their joyning together, *Phlegmone* and *Eryſipelas*, or (as *Galen* hath it) it may be termed a meane in

Emphyſema.

Calidi tumores.

Tumores frigidi.

Tumores ſeroſi.

Tumores complicati.

One evill ſeemeth to have affinity with another.

the

the kind and nature of *Phlegmone* and *Erysipelas* These truly be the chiefe swellings and tumors which are recited in *Galen* by the flowing of humours (that is to say) *Phlegmone, Erysipelas, Aedema, Schirrus:* whereunto innumerable other tumors exceeding the measure and bounds of nature, are reduced, and comprehended, although they have chosen to themselves diverse names, according to their sundry causes. Therfore there pertaineth unto a kind of *Phlegmone, Phygethon*, which is called *parvus*, (*Celsus* being the author) but of our men *Phyma* and *Tuberculum:* also it is named of the same *Celsus Terminthon*, of *Oribasius*, the kinds or *species* of *phyma*, but of *Aetius, phigethlum:* also they be called *Dothien*, which *Celsus* calleth *Furunculi*, felons. Likewise *Gangrena* of some member, *νεκρώσις*, that is to say, mortification, but not absolute, and also *Sphacelus*, which is called of the Latines, *Sydera io*, and of *Avicen, Ascasbiles. Carbunculus* also is called of the Greeks *Anthrax*, wherof *Avicen* writeth in the chapter *De pruna & igne Persico* But unto *Erysipelas* are referred *Herpetes*, which in kind be two manner of waies, that is to say, *Miliares* and *Excedentes*, biting & gnawing, which the Greeks do call *ἐσιωλίδα*. He which expoundeth *Avicen* hath called both the kinds *Formicae*, but he being deceived with the likenes of the name hath mixed them in the same Chapter by great oversight, with those *Verrucae* which the Greeks call *Myrmeciae*, the Latines *Formicae. Celsus* seemeth to have comprehended those *Herpetes* under the name of *ignis sacer:* but the Chirurgians of later times have numbred them among the choleric pustules, as they terme them. There commeth also of choler almost all those diseases called of the Greeks *Physemae*, and therfore they belong unto *Erysipelas*, whereof *Avicen* doth intreate in his chap *De vesicae inflammationibus*. Unto the tumours cauled of fleame, that is to say, unto *ædemata*, are referred certain tumours comprehended of the Greeks under the name *Apostema*, which be called of *Avicen, Nodi*, of *Haly Abbas, Selas*, and *dubeleta phlegmatica*, of the Latines *abscessus:* wherof there be divers kinds, according to the divers matters contained in them. Moreover in *Galen* there be three kinds of *Abscessus* chancing very often, wherof every one hath borrowed his proper name of the Greeks: those be *Atheromata, Stratomata, Meliceridες*, which indeed be called after the likenes of bodies contained in thē, as we wil declare hereafter more at large. There is also a kind of *Apostema*, that is, of *abscessus*, wherein are other things contained which do represent not only the properties of humours but also of certain sound bodies: but these (saith *Galen*) chance very seldome, and of these we wil also speak hereafter when we shall intreate of abscessions. But now unto the said kinds of *Abscessus* there appertaine certain names of tumours being devised of the later sort, and never as yet found out amongst ancient writers, as *Testudo*, which is a soft swelling cleaving to the whole head of a man, and *Talpa:* the one seemeth to belong unto *Atheroma*, the other unto *Meliceridες*. But unto *Stratomata* doth belong a certain swelling without paine, which they call *nata*, or *napta*, wherof we will speake in his place. Hitherto also do pertaine the evills called of the Greeks *Ganglia*, of *Avicen, Glandulae*, which do differ from the aforesaid *Nodi*. There commeth also of fleame that which the common sort call *Scrofula*, and therfore they are reduced unto *ædemata*. These be called of the Greeks *Cherades*, of the Latines, *Strumae*. Notwithstanding *Galen* in a certaine place

The chiefe tumors that are caused of flowing humours.

What tumors do associate phlegmone

Erysipelatosi tumores.

Aedematosi tumores.

Certaine new names of tumors given of the later sort of Physitions.

Testudo.

Talpa.

Ganglium

Strumae.

amongſt the diſeaſes named *Schirri*, doth take it for *Dwitties*. Alſo unto *ædema* is referred in *Galen* that kind of *Hydrops*, which is named of the Greekes, *Leucophlegmatica*, & *hypoſarca*. But the ſwellings or tumors which pertaine unto choler, and which be comprehunded under the kind *Schirrw*, are *Cancri*, which of the Greeks be called *Carcini*, and *Carcinomata*: Notwithſtanding *Celſus* maketh a difference betweene *Cancer*, and *Carcinoma*, that he might ſay that it did come and proceed by litle and litle of thoſe things which doe chance outwardly, and that it is ingendred within (ſome member being corrupted) The ſame *Celſus* divided *Cancer* into many parts or kinds, that is to ſay, into *Eryſipelas*, *Gangrena* and *Ulcus nigrum*: of this kind alſo is *Elephantia*, or *Elephantia*, or *Elephantiaſis*, called of the common ſort of Phyſitions *Lepra*, and of ſome, *ſanctii Lazari morbus*. Therfore the name of *Lepra* ſignifieth with *Avicen* and with the unlearned company a moſt grievous and deadly diſeaſe, when yet with *Gal. Paul. Aegineta*, & with other Grecians it is counted but a light griefe not much differing from that which we call *Scabies*, which is called of the ſame writers *Pſora*. Among this hard ſwelling kinde of tumors, are accounted the diſeaſes called in the Latin tongue of the interpreter of *Avicen*, *Verrucæ*, which be ſwellings like unto little hillocks appearing in the skin, whereof they have this name, being called of the common ſort *Porra*. To this kind alſo may be referred *Myrmeciæ*, as if one ſhould call them *Formiculæ*, & *Acrocordones*, which of our countrimen are termed *Penſiles verrucæ*, & *Clavus* alſo, which in forme is like to a hard round pillar called of the Greeks ἧλος, of *Avicen* they are called *Almiſmar*, *Thymion*, or *Thymon*, repreſenting the knobby tops of the hearbe Time. *Avicen* ſeemeth alſo to have given it this name *Tuſium*, or (as another tranſlation hath it) *Tarſecum*. Alſo among the divers kinds of *Verrucæ*, there be evils called of *Avicen*, *Cornua*, ſo called, becauſe they being very long, are turned againe crooked like unto hornes. In like caſe alſo there be *Calli*, which the Greeks call τύλοι, theſe are ingendred by meanes of the skin being obdurated and hardned through much labour. Unto choler alſo there ſeemeth to pertaine this evil, which the Grecians cal *Dracontion*, the Latins, *Draunculus*: according to the lively ſimilitude or likenes of that name, *Avicen* calleth it *Venæ medeni*, *Haly Abbas*, *Venæ ſanioſæ*. Whereof *Paulus Aegineta* intreateth, *cap ultimo lib.* 4. This diſeaſe is not very riſe with us. Beſides theſe tumours which we now have rehearſed, there chanceth other alſo, affecting oftentimes the ſuperficiall parts of the body, that is to ſay, certain ſmal appearings, which they call *Puſtulæ* and *Bothor*. Which although they differ both among themſelves, and alſo from thoſe tumours which we have above recited, yet they are cauſed of the ſame humors, of the which alſo they are now called great tumours. Therefore they only ſeeme to differ from them in reſpect of their greatneſſe and ſmalneſſe. But that ſuch litle tumours (which truly a Chirurgion ought not to be ignorant of) might appeare moſt manifeſt, and eaſie to be conceived of every man, I have thought it expedient, and a thing worthy the labour, to ſet downe in this place the names of them, both in Greek and Latine, and alſo their barbarous title, with a certaine rude deſcription thereof, as we have already done in the greater. Therfore, that we may enter into the matter it ſelfe, there are of the kind of puſtules or puſhes, *Lepra*, ſo called of the Greekes, and retaining the

Leucophlegmatica. *Scirrhoſi tumores.* *Cancer.* *Carcinoma.* *Elephantiaſis.* *Verrucæ.* *Porra.* *Myrmeciæ.* *Acrochordones.* *Clavus.* *Thymion.* *Cornua.* *Calli.* *Draunculi.* *Puſtulæ.*

the ſame title amongſt the Latines, and *Pſora* called of the ſame writer *Scabies*, being truly diſeaſes very neare of affinity among themſelves: for there is roughneſſe and ſharpneſſe of the skinne, with itching and pricking in the body, comming of the ſame humour, that is to ſay, of choler. Notwithſtanding they differ in this, becauſe *Lepra* doth conſume the skinne with manifeſt ſcales ſomewhat deep, as it were in a circle: but *Pſora* doth onely hurt the outward part with diverſe formes, and doth unlooſe a certaine ſcurfe of the body. Hitherto alſo doth pertaine that light infection of the skinne called of the Greeks *Lychene*, of the Latines *Impetigo*, in Engliſh the Ring-worme, and commonly of ſome (as *Manardus* reporteth) they be called *Vallatice*. This chanceth by reaſon of the mingled putrifaction of wild bloud being thin and ſharpe, with other that be thick: and very often and eaſily it doth turne it ſelfe (*Galen* affirming the ſame) into the aforeſaid evills, that is to ſay, into *Lepra* and *Scabies*, which they call *Pſora*. Yet there are ſome which think, that that which the Greeks call *Lepra*, is called of *Celſus*, *Impetigo*. But truly ſeeing he doth write ſpecially of *Impetigo*, appointing foure kindes thereof, *Libro quinto ſuæ medicinæ*, it is evidently apparent, that he meant ſome other thing by this word *Impetigo*, then *Lychene* amongſt the Greeks, ſeeing that truly we never reade in any Greek Author, that there were ſo many kindes of *Lychene* ever agreed of or acknowledged. Therfore if we will with *Galen* ſpeake properly, *Lepra*, and *Lychene* or *Impetigo*, cannot be one and the ſame evil: otherwiſe the ſame ſhould be changed into it ſelfe. That I may therfore draw the whole matter into few words: when the skinne is lightly infected, with an only roughneſſe and itching, that is called in Greek *Lychene*, but in Latine *Impetigo*. But when the griefe waxeth worſe, it changeth the name together with the forme. But if *Lychene* doth cauſe manifeſt ſcales, and doth pierce the skinne ſomewhat deeply, it is properly called *Lepra*. But if it be ſtretched out onely by the outward *Superficies*, and doth cauſe branne or ſcalie bodies, it is called *Pſora* of the Greeks, of us it is called properly *Scabies*. Although this word *Scabies* doth extend very farre commonly alſo among the Phyſitions of late time, who do name all the evill of the skin to be *Scabies*. But they ſpeake very improperly: for the pure and true *Scabies*, ſo called of the Latines, is without all doubt that diſeaſe which is called of the Greeks *Pſora*, of *Avicen* alſo *Albara* and *Morphea*, cleane contrary to the opinion of ſome. For that which is ſaid of him and almoſt of all the Phyſitions of *Africk* to be *Albara*, is named of the Greeks and of *Celſus* alſo *Leuce*. But amongſt them it is called *Morphea*, among the Greeks *Alphos*, in which diſeaſe the whole fleſh is not affected, but only the externall parts of the body, even as though (as *Galen* ſaith) it were ſet about with certaine ſcales. But theſe *Alphi* (as it is in *Galen*) in their kind are of two ſorts, that is to ſay, White, which come of fleame: and black, which proceed from a melancholike humour. But theſe things we have ſpoken of being led by the conſequence of things. For neither *Leuce* nor *Alphi* themſelves are accounted amongſt the tumors beſides nature, but rather among the evils of the skinne. Which things although they hurt very little, yet becauſe they do diſhoneſt and bring ſhame, they are wont to be for the moſt part a greater heavineſſe

Lepra. Pſora.
Lychene.
Foure kinds of Impetigo.
Lepra. Pſora. Scabies.
Albara. Leuce.
Alphos is of two ſorts.

and wearineſſe (eſpecially unto women) then many other diſeaſes which truly do hurt, but yet they be ſecret. Both theſe evills, that is to ſay, *Luce* and *Alphi*, *Vitiligo.* *Celſus* hath comprehended under the name of *Vitiligo* (making three kindes thereof) although other Students of Phyſick, turning Greek into Latin, do convert *Leuce* in all places into *Vitiligo*, which would more aptly agree, if it were put with his Epithet or addition, as to ſay, *Alba vitiligo*. *Vitiligo* therefore, if we will comprehend it under any certain head or kind, is a filthy colour of the skin, proceeding of an evill habit of ſome part of the body, which could not well receive any nourithment to it ſelfe. For this evill chanceth through the default of the nourithing faculty, whereof ſome do conſtitute two kindes, the one which doth infect the skinne only with certaine markes, which do cleave faſt unto it like unto little ſcales; the other which goeth in somewhat deeper, ſo that it toucheth the very fleſh, and coloureth the haires: for in it there ariſeth gray haires, like unto a certaine kind of moſſineſſe; this is gathered together of viſcous and glutinative fleam: but both of them do defile and ſtaine, either with their white, or eſpecially with their black colour The firſt *ſpecies*, which is aloft and ſuperficiall, whether it be white or black, it is called of the Greeks, *Alphu*, by the ſame name, as before, becauſe it changeth the colour of the skinne, for ἀλφίνει (whereof ἄλφις is derived) ſignifieth amongſt the ancient Greeks to change. *Avicen* calleth it *Morphea*. But the other kind, which we have declared to pierce ſomewhat deeper, is called of the Greeks, and of *Celſus* alſo *Leuce*, and of the reſt of the Latins *alba vitiligo*, of *Avicen*, *Albara*, *Haly Abbas* only among the Arabians calleth it *Lepra*, a filthy diſeaſe which is hard to be cured, yet he doth not declare it to be pernicious and deadly, who hath not accounted it altogether as a light thing (as the Greeks affirme it) & litle differing from a ſcab: neither (as *Avicen* thought) pernicious and grievous, but only loathſome and filthy. Whereby we may conjecture, that little credit is to be attributed to words or names, unleſſe the matter be throughly diſcovered. For one and the ſelfe-ſame word by variety of Authors, hath enforced to uphold many diverſe and different ſignifications, as in their Commentaries doth every where appeare. But we have ſpoken by the way of the evills and defedations of the skinne, onely that the confuſion of things might be eſchued, which happeneth by words miſ-underſtood. Therfore omitting theſe things, we will returne unto our purpoſe, and with as much brevity as we can, we will diſpatch the diſcourſe of the reſidue of ſwelling ſores, among which, beſides thoſe which we have rehearſed and touched already, are reckoned by the Greeks, *Ionthi*, *Epinyctides*, *Hidroa*, *Pſidraces*, *Exanthemata*, *Celſi papulæ*, and *Plinij mentagra*. *Ionthi* are little ſwellings, and thoſe hard, which ariſe in the outward skinne and *Superficies* of the face (as *Paulus* and *Galen* thought) proceeding from a groſſe humour, which are either reſolved, or elſe ripened by a little matter which ſpringeth with it The Latines call them *Varis*: *Galen* maketh mention *libro quinto De medicam: ſecundum locos*, of an effect, which he calleth *Ionthoſus affectus*, which he ſaith is the foundation and beginning of *Elephantiaſis*, under the which diſeaſe he ſeemeth to comprehend the third and fourth kind of that which *Celſus* nameth *Impetigo*. *Epynictides*, (as *Celſus* ſuppoſeth) are peſtilent puſhes, either of pale colour, or of a black co-

Small credit to be given to words or names.

Ionthi.

Epinyctides.

lour

lour, or of a white hew, not exceeding the bigneſſe of a beane, ariſing either in the legs or in the feet. About them there is alwaies a very vehement inflammation, and when they are opened, there is found a very thick and clammy exulceration within. His colour is like unto his humor: but the griefe greatly ſurpaſſeth the bigneſſe of the ſore, which in quantity ſurmounteth not a beane. They borrowed their title from the night, either (as *Celſus* thought) becauſe that in the night time they pricked and moleſted more grievouſly, or becauſe they moſt commonly ariſe in the night. *Plinie* termeth them blewiſh puſhes, diſquieting eſpecially in the night time. The Arabians cal thē *Eſſere*, *Sere*, or *Sarre*, which words explaine the forenamed nature of the ſore. Thoſe which are called of the Greeks *Hidrea*, the Latins terme *Sudamina*, and *Pliny Papulæ ſudorū*. *Avicē*, *Plāta noctis*, & *Almāſorus*, & *Albaſapbū*: wherby it commeth to paſſe, that *Epinyctis* doth much differ from *Aviceu* his *Planta noctis*, although the Greek word *Epinyctis* doth draw his originall from the night. But theſe *Sudamina*, as *Galen* ſaith, *lib 4 Aph. Aphor* 21. are reckned amongſt thoſe kind of puſhes or whelkes, which ſticking in the very *ſuperficies* of the body, do prick and ſhoot, not unlike to our common ulcers; and they come (as their name doth declare) by many bilious ſweats, which bite the skinne, and make it to itch and prick like ulcers. But this affect is common to boyes and young men, and to thoſe which are cholerick, and in the time of heate: but it is ſo eaſie to be cured, that of it ſelfe (without any aid) it will heale, ripening with a white top. But *Avicene* thinks, that theſe deſudations, by their deſcription, agree rather with *Celſus* his *Exanthemata*, then with *Galen* his *Sudamina*. But he who wil obſerve the nature of the words, will think that *Avicen* his deſudations may well be the Greeks *Hidra*, which the Latins call *Sudamina*. But we muſt not follow the names ſo much among the Barbarian and Arabian Writers, but the genuine and ſincere deſcriptions of the things themſelves. *Pſydraces* or *Pſydraica*, are puſhes which abiding in the very uttermoſt part of the skin, are reſembled to bladders excited by fire, which are called *Phlyctene*. Theſe riſe ſpecially in the head. *Pſydracion* is not truly read in *Celſus* for *Pſydracion*. Thoſe puſhes which grow in the skinne, firſt comming by thick humours ſtuffed in the skinne, and are commonly called *Morbili* and *Variolæ* of *Galen*, becauſe they ſwell, and waxe big, as it were the bud of a flower, they are called *Exanthemata*, but of *Hippocrates* (becauſe they do breake out of themſelves) they are termed *Ecthymata*. For ἄνθος, whereof *Exanthema* is derived, ſignifieth a flower, and ἐκθύειν (whereof *Ecthyma* commeth) ſignifieth to burſt out. *Plinie* calleth ſuch puſhes, whelks, and the eruptions of flegme. But theſe are of two kinds, for ſome of them are ſteep, and ſome go out into breadth. Thoſe which are ſteep, do grow of a more thinne and hot humour, and excite itch: but thoſe which are broad, do flow, and proceed from a more cold and thick humour, and do not a whit procure itch. The firſt ſort, of the common Phyſitions are knowne by the name *Morbili*: the ſecond by this name *Variolæ*. But the Frenchmen prepoſterouſly abuſing the names, have called the low and broad kind *Rubeole*, but the higher ſort *Variolæ*. *Hippocrates lib. 3. Epi.* doth devide theſe kinds of puſhes into little and great *Ecthymata*, in calling the ſteeper kind *Magni herpetes*, either becauſe (as *Galen* ſaith) they occupie

Why they be called Epinyctides.

Sudamina.

Planta noctis.

Deſudationes.

Avicene.

Pſydraces.

Morbili.

Variolæ.

Exanthemata.

Ecthymata

cupie a great place, or elſe becauſe they happen with a vehement gnawing. For indeed theſe ſometimes appeare great in height onely, ſometimes both in height and breadth. *Cornelius Celſus lib. 5, medicinæ ſuæ* in his Treatiſe of *Impetigo*, remembreth two kinds of whelks. the one ſomwhat ſmall, which if it be daily rubbed with falling ſpittle, it waxeth whole: the other ſomewhat greater, wherein the skinne is made more ſharpe, and is exulcerate, and groweth very vehemently, and looketh red, and is hardly cured. He ſaith that this is termed of the Grees ἄγρια, in Latine *fera*. But in both theſe kinds he confeſſeth that their is leſſe impediment or corruption then in *Impetigo*, ſo that he affirmeth, that evill, whoſe cure is hard, except it be taken away, doth change and turne into *Impetigo*. The Frenchmen (if I may judge thereof) do call both theſe kinds, but ſpecially the firſt, *Dartræ*. For that evill beginneth to be very round, and after the ſame manner it commeth (as it were) into a circle, and creepeth ſlowly. Which whelkes or puſhes do agree in all things to be thoſe which are ſaid of *Celſus* to be of the firſt kind. Some conſtantly affirme, that theſe whelks ſo named of *Celſus*, do nothing differ from *Lychene* among the Grecians, or the *Impetigo* among the Latins. And we have read, that that onely author among the Latins hath turned *Lychene* into *Papulæ*. *Mentagra* a Latine word uſed of *Plinie*, wherein he ſeemed in the beginning *lib. 26.* to have altogether ment another thing from *Impetigo*, and that it was farre away a worſe evill then that which the Greeks comprehend under the name of *Lychene*, although in his Phyſick he hath interpreted ſometime *Lychene* among the Greeks, to be *Impetigo*, and the like diſeaſe called *Mentagra*, he termeth alſo in the ſame place *Lychene*. Furthermore, the ſame *Plinie* reporteth, that this evill crept firſt into *Italy* in the raigne of *Tiberius Cæſar*, which griefe in all the time before was unknowne to all *Europe*, much leſſe unto *Italy*. It was of ſo great filthineſſe and corruption, that any death was to be preferred or wiſhed before it, and alſo of ſo great infection, that by the ſwift paſſage thereof, onely by kiſſing one another it infected the people, but chiefly thoſe that were governors and rulers among them. This evill began almoſt at the chin, for that it did chiefly affect and annoy, whereupon it took this name *Mentagra*. This perhaps is that ſcab, which certaine of the Frenchmen call *mala dartra*. *Galen* alſo ſeemeth to acknowledge this diſeaſe: for in his firſt booke *de medicam: compoſ: ſecundum locos*, he remembreth a moſt vile kind of *Impetigo* of the chin, which (as he cheareſeth out of *Crito*) provoketh itching, it afflicteth alſo the patients, and bringeth them into no ſmall danger. For ſomtimes (ſaith he) it runneth over the whole face, and goeth up to the very eyes, and it cauſeth the greateſt deformity of the body almoſt that can be: which deſcription of *Impetigo*, doth conſent in all things with the *Mentagra* of *Plinie*. But they do greatly erre, which do think that this moſt contagious *Lychene*, called of *Plinie mentagra*, is that diſeaſe which at this day commonly ſome do call *Gallicum malum*, ſome *Neapolitanum*, otherſome not bearing any hate or injury to their countries, do call it *Venereum*. For this infection was altogether unknowne to the ancient Phyſitions, and alſo of the former age: and firſt of all it crept into *Neapolis* in the yeare after the incarnation of Chriſt, 1493. at which time *Charles* the eight, the moſt invincible

Papulæ Celſi.

Dartræ Gallicæ.

Mentagra.

Plin. l. 26.

Galen acknowledgeth Mentagra.

Morbus Neapolitanus, & Venereus.

cible King of *France* did overcome and win the Alpes, going about also to invade *Italy*, although not long before, it had spred it selfe abroad through the countries of *Spaine*, as some report. Wherfore having as it were the originall and beginning from thence, it began to be called *Hispanica lues*, the Spanish pestilence: which plague being sent upon the earth as it were by the just revengement of God (as we may thinke) for their filthy and abominable whoredome forbidden of God, hath corrupted and overthrowne with the contagion thereof a great part of humane kind. For the same sickenesse the magistrates and officers tasted of, the prisoners and captives felt, the heads of their countries sustained, and the common people also were infected withall: so swift was the passage thereof from one to another: and now also it strayeth and wandereth through the countries of *Spaine*, *France*, *Italy*, and all *Europe*, to the great annoyance of the people. There are also certaine pushes besides these, rehearsed even now out of *Avicen lib.* 4. called *Glandosæ*, which do seeme to differ nothing from the disease called *Ganglion*, but in respect onely of the lesser or the greater. *Pustulæ glandosæ.* There is mention also made by the same *Avicen lib.* 3. of certaine whelkes, which he calleth in the same place *borbores juncturarum*: and in *lib* 4. he calleth them *almatim*, which because he sheweth that they be black, and resembling greene corne, they must doubtlesse be those which the Greeks call *Terminthi*, which a little before we accounted among the *species* of *Phyma*. *Terminthi.* These *Celsus* seemeth to compare unto *vari*, which be spots in the face; who also judgeth them to be called of the Greeks *helcodes*, that is, *ulcerosæ*, full of scabs or sores. These white and milky pushes, so called of *Rasis* and *Serapion*, and of *Avicen*, *levis bothor*, if their descriptions be throughly considered, they will seeme to pertaine unto the whelkes called of the Greeks *Ionthi*, which we in Latine have named *vari*: although the selfe same remedies which *Avicen* hath set downe for them, be taught of *Dioscorides* for the disease *ephelide*, that is to say, for the roughnesse and swartnesse of the face, being caused by the heate of the Sun. *Pustulæ albæ.* Hitherto we have intreated of the differences of tumours above nature, which chiefly have their residence outwardly above the body. Now let us proceed to declare the causes of them.

CHAP III.

Of the causes of tumors above nature, appearing universally on the outside of the body.

The causes of tumors besides nature. THere are two causes of tumors chancing besides nature, agreed of among the latter sort of Physitions and Chirurgions: that is to say, generall and speciall causes. General causes are these, the fluxe, which the Greeks call ῥεῦμα, and the congestion or heaping together of humours. Againe, by the same writers there are appointed to be six causes in number of this fluxe, that is to say, 1 The strength of the repulsive member: 2. The weaknesse of the retentive: 3. The abundance and plenty of matter: 4. The loosenesse or fullnesse of the pores of the body, through the which the fluxe happeneth: 5. The straightnesse of the repulsive parts: 6. And the lower situation of the place retaining the fluxe. But these may be reduced unto foure heads, as unto the repulsive member, the part that retaineth, the state of the humour that floweth, and the place or course through the which the flowing chanceth. But the fluxe is provoked either

Fluxionis causæ. *Pars propellens.* *Particula excipiens.* *Humor fluens.*

either by the meanes of the expulsive member, or because of the fortitude of the expulsive vertue, or by reason of the naturall knitting together, that it hath with the retentive member, or because of the straitnes of the particular pores: but some part receiveth the fluxe, because it is either painfull, or hot, or somewhat weake, or seldome, and base, or setled in the neather roome. Furthermore by meanes of the humour, there is a defluxion or flowing downe into some part of the body, because it is in abundance superfluous, of nature troublesome, and of substance thin. But the space or place is a cause of the fluxe, by reason of the largenes of the passages, as of the veines, arteries and pores. But of congestion, (which is the other generall cause of tumours which chance above nature) there are assigned two causes, that is to say, the fault of the vertue nutritive, and the imbecillity of the vertue expulsive. By which things we gather, that hot tumours happen for the most part through the defluxion of humours, but cold tumours are rather provoked by their congestion. But after what manner a hot flux exciteth the tumour, *Galen* doth declare plainly and wittily, in that little book which he intituled *Inæqualis intemperies*, writing after this manner: A hot descending of a fluxe (saith he) as soone as it hath once placed it selfe in the muscle, first the greater arteries and veines are filled and stretched out, then by their meanes the lesser are distended, and so it proceedeth until it commeth to the least of all. In them, when a fluxe is strongly compact together, and can no longer be contained, part thereof issueth out through the extreme parts of them, and part is strained out through the holes of the tunicles, and is speedily sent forth; and then those void places are filled with the fluxe, which are betweene the best and chiefest bodies. Thus all things proceeding of the humour, do waxe hot in every place, and also are still powred forth. And these are the sinewes, the bindings or ligaments, the small filmes, the very flesh, and besides these, the arteries and veines, which truly being the principall, are diversly and many waies afflicted above the rest. For inwardly, by reason of the fluxe they are both made hot, and also are stretched out, and torne and pulled asunder. And outwardly also, they are not only made hot, but also are suppressed and made heavy. But the other parts of the body, some truly are only made hot or kept downe, and some are affected with both. And this disease is called *Phlegmone*. Hitherto *Galen*. Therfore in such kind of tumours chancing besides nature, which are caused of the flowing of humours, something already (at the least way at the beginning, and before the fluxe did begin to strive) is made and ingendred, and something is yet to come, and resteth in the generation. That which doth happen as yet, is the matter which went before, which as yet abideth in the fluxe: but that which is ingendred already, is the joyned matter, which hath already flowed, and is compact in the aggrieved place. Hereupon therefore there must be used a diligent care of the Physition in such kinds of *Phlegmone* which as yet remaine in generation (as in all other tumors also and diseases which are yet in begnning, neither as yet have obtained perfection) as *Galen lib. 13. meth med.* doth declare them to be knowne and perceived, both by that which foreseeth, & that which cureth: but these things pertaine to another kind of study. But it is convenient that we set downe the speciall causes of tumors which are above nature, to

Spatium.

Causes of congestion.

How a hot defluxion provoketh a tumour.

There is a twofold declaratiõ of all those euils which are yet in begetting.

the

the which theſe three are commonly appointed: Primitive cauſes, which we call both *Pregreſſæ* & *Eõidentes*; & cauſes antecedent, which we name *Antecedẽtes*: and joyned cauſes, which we terme *Conjunctæ* or *Continentes*. Theſe be called of the Greeks προηγουμεναὶ, σύνεκτικαὶ The primitive cauſes are ſaid to be theſe, which while they do work any diſeaſe, are ſeparated, as a fal, a ſtripe, a blow, a bruiſe, a tumor, or a ſolution, or that evill which is committed by admitting a diſſolute diet. Antecedent cauſes, are thoſe which of themſelves are fit and materiall to beget any diſeaſe or affect, as are foure humours both naturall, and not naturall. Naturall humours are thoſe which ſerve to nouriſh the body, and have their being with the blouds and are comprehended under the name of bloud. Which if they be ſent out from the veins and arteries, they do ſuddenly congeale and gather together, whether they flow without the body, or do remain ſtill in the place wherin they be contained. But they call thoſe unnaturall humours, which are found ſevered from the bloud, with the which the body is nouriſhed; and by reaſon of their corruption and naughtines by their owne nature are not nutritive, the which do ſomtime grow, although they remaine in the aire which compaſſeth us. And theſe, as it were, by a certain kind of providence of nature, being deſtined and ordained for ſome uſe, are demitted and ſent into certaine receptacles, either into the uttermoſt parts of the body, and ſo ingender unkind ſwellings, called *abſceſſus*, or whelks, ſcabbes, defedations and alterations of the skinne, and unnaturall ſweats. or ſometime by an inſenſible ayre inwardly infuſed they doe excite ſwearings. Sometime alſo they putrifie within, and beget feavers. But ſuch like (ſay they) are improperly termed humours, aſſuming to themſelves the names of naturall humours. For they hold this opinion, that onely thoſe juyces which come from the liver in the generation of bloud, and of nutrition and moiſture, are properly to be termed naturall humours. Such are ſincere and pure bloud, cholerick alſo, flegmatick and melancholick; by the which foure kinds, all the parts of the body are generally nouriſhed and maintained: ſome parts with a more pure, (and as I may ſay) a more bloudie humour: other with a humour more cholerick, other with a flegmatick, and other with a melancholick, as the nature of every part requireth. Therefore all the humours are contained in the veines and arteries, the which may appeare by their variety of colour and conſiſtency (as *Galen* hath expreſſed in *libro de atra bile*) Furthermore, of thoſe foure humours which are called naturall, foure ſpeciall tumours are ingendred, which are commonly called *Apoſtemata*. In the which the ſwelling is very big, and the matter doth offend rather in quantity then in quality. They are called by their proper names, *phlegmone*, *eriſypelas*, *edema*, *ſcirrus*. Of humours not naturall (as it pleaſeth the latter phyſitions) do proceed *abſceſſus*, which they alſo call *exituræ* and *putulæ*, which they think cannot well be called Apoſtemes. To the which they will adde and reduce two other kinds alſo, flatuous and watery, which proceed of a fluible ſubſtance, and are commonly called *apoſtemata ventoſa & aquoſa*, that is, windie and wateriſh apoſtemes. There be therfore ſix titles attributed unto ſimple tumors, that is, *phlegmonoſi*, *eriſypelatoſi*, *edematoſi*, *ſcirrhoſi*, *flatuoſi*, & *aquoſi*. But the compound tumours are not called according to the concourſe of humors,

Speciall cauſes of tumours above nature

Pregreſſe

Antecedẽtes.

Which are ſaid to be naturall humours.

Which are ſaid to be unnaturall humors.

What juyces are properly termed naturall humors.

Of the foure naturall humors are ingendred foure lawfull and ſpeciall tumors.

What tumours do come of unnaturall humors.

mors, (because a great many may happen in one disease) but they are named by the predominant humour, especially as we have manifested heretofore, and will hereafter more plentifully in his owne place. But *conjuncte causæ* or *continentes* of those tumors besides nature, which they commonly call *apostemata, pilulæ*, and *exituræ*, are matters & several substances, which are found to be aggregated and stuffed together in the affected part, and which do yet remaine after they have excited the swelling: and while they increase, the tumors also do greatly augment; and when they decrease, the tumors are diminished; and when their substance is utterly spent and extinguished, the tumours also of themselves do fall away. And this cause, called *conjuncta* or *continens causa*, of all the maladies and sundry dispositions of the body, is after this manner by *Avicen* defined, that when it is present, his disease alwaies accompanies him, and also when it is taken away, his disease also vanisheth. But for all this, some Physitions of our age, and those very well learned, do contend that *Galen* would admit but two causes, that is to say, an externall and an internall: or as they say now, a primitive and an antecedent. Of the which, that (he saith) doth happen to the body outwardly, which altereth and changeth the same greatly, the which alwaies is separated, until it hath established his maladie, as heate, cold, the biting of a Scorpion. But the internall hath his being within the body, and doth presently procreate the malady, as are humours affected besides nature. But they do constantly affirme, that he never so much as dreamed of that, which they terme *causa conjuncta*, whenas according to his opinion, every affect which letteth and hindereth the actions and duties of the body, is a malady it selfe, and not the cause of a malady; and that *conjuncta Causa*, which *Avicen* and his sect have invented, according to their owne description, which they assigne unto it, is nothing but a certaine kind of affect letting the execution of those duties pertaining to the body, which is the very definition of a malady it selfe. And therfore they prove, that it nothing differeth from a disease it selfe, which is wont to prejudice those actions which agree with nature. But because one and the selfe same opinion hath occupied all mens minds of this latter age, concerning this triple kind of the causes of all such diseases, it shall not seeme altogether absurd, if that I throughout all this Treatise of mine, for plainnesse sake, shall devide and distinguish these three causes, into these three kinds and titles: I meane *primitiva, antecedens* and *conjuncta*. And thus much for the causes of tumors happening besides nature. Now the course of our Treatise doth exact, that we should adde the signes and tokens of the same, if that before, we shall intreat somewhat of the nature and generation of the *abscessus*. *Abscessus* therfore, called of the Greeks ἀποσήματα, and of the common Physitions *exituræ*, are called of *Galen* (*libro de tumoribus præter naturam, & secundo ad Glauconem*) dispositions, in which the parts of the body do depart one from another, which before did touch and meet: for the matter which doth excite these tumors, being thrust out without the flesh of the muscle, doth bring the parts out of their places, and maketh them part and sever. Therfore saith *Galen*, there must of necessity be a place voide in the middest, which borroweth either some flatuous, moist, or tempered, or mixed substance from the parts, which in length of time is altered into many

Conjuncte causæ tumorum præter naturam.

What it is which is called continens causa.

Somethink that conjuncta causa nothing differeth from the malady it selfe

What abscessus. Galen thinketh to be.

and

and ſundry circumſtances. But there is a double kind of theſe *abſceſſus*: one is, when as the inflammation being turned into matter, the matter it ſelfe is packed up together in a corner or hole: the other is, when as no inflammation proceeding or going before a certaine humour, either vaporous, or elſe a ſubſtance mixed of both parts, is in ſome part collected together, which alſo happeneth two waies: for either in the ſpace lying betweene the ſevered parts, ſuch like ſubſtance is ingendred, or elſe it runneth into the parts themſelves, and that either in the beginning, or elſe the way by the which thoſe diſeaſes happen, called ἀποσκήμματα: which (ſaith *Galen*) then do chance, when as humors which before have infeſted and grieved ſome one part, do thence remove, and are enforced into another. And this ſubſtance which begetteth this *abſceſſus*, worketh himſelfe a place betweene the skinne and the fleſh. And in time it doth fley off all the skin, either becauſe it is very vehement, or elſe becauſe the plenty of matter doth putrifie, and ſo breake the skinne. But if thoſe humours, with the which the ſpace ſituated betweene the ſevered parts is filled, do continue any time, they have (as I ſaid before) many alterations, and are changed into many ſubſtances, which do repreſent the properties not only of humours, but even of ſolid and hard bodies. For you ſhall find ſundry matters within theſe ſpaces, ſome like unto ſtones, ſome to gravell and ſand, ſome to wood, ſome to coales, ſome to dirt, ſome to the ſome of oiles, ſome to the dregs of wine: the variety of ſubſtances ſome ignorant men have thought to proceed from the force of incantation.

Two kinds of abſceſſus. Galen lib. 14. Thera. meth & l. 2. ad Glauconem.

ἀποσκήμματα.

What things may be found in abſceſſus.

CHAP. IIII.

Of the ſignes of tumours beſides nature generally appearing, together with the judgements thereof.

Tumours beſide nature, being reſiant in the extremeſt parts of the body (the examining and ſpeculation whereof doth appertaine to the Chirurgion) being ſurveyed by the judgement of the ſenſes, and the affected parts being touched and felt with the hands, are eaſily deſcried and knowne. For in every part of the body, there appeareth a certaine kind of increaſing exceeding the naturall ſtate, and diſtending above the meaſure of nature, that part which it affecteth, and it letteth the duties or actions thereof, becauſe either ſome humour, or ſome ſuch ſubſtance proceeding of the humour, or which do ſavour ſomwhat of the nature of the humour, or a vaporous ſpirit hath excited it, there alſo muſt needs happen a tumour beſides nature. But the tumors which they call true Apoſtemes, are diſcerned by their ſwelling, by their paine, and by their heate, being ſtretched out more or leſſe. But they are not counted to be true Apoſtemes indeed, which we have termed *puſtule* and *Abſceſſus*, beſides that tumor: which malady the Grecians cal *carcerbia*, and alſo in the greater or leſſer ſequeſtration, *determinata*. But the ſignes of every particular difference, and of their matter whereof they be ingendred, ſhall be declared in their due place, in that which followeth. In the meane time we will handle the ſimple differences of thoſe tumors which are above nature by the which the compound differences ſhall alſo be eaſily knowne. But we muſt not come

Generall ſignes of tumors above nature.

Particular ſignes.

come vnto particuler things, before we have throughly discourſed of vniverſall for that order is wont to be obſerved in the inſtitutions of the Arts, neither truly vnworthily, or without cauſe. For thoſe vniverſall and common things are more manifeſted vnto us then particular, becauſe theſe particular things, are more confuſed and more mixed one with another, as *Ariſtotle* teacheth, *lib 1. de byſticorum, cap 1.* Let no man therfore marvell, though every where in this Treatie of Chirurgery, we alwaies begin of more common things, and of thoſe which comprehend many thirgs under them. But let us returne to our purpoſe, and let us proſecute the judgements of tumours conſiſting above nature. In the which firſt of all we muſt note, that al thoſe tumors which they call true Apoſtemes (if we will credit *Galen* and *Avicene*) are greatly complicate and folded together, neither can any of them be eaſily judged or found out to be pure and ſincere: for (as *Galen* ſaith) with *Phlegmone*, that is, with an inflammation comming of bloud, there is ſomething chiefly mingled which doth preſerve the nature either of *Eryſipelas*, or *œdema*, or *ſcirrhus*, but chiefly *Eryſipelas*, becauſe it repreſenteth a kind of *Phlegmone*, or *Œdema*, or *ſcirrus:* and ſo conſider and mark in all the reſt of the tumors. But truly thoſe tumors beſides nature, which they terme not true Apoſtemes, are very often found ſincere and pure. But we will handle the cures of ſimple and ſincere tumors in thoſe things which follow, by the which the remedies alſo of compound and intricate tumors ſhall manifeſtly appeare. For I think it good to diſcourſe of all the kinds of tumours, and alſo to diſpoſe aright that which ſhall ſeeme ſuperfluous. For if a man ſhall know all the ſimple tumors, and learne after what manner they be compounded together, he ſhall be furniſhed ſufficiently to exerciſe himſelfe particularly in the reſt. But now let us ſee other opinions and judgements generally concerning the tumors themſelves *Periodi, paroxiſmi*, and the *criſes* of tumors beſides nature, do follow the analogie of the humours wherof they be conflated or ingendred, (*Guido* affirming the ſame) which analogie, we here declare to be a propertie or proportion, a nature or a likeneſſe of ſubſtance, which they call *forma ſpecifica & occulta*, a ſpeciall and hidden forme. Such kind of tumors, eſpecially they which be wholſome, and which are cauſed of the flowing of humors, are diſtinguiſhed by foure times, that is to ſay, by their beginning, by their increaſing, by their ſtate, and by their declination. The ſigne of their beginning is, when the member beginneth to be ſtretched out, and when the beginning of flux is preſent, but yet with ſmall griefe. We may alſo judge augmentation to be preſent, when we ſee the tumor to be raiſed like a heape or pile, and the place affected to be filled, and the ſymptomates which are wont to follow every tumour, to be manifeſtly increaſed. But the tokens of their ſtate is, when all the aforeſaid things, that is to ſay, the tumour, and the ſymptomates of the differences of every tumour hath his owne proper force and vigour, neither can they any longer admit any increaſing, but the matter cauſing the tumour, doth degenerate and change it ſelfe into another kind of ſubſtance. But their declination is then knowne to be preſent, when the pile of the tumour and the proper ſymptomates thereof are decreaſed and diminiſhed, or when the matter which provoketh the tumour beginneth to be transformed into another ſubſtance. Therfore ſuch

1. *Iudicia*

Lib. de differ morborum.

Foure kinds of tumors beſides nature.

1. *Principium.*

2. *Augmentũ*

3. *Status.*

4. *Declinatio*

kind

kinde of times do receive their differences from three kinds especially, that is to say, from the essence of the tumor it selfe, that is, from the greatnesse or smalnesse, from the disposition of the matter, and from the accidents, which do very much alter the declaration of the cure. But these foure times, somtime do seeme to happen all together, because of the short hardnesse of every one of them, which almost cannot be perceived, (as it chanceth in the venumous inflammations,) yet not mortall or deadly, which straightway do flourish and increase. Furthermore these kind of tumours, which do chiefly happen thorow the influxion of humours, except they be hindred by repressing the matter that floweth, or except they lurke secretly within, either of their owne accord, or without any manifest cause, (the fluxe having recourse thither) it is necessary that they should be comprehended under one of these foure, either under insensible exhalation or resolution, or under suppuration or putrifaction, or induration and hardening. But of all these wayes the best, and the most to be desired, is that which is made by an insensible dissolution, and next to that, that which commeth by suppuration or mattering. But that which is caused by induration and hardening, is said to be evill, and that which happeneth by the corruption of the affected part, is to be thought the worst of all, the which *Galen* doth insinuate *in libro de inæquali intemperie*, writing on this manner: Therfore of the two, we must of necessity follow the one, either that the body be putrified and corrupted, because fluxion is predominant, or else we must grant that this putrifaction being resisted and overcome, the muscle must returne to his naturall habit and constitution. Let us therefore imagine that all fluxion is withstood and impeached, then you have two meanes to cure it, either by digesting those humours which were in the affected part, or by dissolving or loosening them: of these the dissolution is best. But in the concoction of the humours, these two things are especially required, *viz.* the perfect generation of the matter, and also his abscession into some place by it selfe. And a little beneath he addeth also these words. But if that fluxion do make the parts as it were subject to it, then they do fall to so great an intemperature, that their ordinary action perisheth, and in processe of time they are corrupted and putrified. Thus farre *Galen*. The tokens of dissolution and loosening of the humours are these: the softnesse of the sore, and the little throbbing and beating thereof. But the signes of predominant fluxion, and of the putrifaction of the part it selfe, are the black and blew colour, to which also somtime happeneth an odious stinch. But the tokens of a stony hardnesse of the tumour are, the immutation of the tumor, and also the extreame hardnesse thereof. The notes and signes also of the egestion and lurking of the tumour, are, the sodaine diminution thereof, which chanceth somtime by too much refrigeration and coldnesse, somtime by reason of a secret venime, which lurketh in the place. And this same sodaine and often immutation of the tumour succeedeth commonly some feaver, and also other evill symptomates. And thus farre of the signes and tokens of these tumours which our common Physitions have comprehended under this name *apostema*. The tokens also of those tumours which we call *Pustulæ*, shall not be forgotten, when we shall have occasion to handle them

The times of tumours do take their difference from three things chiefly.

Tumors above nature are contained under foure moodes.

Gal lib. de inæquali intemperie

Signes of dissolution

Signes of putrifaction.

Signes of induration

Signes of the regression and lurking of a tumor.

them. But the signes and tokens of the abscesses, commonly called *Exiturae*, either those which foreshew their coming, or else those which do manifest their presence already, are these. When thou seest (saith *Avicen*) pulsation and beating, or hardnesse to have continued a great time, and also that the griefe together with much heate doth augment, then you may imagine that the next event that followeth, is, that the Apostume will be turned into matter and suppuration, and so consequently to be an abscesse. But when thou findest that the place is soft, and that the griefe is somewhat assuaged, and the heate mitigated, and that one place of the tumour is supereminent above the rest; and againe if by thrusting it with your finger, you shall perceive a watersh inundation to subsist; and againe that the colour of his top shall waxe white, then you may well thinke that the tumour is mattered, and also that it is turned into abscesse. And therfore it was well judged of *Hippocrates*, that Feavers did oftner happen when that the matter was in ripening, then when it was already come to his maturity. Moreover, the markes and tokens as well of the present abscesse, as also of the abscesse to come, are comprehended in these common veries,

Signes of abscessions to come.

Signes of abscessions already present.

Aph. 47. lib. 2.

Duritiei longa, pulsus, dolor, & calor auctii,
Signant ut fiera: sed tactum dista remissa,
Sub digitis undans albescens pars & acuta,

Which may be thus Englished,

By hardnesse long, by pulse and griefe, and eke by heate increasd,
We know that matter doth approch, but made we judge indeed,
If that it yeeld to fingers weight, and whitenesse doth appeare,
.....and painfull be also.

But you must be very attentive and vigilant in discerning and judging of the matter it selfe. For the manifest knowledge of the matter and suppuration is sometime withholden from the Physition, by reason of the thicknesse of the skinne in the which it is included, (as it is proved by this Aphorisme of *Hippocrates:*) Whosoever is ignorant of the suppuration which is in the body, his ignorance procedeth of the thicknesse of the matter, or of the place wherein it is comprehended. And thus much for the signes of abscessions. Now of the judgements of them, these things are delivered unto us of *Avicen* and his Sect. Abscessions which are planted neare unto any strong member or unto any juncture or joynt, and in those places where there are most veines and sinewes; and againe in a weake part, having gathered his debility by the defect of naturall heate, being indurate also and covered with a thick skin, containing also thick matter, and so the more slow in motion, the outward place being plane also, and even, not ascending like a little hillock, I say, such a like sore is greatly suspected, and very hardly and slowly ripened: and such a one as is very way by description opposite and contrary to this, is of good and laudable habite; for both soone and easily it mattereth, and oftentimes also (no outward medicine aiding or assisting) of it selfe it gapeth and openeth. If therfore the abscesse do grow up into a sharpenesse, and the substance of the matter be thinne, and the skinne not thick or hard, of his own nature and power it will expell and thrust forth the conceived humour without

Aphc. 41. lib. 6.

Iudicia abscessuū.

What abscessions may easily be digested.

any

any forreine aide, unleſſe a man by making inciſion will intevert and prevent his voluntary opening. Such like abſceſſions are digeſted ſometime by breathing or wind (no ſolution being made ſubject within the skinne,) but that happeneth when the matter is ſmall in quantity, good & thin, and not ſticking very deepe. But if there be any emiſſarie or way made into the tumour, either by Nature or by Art, the humor conceived within doth breake forth oftener then digeſt. But that opening or apertion which is made by nature, is a great deale ſafer then that which is made by the hand: but if it be ſo, that it muſt be mollified by Art, you ſhall ſafelier do it by a ſharp pen-knife, or other cleare and bright inſtrument of yron, then by that medicine which they call *Ruptorium medicamentum*. And therefore (as before I ſaid) every apertion which is made and enforced by Art, is worſe then that which nature affordeth of it ſelfe, becauſe ſuch like manuall openings to make the matter ranke, may perhaps turne into a *Fiſtula*. But when neceſſity urgeth, and when we cannot uſe a better remedy, we muſt boldly attempt that. And by this meanes you ſhall eſchue thoſe diſcommodities, which before I named, if (when the matter ſo requireth) you do ſeaſonably make apertion, and by that meanes haſten the ripening of the other baggage which lurketh in the tumor. *Hippocrates* in his laſt Oracle of his firſt book of Prædictions hath expreſſed the very notes and markes of the worſt matter, and of the beſt, ſpeaking after this manner: That matter is eſteemed beſt, which is of colour white, and every way like it ſelfe, and ſoft and gentle to the toucher, and as little unpleaſant to the noſe as may be. And that which is every way contrary to this, is the worſt of al. But the tokens and ſignes of all the other humours and ſolide ſubſtance alſo which are included in theſe abſceſſions, ſhall be manifeſted and ſhewed in their particular chapters, as they ſhall by conſequence and order enſue.

What abſceſſions may ſooneſt be ended through reſolution.

Abſceſſions are beſt opened with a penknife then with ruptorium medicamentum.

The notes of the beſt and worſt matter out of Hippocrates.

CHAP V.

Of the generall method of curing all tumors beſides nature, but of thoſe eſpecially which proceed from the influxion of humours, as Apoſtemes, and Abſceſſions, commonly called Exituræ.

The common order of curing of tumours.

OF all tumors above nature, as well thoſe which are already ingendred, as thoſe which are not yet in generation, there is one common and principall order of curing (as it is in *Galen lib* 13. and 14. *Method med.*) namely that that which is above nature reſident in any member, and raiſeth the ſame into a tumour, ſhould altogether be emptied out. But thoſe which are yet in begetting, in them there is a certaine obſtruction of the humour that floweth to the aggrieved place, before the evacuation. In them therefore is required a diligent and ſingular care of the Phyſition, to declare the cure of them. But theſe common manifeſtations, according to the difference of the tumour it ſelfe, and the nature of the affected member, do very much differ and alter. For truly in all tumours already ingendred, and in every part of the body, the evacuation of that which annoyeth and infeſteth, is in no caſe to be uſed and miniſtred, as *Galen* teacheth *libro ſecundo ad Glauconem*, and in the places above recited, which alſo ſhall manifeſtly appeare in that which followeth.

The common method of curing of tumors doth change according to the difference of the tumour and the member affected.

But

But we muſt not cure thoſe tumours with ſuch remedies, which are yet but beginning and occupying every member, or empty out that which is already ingendred in them, but we are enforced (if we intend to follow the right order in curing) to uſe ſometime one remedy, ſometime another, which is of force to ſtop the fluxe, and avoid out that which is ingendred, ſo farre forth as the kind of the tumor, and the nature of the affected member doth require. *Galen* therfore chiefly draweth the demonſtrations of the cure of tumours above nature from theſe two things, *viz.* from the diſpoſition it ſelfe or eſſence of the evill, and from the nature of the affected member. Moreover the diſpoſition of the evill (which we have now in hand) or the eſſence thereof doth comprehend three things in it, according to the judgement and conſent of the later ſort, that is, the quantity, the quality, and the matter or ſubſtance which provoketh the tumor. By meanes whereof that chiefe and common declaration is changed, and from them is taken alſo the particular order of curing. For a great tumor is cured one way, and a ſmall tumor another way. For the difference of them is knowne by their greatneſſe and ſmalneſſe (as ſome ſuppoſe,) And one way is a mighty *Phlegmone*, and another way a litle *Herpes* healed. Otherwiſe alſo is that tumour remedied, which is cauſed by fluxe, and is yet in begetting, then that which is procreated through congeſtion, or is already ingendred and congealed. Alſo a hot tumour, as *Eryſipelas*, is otherwiſe cured then a cold, as is *œdema* and *Schirrhus*. The quantity therfore which in a tumor above nature varieth the cure, is either great or ſmall. The quality is the fluxe, or (as ſome terme it) the derivation and congeſtion. The matter thereof is the humour, be it either hot or cold. But in the nature of affected members foure things chiefly are to be conſidered, *viz.* their temperature, their forme or faſhion, their ſituation or place, and their power and ſtrength. To the which alſo may be added a fifth thing, which is, the facility (as I may terme it) and difficulty of the ſenſes. Except you will with *Galen* comprehend and containe it under the laſt thing, which is, the vertue and ſtrength of the tumor. Theſe things therfore alſo do much alter that generall order of curing, which is commonly obſerved throughout all kinde of tumours above nature. It is therfore requiſite, that in curing thoſe tumours which chance beſides nature, we remember all thoſe declarations which are taken from them. For *Phlegmone*, or any other tumour which hath his abode in the fleſhie parts of the body, is otherwiſe cured then thoſe which are ſituated in the ſinewy places, otherwiſe in the eye, then in the knee or neck: and otherwiſe are the kernels in the throate cured, then thoſe which are reſident in other parts of the body. But to be ſhort, the temperature, the faſhion, the ſituation and the ſtrength of the member that is affected and beſet with the tumour, do change all thoſe operations, which we ſhall attempt and prove in their cure: retaining ſtill that generall invention, which *Galen* hath taught to be alwaies taken from the diſeaſe. Therfore firſt we have here decreed to ſet downe a common and generall method of curing of tumors above nature, eſpecially of thoſe which are cauſed through the influxion of humours, taking their manifeſtation from the affect or evill it ſelfe, nothing reſpecting the affected part. Afterward we will teach the univerſall cure of them, but chiefly of inflammations, when as they ſhall

The order of curing of tumors is chiefly taken from two things

The eſſence of a tumor doth containe three things in it.

Foure things to be conſidered chiefly in the nature of affected members.

Libr. 2 ad Glauc. cõ

The order of handling that which followes.

ſhall degenerate and change into abſceſſions. Then moreover, we will declare the particular order of curing all differences, eſpecially of thoſe which be ſimple, by whoſe proportion or analogie the cure of compound tumours ſhall eaſily be learned. And in the meane time, as the place ſhall require, we will rehearſe out of *Galen* certaine things concerning the order of curing, which have their aſſumption from the parts which are affected, and as it were beſieged with a tumor: which things being rightly weighed and conſidered, it ſhall be eaſie for any reaſonable Phyſition or Chyrurgian, by our certaine method and order, to cure all kind of tumours which are incident to any part of the body. We therfore imitating *Galen*, will draw the beginning of the cure of tumours which are ſaid to be above nature, from the flowing of ingendred humours, and from the invention of the cauſe of the very evill, that ſo both the cauſes which excite the ſame may be prevented, and that which is already in it may be taken away. Therfore by example and analogie of one difference of tumours which are cauſed through defluxion (for here we minde to intreate onely of them) we will underſtand alſo other differences, which do grow through flowing of humours. And here we will ſet downe a briefe and compendious curing of one kinde of *Phlegmone*, which chanceth very often, and procureth feavers and other very dangerous evils and ſymptomates. But in this place, under the name of *Phlegmone*, our intent is not to comprehend every hot and flaming diſpoſition which the Greeks call *phlogoſis*, but that only which proceedeth by the meanes of a bloudy fluxe, chiefly incident to fleſhie and fat bodies, wherein is vehement paine and redneſſe appearing in the outward parts, and as it were a burning heate, a ſtretching out, and a ſtriving or thruſting, and when the evill is increaſed, there is ſenſe of the pulſes beating. For this inflammation with *Galen* and other Greek Writers, as *Paulus Aetius*, and *Oribaſius*, which do follow him as their beſt guide, we properly call *Phlegmone*. That we may therfore come to the matter it ſelfe, theſe are the very words of *Galen*. The common ingendring of every *Phlegmone* commeth by the influxion of blood, and that more abundantly then was wont to happen to that member: for bloud doth flow very abundantly (ſometime one or other member ſending it forth) and that part doth entertaine and receive it, which beginneth to be affected with *Phlegmone*: but ſometime that member which is afflicted doth draw to it ſelfe. But the parts which ſend it forth do drive out the juyce, being either ſuperfluous, by reaſon of the plenty thereof, or grievous, becauſe of the quality, or elſe becauſe of both. But they which are attractive, do draw or pull with a ſickly heate or griefe. But to theſe are adjoyned certaine helping cauſes, *viz.* the weakneſſe and baſeneſſe of the member, the fulneſſe of the conduits and paſſages through which the fluxe paſſeth, the ſtraitneſſe alſo and narrowneſſe of the pores and expulſive parts, and the inferiour places, as we have already declared. Therfore of all theſe, there are three inventions of curing thoſe tumours which have their beginning of flowing, collected and gathered of the latter ſort of Chyrurgions. 1. The firſt is to turne away the fluxe, and prevent it altogether. 2. The ſecond is to mitigate the griefe, and altogether to remove that cauſe for the which the member entertaineth or alſo draweth the fluxe unto it. 3. The

The finding out of the cauſe is the beginning of the cure of tumours above nature.

Phlegmone quid.

Galen. lib. 13. Meth med.

The cõmon ingendring of every Phlegmone

The helping cauſes of flux.

Three orders are ſet downe for the cure of thoſe tumors which are cauſed through the influxion of humors.

third is, to empty out all that humour that hath flowed in the aggrieved place.

Primus scopus. But how the first intention should be finished, *Galen* hath fitly taught, *lib. 3. Meth. med.* where he declareth unto us, all the wayes to avert and turne away the fluxe, and the meanes to stop and inhibit *Phlegmone* which as yet remaineth in generation, writing after this manner: When humours are equally augmented amongst themselves (which the Greeks call *Plethora*) yea also when all the body is void of excrements, and doth containe a mediocrity of juycie humours, (paine and the heate of that member also wherein *Phlegmone* reigneth raising the flux) through the emission of blood we helpe and remedy *Phlegmone* which now beginneth to rule. *Plethora* also is cured, both with often bathings and with exercise, and also with much friction and rubbing. Furthermore, it is cured by medicines that will digest, so that a feaver be not present, and besides all these, it is helped through hunger, and a good diet, although the sick be feverous. But when the body is stuffed, either with melancholie, or choler, or fleame, or with other clammy and viscous humours, (which state of the body the Greeks call *Cacochymia*) the evacuation thereof must be laboured by a purgation, which is a fit remedy for every humour that reigneth. But of them we will speake more at large in their particular Chapters. Now *Antispasis*, that is, a revulsion the contrary way, is a common remedy against all these kinds of tumours, while the fluxe doth yet strongly prevaile, as in the beginning and increasing of the evill: but in the end of the state, and in the declination thereof, while the flux now remaineth and sticketh in the member, and the whole body is sufficiently emptied, the evacuation must be attempted, and fetched either from the affected part, or from that which is next adjoyned thereunto. The second intention containeth remedies to provoke sleep, *viz.* which do mitigate paine, and also binde and prevent the flux. Moreover, it teacheth remedies which are able to loosen and dissolve the naturall pores, by the which the affected member is wont to be throughly purged. But the matter of all these shall be abundantly described hereafter. Now we will handle the third intention, which is perfited with such things as do evacuate the matter that exciteth the tumours from the affected place. And that matter is evacuated not onely by medicines that do evaporate and dissolve, but also by such as do repell and represse, such as the Greeks call ἀποκριτικα. And therfore, in the beginning of these phlegmonous tumours, and other whatsoever do derive their beginning from the influxion of humours, we may rather use repressing medicines, then those which do evaporate; except in certaine cases, of the which (saith *Guido*) *Galen*, seemed to have appointed foure, 1. The first is, when that such tumours be in cleane and pure members. 2. The second is, when the subject thereof is venimous. 3. The third is, when the matter is thick, and not pliable to repulsion. 4. The fourth, when it is very vehemently packed together. *Avicen* excepteth only two cases, *viz.* when it happeneth in any cleane or pure part, or in any other place, out of the which it is to be feared that the matter will flow to some principall part of the body. Some other appoint only one case, other six, other ten, other nineteene, other twenty three. But before we do establish any thing of this so doubtfull a case, we must know that

Plethora quid.

Cacochymia.

Antispasis.

Secundus scopus.

Tertius scopus.

Cases in which we may not use repelling or repressing remedies.

there

there be two kinds of repulsives, both amongst the late Physitions and also the Arabians, that is to say, common and proper. Common repulsives are such as doe inhibit all fluxe, keeping under and repressing the same, and that is done either by cooling it, or by thickning it, or else by stuffing it, that is, by reason of the thicknes of his substance, by shutting and occluding the pores and waies whereby it should flow out, or else by confirming the parts affected. These things following doe represse flux by refrigeration and cold, Syngreene, Lettuce, *Psillium*, *Cotiledon*, that is to say, *Umbilicus Veneris*, *Lenticula palustris*, *Caphura* And these also do stuffe and stop the passages, *Farina*, called *Volatilis*, the white of an egg, *Amylum*, *Gluten*, and the kinds of gums. to conclude, all such things as do refrigerate with ease and without biting. But those things which doe confirme and roborate (I meane such as do restore the naturall temperature to the part affected) as oyle of Roses, *oleum Omphacinum*, oyle of Myrtles, oyle of Cammomil, *Absynthium*, Horehound, *Nux cupressi*, and such like things, which being applied, do strengthen the affected part, and so do free it and defend it from all imminent fluxe. But proper repulsives are such, as when the humours do slide into some other part, do meet with the same, and do enforce them to retire againe. And these are to be used then, when the member is growne thick, as attractive medicines are commonly applyed to thin tumors. Of these many are of a cold quality, and many of an hot, but both sorts, that is, both hot and cold, are in operation astringent, and binding. The medicines repressing, which of nature are cold, are Vine leaves, Plantaine, Night-shade, *Dipsaceos*, viz. *Virga pastoris*, or *Bursa pastoris*, *Glaucium*, *Balaustium*, *Omphacium*, *Sumach*, *Terra cimolia*, commonly so called, and *Terra sigillata*, and others of that kinde. Those be the simples out of the which many compounds are made, as *Oxicratum*, the oyntment of Bole, the ointment of *Galen*, and such like. But the hot repulsives are, Alume, Cypresse nuts, called *Galbulæ*, *Juncus rotundus*, or *Odoratus*, called of the Grecians, χίνος ἄνθος, called also *Blatta bizantia*, *Lupinorum farina*, and certaine austere and sharp wines, and many other such like things. But we will set downe the whole order of applying of repelling medicines in the beginning of fluxion, prescribed by *Guido* in two severall Prologues. In the beginning of all tumours which proceed from the influxe of humours, but specially of such humors as are phlegmonous, it will be availeable to use repulsives, as they are called, these ten cases only excepted, that is to say, when the tumour is in a fat member, or when it proceedeth of a venimous matter, or a substance which is very thick, and so unfit to be repelled: or else when the humour is vehemently packed in the affected part, and deeply also; if the tumour be inclined to suppuration, or descending from a primitive cause, if it be in a plethorick or full body, and very weake, if it be seated next unto a principall member. to conclude, if it happeneth with vehement griefe: for in these cases, we may better use medicines which will mitigate the tumour and the paine, rather then such as shall repell and resist the humors The second Prologue is after this manner: In the beginning of all tumours, but chiefly of those which are phlegmonous, common repulsives are profitable (three cases only excepted,) that is, if the tumour happen in those parts which are called *glandulosæ*, if they be inclined to suppura-

Repellentia communia.

Repellentia propriè dicta.

Frigida repimentia.

Calida repellentia.

The first Prologue of Guido in repressive things.

Gal. 2. ad Glaucon.

The second Prologue.

tion, or if they proceed of a venimous matter. And in all theſe caſes, but eſpecially then, when the humour doth ſtand, and when the fluxion conſiſteth, and is almoſt made a tumour, it is behovefull to diſſolve and ſcatter the matter, applying to the ſwolne place *Diaphoretica*, not biting or ſharp, but milde and gentle, being moderately hot and moiſt, but this muſt be done principally in the three laſt remembred caſes, in the which we muſt endeavour to attract and draw the matter which is diſperſed, to the head where the tumour moſt appeareth: and we muſt increaſe the tumour as much as we can, and ſo inhibite the courſe and fluxion of the mixed humours. Which truly we may ſometime do, by uſing attractive emplaſters, and oftentimes by faſting cupping glaſſes to the aggrieved place, (as *Avicen* teacheth.) Let this therfore be a generall rule of Art. In the beginning of all tumours which proceed of the influxion of humours, (thoſe three excepted which were named a little before) only pure repreſſives are to be uſed. But in their increaſing we muſt mingle with theſe repulſives, ſome of thoſe things which do diſſolve and diſcuſſe. But in the ſtate of tumours, yea and ſomewhat before the ſtate, we muſt commixe repreſſive medicines equally with diſcuſſives. and when there is declination preſent, or the end of the ſtate, we may lawfully uſe only reſolving and releaſing remedies. To conclude, ſo long as the humour doth yet abound, we muſt labour to repell it. and drive it away: but if the flux doth ſtill remaine, we muſt ſeek to digeſt it. But if it dependeth upon both, that is to ſay, that partly ſomething hath already flowed, and cleaveth faſt to the place; and partly ſomething may yet abound and flow, then it ſhall be lawfull to uſe commixed remedies, that is, partly thoſe which can reſolve and unbinde, and partly thoſe which are able to bring back and repell. For contrary diſeaſes being gathered into one place together, we muſt uſe alſo compound cures, as *Galen* ſaith, 13. *Therap* Furthermore, all theſe things truly are to be underſtood thus, as if a tumour above nature is to be diſpatched and cured by reſolving medicines, or (that I may ſpeake generally) by the way of reſolution. But their cures, whereby we will finiſh all thoſe intentions wherof we intreated before, according to their divers matter that exciteth the tumour, ſhall be deſcribed and declared in their particular Chapters, as by conſequence and order they ſhall follow.

Si tumor jam factus eſt.

Emplaſtrũ Cucurbitule.

Artis canõ generalis.

CHAP. VI.

Of the cure of abſceſſions generally.

Of the cure of tumors which are turned into abſceſſions, which they call Exiture Tetrapharmacum.

But if *Phlegmone*, or any other tumour doth degenerate and turne into *Abſceſſum*, the cure thereof in the beginning is finiſhed and ended (as ſaith *Galen*, *Libro 2. ad Glauconem*) by helpes and remedies that do mitigate, which the Greeks call *Chalaſtica*, that is, by reſolving and remitting medicines: of the which nature and force is that medicine which is called of *Galen*, *Tetrapharmacum*, being very ſoft, and provoking ſleepe: with the which according to the opinion of the ſame *Galen*, *Lib 13. Therap.* there muſt be commixed a little honie. But *Tetrapharmacum* conſiſteth of foure things, of the which there muſt be of every one a little portion or quantity, that is to ſay, of wax, of roſin, of the gumme of the Herbe *Colophonia*, which diſtilleth from the roote thereof, and of Bulles tallow. But in proceſſe of time we muſt paſſe over unto

thoſe things which are able to concoct and digeſt, or to ripen and bring to ſuppuration. But thoſe which are turned into another kind, that is, into another ſubſtance, and that altogether beſides nature, they are to be removed and cured by the Art of Chyrurgery. Moreover, in removing them according to the counſell of *Galen.* 14. *Therap.* it ſhall be requiſite to conſider, that among all the waies and meanes whereby we intend to finiſh our purpoſe, we ſhould alwaies make choiſe of the beſt of them. The beſt meanes and waies are declared and manifeſted unto us three manner of waies: *viz.* By the ſhortneſſe of the time to cure in, by curing without paine, and chiefly by curing ſafely and without danger. Againe, that thou mayeſt cure ſafely, there are three ſpeciall things diligently to be conſidered. The firſt and the chiefeſt is, that you throughly attaine to the perfection of your labour. 2. The other is, that if you cannot attaine to the ſame, yet at the leaſt, that you hurt not the ſick. 3. The third is, that the evill or diſeaſe may not eaſily returne or come againe. By theſe conſiderations, if you will declare the beſt method of curing, you ſhall find in all thoſe tumours before mentioned, when the cure is to be ended by the helpe of Chyrurgery, and when by the force of medicines. But truly the ſtudy of Chyrurgery in thoſe chiefly which now we do intreate of, that is, in thoſe tumours which are altogether above nature, doth tend to the killing and deſtroying of them, and doth wholy declare after what ſort they may be taken away. But if it cannot bring this to paſſe, the next counſell is, to transferre the evill, as we uſe to do in thoſe humours called *Hypochymata*, that is to ſay, the web in the eye. But that which is fetched from medicines, doth firſt tend unto this end, that that which is above nature, may both turne into matter, and alſo into putrifaction: but this he appointeth in the ſecond place. Theſe things hath *Galen.* Therfore when the parts which are troubled with *Phlegmone* do beat very vehemently, ſo that now you begin to deſpaire of their cure (they being not yet mattered) all the ancient Chyrurgians (ſaith *Galen.* 4. *Therap*) do miniſter and apply ſuch kind of medicines which do ſpeedily procure matter: but before it be mattered, they uſe none at all. And although thoſe parts that are annoyed with *Phlegmone* be annointed with a Cataplaſme, which may both heat them, and moiſten them, and bring them to ſuppuration, yet the ſame doth not appeare by the firſt reaſon or way, that is, as the remedy and helpe of the evill, but as the mitigating & eaſing of the ſymptomate, that is, of the paine. For truly the remedies of *Phlegmone* are of a drying nature. And the ſame *Galen* addeth moreover a little after, that a ſhort and compendious cure of thoſe parts which are affected with *Phlegmone* is quickly ended and diſpatched, by remedies which can dry and unbind, which truly doth altogether either remove the affect, or elſe, if they leave behind them ſome little relict, which may turne to ſuppuration, it is needfull to uſe ſome other ſharp medicine, which is able to bring out the matter; or if the skin about the tumour be thin, and you willing ſpeedily to eaſe the ſick, you neceſſarily muſt uſe inciſion. And this truly is that which *Avicen* ſaith, namely, that the cure of an Apoſteme (as it is an Apoſteme) is the extraction and drawing out of the ſtrange matter which raiſeth the Apoſteme. But to declare the remedies of them, wherewith it is expedient to draw and move the matter, and to manifeſt other things alſo which

The beſt order of curing is declared three waies
1.
2.
3.

Ex lib. 4. Therap. meth.

Avicen.

When abſceſſiõs are chiefly to be cut and opened.

we ſpoke of a little before, they are to be ſought out of in their particular Chapters. Furthermore, the abſceſſion being already come to ſuppuration, or changed, or ſtrongly compact together, if the matter or any other baggage therein contained, be not diſcuſſed and diſſolved, or if in convenient ſeaſon, and while the occaſion is offered, it be not opened without the labour of the hand, you muſt make an iſſue by inciſion, for that which otherwiſe will not be digeſted. But this thing chiefly is to be proved and enterpriſed, if there be feared any eroſion or gnawing to enſue, or any other danger; yea if neceſſity commandeth, it ought ſtraightway to be opened, and the matter to be drawne out as ſpeedily and ſafely as is poſſible, for the cauſe before alledged. But apertion is made more ſafely with a knife, then with burning and ſcalding medicines, if nothing do hinder it. And commonly ſuch kind of phlegmonous tumours, being already turned into ſuppuration, are opened with a penknife. Moreover, apertion or the letting out of the matter, ought to be done by reaſon both of the abundance of matter there gathered together, and alſo of the affected place. But if any part of the mattered member ſhall ſeeme to be putrified and rotten, it is needfull to cut it off, to the forme or likeneſſe of an Olive or Mirtle leafe, that it may heale the more eaſily. But *Galen* commandeth to avoid and eſchew alwaies any great inciſions, who did heale ſuch kind of mattered tumours, both in the parts about the privy members, and alſo in the arme-holes, only by inciſion (as he uſed chiefly to do) and by medicines that were of force to drie. Now if need ſometime required to cut off ſomewhat by reaſon of the plenty, not only of matter, but alſo of the corrupted parts, he uſed no greater inciſion then the bredth of a great Mirtle leafe. For by wide and large ſections, when the member is brought unto a ſcarre, beſides that it is made moſt filthy, it alſo becommeth very weake & unfit to move withall. But theſe kinds of ſections imitating the Mirtle leafe, are uſed in thoſe tumours eſpecially which do matter under the arme-holes and about the ſhare. And in thoſe truly the lengths of them muſt be drawne overthwart, and not by the ſtraightnes or rightneſſe of the leg or body, for when we bend the legge or the arme, the skin naturally doth apply it ſelfe with it. But in other places we alwaies almoſt do uſe ſimple inciſions. Now in this apertion or inciſion, ſeven things are eſpecially to be conſidered, according to the conſent of the later Chyrurgians. Firſt, that inciſion be made in that place wherein the matter is contained. The ſecond, that inciſion be made in the neather place of the tumor, that the mattered and corrupted filth may the better be voided out. The third, that it be made next the wrinckles and proceſſe of the muſcles. The fourth, that you do avoid and eſchew the ſinewes, veines, and arteries, as much as you can. The fifth, that all the matter be not brought out abundantly all at once, eſpecially in great abſceſſions, leſt that by too much emptying out, and that ſuddenly, and alſo by the reſolution of the ſpirits, there follow weakneſſe and faintneſſe. The ſixt, that the place be handled and touched very gently, and with as litle paine as can be. The ſeventh, that apertion being made the place be wiped very cleane, and filled with fleſh againe, and brought to a ſcarre after the manner of ulcers. But *Galen lib. 13. Therap.* warneth us chiefly to marke two things in the inciſion of a ſuppurated abſceſſion, writing after this manner. 1. If at any time the abundance of matter exceedeth and overcommeth

A mattered tumour is more ſafely opened with a knife then with burning medicines. Lib. 13. Ther.

A ſection imitating the Olive or Mirtle leafe.

Great hurt cõmeth by wide inciſiõs.

Wide mattered impoſtumes about the ſhare muſt be cut overthwart.

Seven things to be diligently marked in the apertion of an abſceſſion already mattered.

1.
2.
3.
4.
5.
6.
7.

Two things conſidered of Galen in the apertion of a mattered tumour.

commeth your medicines, neither do they seeme unto you to be able to digest all the corruption: it is requisite to make an issue by incision for that matter which yeeldeth not to digestion, in that place specially where it is most high. 2. Moreover, in the incision also of another abscession which pertaineth unto fluxe, and yet respecting both the kinds, you must not forget to cut and lanch that which is already come to suppuration: and then apply some medicine thereto which can dry it without erosion or gnawing. But after the impostume is opened, you must use remedies that be of a scowring and cleansing nature, and fit to purge the filthy ulcer, as are, soft flax or lint, and soft linnen, Emplasters and Oyntments which shall be spoken of in their particular Chapters. At the first time *Guido* did apply the yolke of an egge being thickned with Alume *Zuccharinum*, which medicine *Gulielmus à Saliceto* did also use. But afterward you must come to the applying of *Mel Rosatum*, and *Mundificativum ex Apio*: and last of all, to *Unguentum Apostolorum*, and *Ægyptiacum*, if the matter so require. But above, without you must minister ointments, as *Basilicon*, *Diachylon*, and *Diaphœnicon*, and other of that sort, which are appointed for ulcers. For when you have cut an abscession, it must be cured after the manner of other ulcers, *Galen lib.* 13. *Therap.* after the skin was cut in those phlegmonous tumors which chance about the arme-holes and privy members, he did fill the affected place with that medicine which the Greeks call *Manna*, which is, *Thuris purgamentum* For this hath a light astriction or binding. But you must also (saith he) first asswage the lanced member, as much as you see cause, first with foments, then with Cataplasmes, and straight after with some moistning medicine, or else with such as do not much drie, (all these being applyed outwardly upon the ulcer.) For in the very ulcer, both of *Manna* (as hath been said) and also of those remedies which are taught and declared by using of lint, those things are first to be layed on, which do move and provoke the matter, and afterward those that do purge and cleanse: after the applying of which things, if there remaine any hollownesse, you must minister such things as may fill the same: but if it fall out otherwise, you must use things to bring it to a scarre. Moreover, if the sick will not suffer incision to be made, either with some bright instrument, or with a penknife, by reason of the softnesse thereof, then the apertion is to be finished with burning medicines. For this purpose *Avicen* praiseth the seed of Line or Flaxe, leaven and Doves dung, which you may make more excellent and forcible if you mingle them with a little soft Sope, or with the filthinesse that commeth of Mustard seed. But that medicine which is called *Ruptorium*, or *Causticum*, which is made of Lime and Sope, in this matter is most excellent, and obtaineth greatest fame. Hitherto have we spoken of tumours above nature generally: now it followeth that we intreat of the particular differences of them as they follow in order.

Detergentia.

Ointments are to be applied above a tumour that is opened.

The use of Manna & Thus, after the incisiõ, & the vertue of them

The lanced part must first be eased.

What thing are to be layed to an ulcer

Avicen in fine tractat. 1. *Fen.* 3. *lib.* 4

CHAP. VII.

Of a true Phlegmone, and of other tumours ingendred of blood.

HAving spoken generally of those tumours which consist above nature, it is convenient that we intreate particularly of the differences of every

one of them, taking our exordium from *Phlegmone*, as a tumor which chanceth very often, and exciteth (as *Galen* saith) very dangerous symptomates. Therfore *Galen lib. 1 de morbis & symptomat.* taketh *Phlegmone* two kind of waies. One way generally, after the maniere of the ancient Writers which were before his time, that is, for every kind of inflammation of any member, or for any heating or burning, that is, for every hot and burning disposition, which the Greeks do properly call φλεγμονὴ. Another way, both with *Galen* and other late Writers, it is taken for a true and pure tumour ingendred of blood that is the best, and that also which retaineth but meane thicknesse or grosnesse. And this truly borroweth his name of the kind thereof, and of the Latines it is called diversly, by reason of the kind, *Inflammatio*, of the Greeks absolutely, *Phlegmone*. But this after the mind and consent of the later sort is two-fold, *viz. Vera & non vera*. A true *Phlegmone* is caused of good blood, which is the best both in quality and substance or essence, but yet more abundant then naturally should happen to the member. But *Phlegmone* which is not a true and lawfull *Phlegmone*, is caused of naughty and unnaturall blood. For blood is a hot and moist humour, proceeding from a temperate part of the very *Chylus*, which is a certaine juyce that commeth of the meat in the first digestion; and it is two wayes, naturall and not naturall. Naturall blood is a hot and moist humour, slender, and meane in substance, but of a very red colour, in savor and taste it is sweet, gentle and good. But that bloud is said to be unnaturall, which differeth or degresseth from the former description of bloud, yet notwithstanding, containing it selfe within the bounds of his bredth and largenesse, which if it doth once passe, it is no more to be called a bloud, but some other humour. But bloud doth chance to degenerate from his proper nature, two kind of waies. The first way is (as they terme it) in it selfe, that is, in respect of it selfe, (his proper substance being changed without any commixtion with another) The second way is by another, or in respect of another, and yet it consisteth two waies by it selfe, that is to say, either because the substance thereof is more thick, or more thin then it ought to be: or because it is burnt, and that which is thinnest of it, is turned into melancholy, but that which is thick into choler, and that without separation. But in respect of another, bloud becommeth not unnaturall, when as another humour is mingled with all. Which may happen many waies, according as the divers kinds of choler, fleame, or melancholy may be commixed with blood. By which thing it is manifest, that of bloud, there are engendred foure kinds of differences of tumors above nature. First, of naturall and good bloud there is engendred a true *Phlegmone*: but of bloud which is corrupted through the admixtion of other humours, there do grow three differences of that kind of *Phlegmone*, which is neither true nor lawfull; because that the three other humours, that is to say, fleame, choler, and melancholy, may be easily commixed with blood. Therfore if melancholy be mixed with blood, it is called *Phlegmone Scirrhodes*: if choler (which then is conflated of both kinds) it is called *Phlegmone Erysipelatodes*: if fleame, it is termed *Phlegmone Œdematodes*. But of bloud, which is filthy and corrupted through the adustion and corruption of his owne proper substance, according to the manner of the thinnesse or thicknesse thereof, there are ingendred either

Carbun-

Phlegmone taken two waies.

Phlegmone taken for Phlogosis.

Phlegmone also is taken for an inflammation comming of the best bloud.

Phlegmone duplex.
1 *Vera.*
2 *Non vera*

Sanguis quid.

Sanguis quoruplex.

Blood doth degenerate from his proper nature two waies.

Foure differences of tumours caused of bloud.

Carbuncles, which are called of the Greeks *Anthraces*, or else *Gangrena* and *Sphacelus*, which we call Cancers. Of the which diseases we will speake hereafter in that which followeth.

CHAP. VIII.

Of the Causes, Signes, and judgements of Phlegmone.

THere are three causes of *Phlegmone*, as there are also of all other tumours besides nature, which do chance through the defluxion of humous, *videlicet*, 1. *Primitiva*, which we call both *pregressa* and *evidens*: 2 *Antecedens* 3. *Conjuncta* Evident causes of inflammation are outward causes, as beating or bellising, diruption, convulsion, breaking or bursting a wound, a voluntary ulcer, a loosenesse, and other of that sort which do provoke fluxe, by exciting paine in the affected member. The Antecedent cause, is abundance of blood, which is good and faultlesse, as when the veines touch nigh together to the moderate repletion of the Arteries For then is bloud provoked (as a certaine superfluous thing) to flow and descend to some member which is either weake or immoderately hot, or affected with paine, where it is thrust, and abideth compact together, unlesse it be by and by repressed from the beginning, as we have said before in our generall Chapter to the which we must therfore have continuall acteesse, that we may attaine to a more perfect knowledge of particular tumours, whereof we now intreate. The Conjunct or continent cause, is the blood it selfe, which is already stuffed in the affected place. The marks or tokens of *Phlegmone* are the tumour, or the augmenting of the member above the naturall habit, vehement heate, so that the member seemeth to burne. There appeareth redneſse in the outward parts, such as is wont to come through bathes which are made hot either with the fire, or by some other meanes. There is extreame paine, unlesse the member hath altogether a dull sense. There is also grievous beating, and pulsation very vehement inwardly. There is also extension or stretching out of the member, which not only we alone have found out, but also the patient himselfe may perceive by his owne feeling. There is furthermore resistance of the member, if it be touched after the manner of extension. There be also other such like signes, which do testifie that abundance of blood is present in some part of the body. *Phlegmone* hath foure times: 1. the beginning: 2. the increasing: 3. the state: and 4 the declination: except at the least way, flux hath recourse within, or it be straightway repressed by repulsive medicines But when it shall lightly passe over these foure times, it is needfull either to resolve and draw out the matter of it, or to bring it to suppuration, or else to putrifie and rot it, or to turne it into a *Schirrus* and stone hardneſse. And truly the signes of all these are to be sought out of the Chapter that intreateth generally of them: where the markes of all times, and the meanes to finish tumours above nature (which they commonly call *Apostemata*) be declared and expressed. But *Phlegmone* is accompanied with many other evill symptomates which do alter and change the order of his cure, as are, vehement paine, which doth greatly occupie the sensible part; recourse of the matter from the kernels (which the Greeks call *Adena*, and commonly they be called *Emunctoria*) to the internall parts. Also mortification of the affected

The causes of Phlegmone.

1. *Pregressa.*

2. *Antecedens.*

3. *Conjuncta.*

Signes of a true Phlegmone

Foure times of Phlegmone.

Iudicia.

Symptomates which hinder the cure of Phlegmone.

affected member (which they call *corruptio, ethionica*) proceeding of too much refrigeration, and of a ſtrong compacting or ſtuffing of the matter which did cauſe the inflammation. Alſo a ſtony and almoſt an indiſſoluble hardneſſe commonly called *Scirrotica*, which proceedeth through a certaine overthwart and untoward diſſolution of the thinner humour. Wherefore in curing tumours which conſiſt above nature, we muſt diligently oftentimes mark and conſider how farre we meane to proceed in the matter, and what accidents may chance unlooked for, that ſo we may chiefly inſiſt, and be occupied about that moſt which appeareth, and is moſt urgent. which *Galen* hath admoniſhed us of very well, *lib. 2 ad Glauconem* and 13 *Therap* ſpeaking after this ſort: In diſeaſes, whoſe reſolution is difficult and hard, it is to be feared leſt ſome remnant of them be left behind, which is very hard. Wherefore in every reſolution, we muſt diligently conſider into what thing every tumour, whoſe cure is once begun, may be changed. For that cure which is attempted by medicines that do mightily dry, doth leave very hard knobs, which are hard to remove. Hitherto *Galen*. But the time requireth, that we now declare the cure of *Phlegmone*.

CHAP IX.

The order of curing the Phlegmone cauſed of the defluction of humours affecting the outward parts of the body.

The method of curing Phlegmone which is yet ingeneration.

By what meanes the fluxe is ſtayed

1. Retractio.

2 Repulſio.

3. Cauſæ ſummotio.

Vacuation of that which is flowed already. Gal. Ther, 13.

SEeing that *Inflammatio*, which is called of the Greeks properly *Phlegmone*, doth ingender and grow through the influxion of blood, happening more abundantly to ſome member then nature requireth, and fluxe alſo (*Phlegmone* being yet but beginning to raigne) is partly in begetting, and partly begotten already: there muſt needs truly be a double conſideration in the cure of the *Phlegmone* being yet but beginning, that is to ſay, to empty out and avoid that which hath flowed already, and to hinder & ſtop that which is now a flowing. Moreover, we ſhall ſtop flux, if we ſhall draw back and repell the humour that floweth, if we will add ſtrength to the afflicted member, and if we ſhall ſeeke to remove that which cauſeth the flux. We ſhall draw it back and bring it into a contrary defluxion of the other humours, by blood-letting, if ſtrength and age will ſuffer it; but if not, we ſhall do it by applying cupping glaſſes, or by uſing bindings and frictions, and by heating thoſe parts which have a direct paſſage to the affected part. We ſhall bring back and repell fluxe, by miniſtring thoſe medicines which are able to drive and turne the fluxe another way. We alſo ſhall remove the cauſes that do bring or fetch defluxion to the member already infected with *Phlegmone*, by confirming and ſtrengthening the member, if it be weake, by uſing aſtriction if it be too looſe, by cooling if it be too hoot, as it is wont to be, by eaſing the paine if it be vehement, and by emptying the whole body with blood-letting, if it doth abound with bloud and if it ſendeth infection to the member, of all which things we will ſpeak by and by. But we do empty out and avoid that which is flowed already, and hath gotten it ſelfe into the affected part, not onely by thoſe medicines which doe digeſt, that is, which do diſcuſſe and diſſolve, but alſo by thoſe remedies which do bind

together

together and refrigerate. And truly in Phlegmonous tumours new beginning, we muſt rather uſe (ſaith *Galen*) cooling and aſtrictive medicines, then thoſe which do concoct and digeſt, and ſo much the rather, if that which floweth be not of a thick ſubſtance. But if bloud be greatly compact together in that part which *Phlegmone* hath caught and taken up, you muſt not apply any longer repercuſſive remedies, as we ſaid before, but then it is convenient to uſe thoſe which can digeſt. Alſo in an old and inveterate inflammation, which after the evacuation of the whole body, and ſome other fit cure, hath left behind it a certaine hardneſſe and blacknes in the member, it is not unprofitable (*Galen* alſo affirming the ſame) to take away the bloud by ſcarification. And theſe things have we ſpoken briefly and by a generall method; concerning the cure of inflammations that do happen through the defluxion of humours, which the Greeks properly are wont to call *Phlegmone*: which things may be ſufficient to content a reaſonable Phyſitian, and one which is exerciſed in this kind of ſtudy. But becauſe we have taken in hand to write theſe things for the practitioners of Chyrurgery, and not for the learned only, it ſhall not be amiſſe, neither any thing from our purpoſe, if after this generall and compendious method, we ſet downe more particularly thoſe things which not only the ancient Phyſitians, but alſo the later ſort of Chyrurgians have left behind them in writing. Therfore above the generall rule, as they terme it, the Chyrurgians of our age are wont to reduce the order of curing *Phlegmone*, unto foure branches or particular intentions: that is to ſay, into a juſt obſervation of a good diet, 2. the ſtopping of fluxe, or the turning away of the matter which went before, 3. the emptying out of the humour, which hath already entertained himſelfe in the member (which they call *Materia conjuncta*) 4. and the correcting or amending of the ſymptomates. The firſt intention therfore is made perfect by the due uſing or adminiſtration of ſixe things commonly called unnaturall things, and by the uſing of thoſe things alſo which are ſaid to be annexed unto them. And theſe things which are ſixe in number, called of the Phyſitians, *Res non naturales*, (as hath been declared from the beginning of this Treatiſe) are, the aire, meate and drink, moving and reſt, ſleepe and watching, emptying and filling, the affections of the minde or the accidents. All which things (becauſe *Phlegmone* doth commonly provoke feavers) ought to pertaine unto coldneſſe and moderate moiſtneſſe. For which cauſes we have thought good to ſet downe theſe precepts following. Let the ſick be in a pure and cleare aire, and that ſomewhat cold. Let him keep a thin diet, cold and moderately moiſt. Let him drink ſmall Ale, or Beere, or other ſmall drinks. But if a vehement feaver ſhall have any acceſſe (which is wont often to happen) let him altogether abſtaine from wine. Let him not exerciſe or move that member which is beſet with *Phlegmone*. Let him be quiet as much as he can, eſpecially if there be very great abundance of humours in the body. Let him keepe a meaſure in ſleeping and watching: and let him ſhun ſleeping on the day time, ſpecially about noone. Let him diligently beware of drunkennes and gluttony. Let the belly be alwaies kept ſoft and ſoluble, and now and then let it be waſhed with Cliſters if need require. Let him flie anger, cryings out, and wrath as deadly enemies. Let him abſtaine from venerous acts as a mortall foe.

Scarifi-catio.

Foure intentions in the cure of Phlegmone.

1. The firſt intention is an order in diet.

Res non naturales.

Aer.
Cibus.
Potus.
Motus.
Quies.
Somnus.
Repletio.
Inanitio
Animi pathemata.
Venus.

The

2. *The aversion of the fluxe is the second intention.*

The second order in curing *Phlegmone*, which is the turning away of the fluxe, is dispatched by letting of bloud, if strength and age do suffer. But in all members of the body, whether you intend to revell, that is, to draw back againe another way, or to turne it from the place at the side, either straight over against the place, or directly forth, which is called in Greek καθ' ἕξιν, a veine must alwaies be cut, although there be great abundance: but directly, the right sides do answer to the right parts, and the left to the left. Therfore if *Ophthalmia* doth annoy the right eye, or the Squinancie doth affect the right side of the throat, the shoulder veine, or some other in his place (if that doth not appeare) must be cut in the right arme, by and by at the beginning of the fluxe. But if a humor doth flow in the knee, you must cut a veine in the elbow, either the outward or the middle veine, except you meane to scarifie the other leg, or breake the veine asunder in it, as *Galen* counselleth in a certaine place. Therfore the election of the cutting any veine, and the invention to turne the humour another way, which *Hippocrates* calleth *Antispasis*, is manifested and declared by the affected part, and by the place of situation of the member that is to be cured, as *Galen* 13. and 14. *Meth med.* and in other places doth oftentimes teach. But that body which *Phlegmone* occupieth, not only when it is plethorick and full of humours, but also when the greatnesse of the evill doth exhort us to it, though it be but meanly stuffed with humours, we must empty and evacuate by letting of blood, if we will follow the advice of *Galen*, who *lib* 13 *Meth.med* commandeth that it should be so, writing thus: Paine, and truly the heat of the member wherin *Phlegmone* hath setled himselfe, although the whole body be void of excrements, do happen by reason of the fluxe. But then it is expedient to do it but meanly, that is, to draw forth blood, and to make evacuation, no further then it shall best agree with the age and nature of the patient. Further, you must have consideration both of the time of the yeare, of the nature of the aire wherein the sick remaineth, and also of the former custome of the man. Also these do profit not a little to draw back the blood that floweth to the affected part, walkings, frictions, and binding of the opposite member, but first chiefly the detraction of blood, as hath been sayd. Therfore if *Phlegmone* appeareth in the hands, the leggs are to be exercised, bound & rubbed; if in the legs, the hands must be also so used. But these things belong more unto the Physitian then to the Chyrurgion.

A veine is alwaies to be cut directly.

The choice of bloodletting is declared of the affected part.

3. *The third intention is the evacuation of the humour already compact in the member.*

We now dispatch the third scope or intention, in the beginnings of *Phlegmone*, only by applying repulsive things to that member which laboureth with the inflammation, excepting these cases before rehearsed. For that which is filled with corrupted water, as *Galen* saith, is emptied out, not only by those medicines which digest, but also by those which do bind and refrigerate: as be those which are called *repellentia* and *regerentia*, repulsives and restitives. But in the increasing thereof at the present intention, that is, to empty that which is flowed, and also to stop, that no more doth abound, you must joyne digestive medicines with repressives, but yet so, that the abundance and strength of the one may prevaile with the other. But in the state they must equally be commixed together by even portions, and somewhat more mild, in mitigating, remedies must be applyed, if paine be vehement. But in the end and declination

Repressives in the increase must exceed digestives.

declination of the ſtate, it is requiſite to evacuate by digeſtives only that which is compact together, if that *Phlegmone* muſt be ended by reſolution or diſcuſſion. If truly it doth turne into abſceſſions, and that it cannot be that the gathering together and eruption of the matter ſhould be letted, it ſhall be lawfull to uſe medicines which can both matter, open, and cleanſe the ulcer. Furthermore, thoſe remedies which do drie, are profitable in the end of both the evils, that is, of *Phlegmone* and *Abſceſſus*, for they doe altogether conſume that which remaineth of the humour: but when inciſion is made in the abſceſſion, which is already come to ſuppuration, you muſt lay on ſuch a medicine as may drie without eroſion or gnawing, as hereafter ſhall be ſhewed. But in thoſe Phlegmonous tumours which now are but in the beginning, the moſt apt remedy to repell and drive back, is *Oxicraton* in *Galen*, which the Latins call *Poſca aquoſa*. It is a mixture of water and vineger, ſo tempered together that it may be drunk: and then a ſponge being wet and laid in this *Oxicratum*, muſt be applied to that part where *Phlegmone* is. But in ſtead of *Oxicratum*, by the counſell of *Galen*, we may take ſharp wine, or apply cold things only to the parts which are about the ſinewes. Theſe are the words of *Galen*: In thoſe parts which are about the ſinewes, it ſhall be ſufficient in the beginning of *Phlegmone*, to lay on a ſponge dipped either in cold water, wherewith a little vineger is mingled, or in water only, or in ſharp and ſowre wine. For the ſame purpoſe alſo this Cataplaſme of the ſame *Galen* is very effectuall, made of Syngreene and the rindes of Pomgranates ſodden in wine of *Rhus*, that is, *Sumach* and *Polenta*. This by reſtraining doth repell that which floweth, and by drying doth empty out that which is contained in the tumour; and both waies it doth ſtrengthen and corroborate the affected parts. The remedy hath been deſcribed of the latter ſort of *Avicen* after this ſort as followeth, ℞. of the juyce of Syngreene ℔ j. of wine that is thick of ſubſtance, and ſharp in taſte, ℔ ß. of Barley meale one quart, of the rind of Pomegranates, and *Sumach* powdred, ana. ℥ ß. boyle them and make an oyntment. There is alſo another which greatly availeth for the ſame purpoſe, invented of *Haly Abbas*: ℞. of *Santalum*, white and red, ana. ℥ iij of *Memitha*, which is called *Glaucium*, ℥ ij. of *Terra cimolia*, and Bolearmoniack, ana. ℥ j ß. Let all be brayed into very fine flowre or powder, and well ſearced, then diſſolve them in the juyce of Syngreene, or Purſlane, or Lettuce, and make a Linament. Another alſo in the beginning of Phlegmonous inflammations, very common and much uſed, which is very profitable for greene wounds, and bruſes taken lately. It is made of the white of an egge, of oyle of Roſes, and of the diſtilled water of Roſes, that is, of Roſe water, wherein you muſt wet fine clothes, and lay them to the inflamed member, and let them be changed often. But there are many other medicines both ſimple and compound, which do profit in the beginning of *Phlegmone* to reſtraine and repell fluxe, which are to be ſought out of other Authors which have written of this thing. But theſe ſhall content us for this time.

If Phlegmone doe turne into abſceſſions.

Repulſives are to be uſed in the beginning of Phlegmone.

Oxicratum Lib 13. Method. Medendi. Galeni Cataplaſma. lib. 2. ad Glauc. Fren. 3. lib. 4 tract. 1. cap. 3.

Haly Hbbas Linimentum.

Aliud.

Remedies to be uſed in the increaſing of Phlegmone

Among the remedies which in the increaſe of *Phlegmone*, being outwardly applied, do greatly helpe, oyle of Roſes is marvellouſly effectuall, (the Greeks call it *Rhodium*.) For this doth partly draw back, and partly doth digeſt through the

the vapour: becauſe it perfectly holdeth a middle nature betweene the oyle and the Roſes. Therfore in oyle of Roſes there is a certaine aſtriction, which cannot (ſaith *Galen*) overgo the weake parts of the tumour. but when they have pierced ſomewhat deeper, it beginneth then to work outwardly according to the ſtrength, both to thruſt together, to draw into one place, and to thicken greatly; whereby it commeth to paſſe, that in the augmenting of Phlegmonous tumours, oyle of Roſes is a moſt excellent and ready help. In the augmenting of *Phlegmone* there is another in *Avicen* very profitable. ℞. of the leaves of Mallowes, M.j. of Wormewood, Roſes, ana. ℥ ß. of Barley meale, ℥. j. oyle of Cammomill, quart. ß. Seeth them, and bray them together, and bring them to the faſhion of a ſoft Emplaiſter. Another of the ſame. ℞. of wine boyled either to the halfe or third part, (the one we call *Sapa*, the other *Defrutum*) quart. j. Roſe water, and Vineger, ana. quart. ß. Saffron, ℥ ij. Let them be a little heat over a ſoft fire, then ſtraine them, and dip a cloth in the liquor of that decoction, which you muſt apply to the phlegmonous member after the manner of an Epitheme. Moreover ſuch kinds of remedies which are uſed in the increaſing of the inflammation, and have their power and vertue commixed together of repreſſive and digeſtive medicines, ought ſeldomer to be removed and changed, then thoſe which repell the matter, being miniſtred in the beginning of *Phlegmone*.

Lib 3 de ſimp medic

Oile of Roſes a preſet remedie in the increaſe of Phlegmone.

Aëtius, in the vigor or ſtate of *Phlegmone*, and when there is vehement paine felt, hath ſet downe theſe remedies. as Mallowes mingled with a little bread, and with oyle of Roſes. Alſo Melilot boyled in the liquor called *Paſſum*, and applied with a little bread: of the like vertue (ſaith he) are Dates ſodden in *Paſſum*, and mingled with the bread and oyle of Roſes. Another alſo which digeſteth through breathing in the vigour of *Phlegmone* very effectuall. ℞. Pellitory of the wall, Mallowes, ana M.j. fine branne, the flower of meale, ana. pug. j. Fenugreek, Dill, ana. ℥. ß. oyle of Cammomill, quart. ß. Let them be boyled in wine, and brayed together till they be well incorporated, and make an Emplaiſter. Another taken out of *Galen, lib. 13. Therap.* ℞. of the crummes of bread made of corne, ℔ j. ſteepe it in hot water the ſpace of one houre, then ſtraine it, and commixe therewith of the beſt honie, quart. j. and make it to the forme of a Cataplaſme. This doth diſſolve and mitigate paine. *Avicen* counſelleth to miniſter in the vigour of *Phlegmone*, *Unguentum Baſilicon*, and that which is made of the juyces thereof, called *Diachylon*: but the one is good to mollifie, the other to ripen and bring to matter; although notwithſtanding, both of them do carry with them a digeſting quality. But theſe and other ſuch remedies, which are miniſtred to diſſolve that which is already flowed, and to eaſe paine, becauſe they are of a very moiſt nature, muſt be changed very ſeldome Furthermore, when as by the remedies before mentioned, the humour which is fallen into the member that is troubled with *Phlegmone*, is diſſolved and diſcuſſed, and the tumour together with the extention thereof is diminiſhed, and the griefe ſomewhat aſſwaged, then it is to be judged that the declination of the inflammation is at hand, at which time you muſt uſe onely diſcuſſive things, as are wild Mallowes bruiſed and annointed. Raiſins (the kernels being taken out) applyed with bread and a little honie, and

What things doe help in the ſtate of Phlegmone

Emplaſtrū Galeni.

What remedies muſt be uſed in the declination of Phlegmone

Barley

Barley meale uſed alſo with honie. Alſo moiſt woöll, flax, a ſponge or ſome ſuch like thing, wet in hot wine, then ſtrained or wringed, you muſt miniſter it: for all theſe have an excellent diſcuſſive nature, and provoke not paine. But if by reaſon of the ſtubburneſſe and hardneſſe of the diſeaſe, the affected place doth containe too great plenty of matter, and that ſuch as reſiſteth reſolution, you muſt not by and by (as ſome do) breake forth unto Chyrurgery, that is, to make inciſion, or to ſcald it and burne it; but you muſt labour by all meanes poſſible, that the humour collected together may be digeſted and diſſolved by ſuch medicines as can work this effect. For it is convenient to attempt the digeſtion of the humour by ſuch medicines as can profit in that caſe, before you begin to cut the inflammation. But if the tumour will not yeeld to digeſtive medicines, and no further hope doth remaine to diſſolve that which is compact in it, but the matter ſeemeth rather to pertaine unto ſuppuration, you muſt come unto thoſe things which can ripen and procure matter. And we hope that a tumour (although it degenerate into abſceſſion) may through the vapour be digeſted, if the matter which exciteth the ſame be thin and little, and fit to be reſolved: or if it remaineth not any thing deeply within, and the skinne of the affected member be thin. But if the humour be plentifull, and thick, and lurketh very deep, and the skin alſo thick, exhalation or reſolution is not to be hoped for. Therfore you muſt come unto thoſe helpes which can ripen and provoke matter, of which ſort is this Cataplaſme, made of wheate meale, ſodden moderately in water and oyle: for this (*Galen* being our author) doth ſpeedily bring to ſuppuration thoſe inflammations which will not yeeld to digeſtion, and it hath alſo a heate like unto our heate, that is, temperate and meane; and by reaſon of the meale and oyle (which have a certaine clammie and glewiſh property, whereby in ſtopping the pores they hinder the naturall heate of the member) it hath the force of an Emplaiſter; which two things are moſt required in medicines that do ripen and move matter. There are ſome which do mingle with this Cataplaſme a little Saffron to colour it. But if a tumour by reaſon of the thick and viſcous humours which are ſtuffed in it, be hardly brought unto ſuppuration, this Cataplaſme doth notably help which is made of the decoction of the roores of *Althæa*, and of figges that be ſweete and fat, which do reſemble the thickneſſe of honie, commixed with wheate meale, as followeth. ℞. of the foreſaid decoction, ℔.j of wheat meale ℔ ß. boile them throughly together, and bring them into the forme of a Cataplaſme. But if in ſtead of wheate meale, you uſe barley meale, or crible bread, which the Greeks call συγκόμισον, it more availeth to diſcuſſe the inflammation then to bring it to ſuppuration, as *Galen* hath noted, *lib. 2. ad Glauc.* There is another alſo exceedingly profitable to provoke matter in the delination of *Phlegmone*, which is commonly uſed of the common Chyrurgians, ℞. of the barke of the roote of Marſh mallowes, that is, of *Althæa*, of the root of Lillies. Grownſwel, called in the Greek σεύτλιον leaves of mallows, an. M. j. wheat meale quart. j. of the meale of Flax ſeed, ℥.j. freſh ſwines greaſe, ℔.ß. Seeth the herbes in ſufficient quantity of water, and bray them with the other things in a mortar, and make a Cataplaſme. But if (when the matter is gathered together and diſpatched) the abſceſſion wherinto *Phlegmone* is turned, doth not open

What reſolution is to be hoped for.

Pus moventia.

Lib. 2 ad Glaucon.

Haly Abas remembreth this Cataplaſme.

A common Cataplaſme.

open of the owne accord (the members now being free from the inflammation) you muſt go about to evacuate and empty out the matter which cannot be digeſted, with a penknife, or ſome other inſtrument, or by ſome drawing medicine. Then you muſt bring the ulcer unto a ſcarre, like unto other ulcers, which you muſt do by cleanſing the ſore, by filling it with fleſh, and joyning it together, which at the laſt will cauſe a ſcarre. Moreover, if the matter be thick which bringeth forth the tumour, and very diſobedient to reſolution and digeſtion, and be exceedingly compact in the paſſages of the fleſh (as is wont to be in continuall inflammations which be naughtily cured, the thin part of the humour being reſolved, and the thick part remaining ſtill in the paſſages) then you muſt not be afraid to uſe ſcarification, eſpecially (as *Galen* admoniſheth, *lib. 2 ad Glauconem*) when hardneſſe, blewneſſe, or blackneſſe do appeare.

Sympto-matum correctio.

The fourth intention, which in the cure of *Phlegmone* was propounded to the Chyrurgian and Phyſition, is the correction and the removing of the ſymptomates which do ſo ſuddenly come upon the inflammation, and thoſe are paine, recourſe of the matter, whereof the tumour is raiſed to the outward parts, putrifaction and corruption of the mattery member, and as it were a certaine ſtonie hardnes remaining behind, by reaſon of ſome mighty drying and digeſting medicines. Therfore if vehement paine ſhall happen to the tumour, you muſt labour by all meanes poſſible to mitigate and aſſwage the ſame: becauſe (beſides that it weakeneth the ſtrength, and hindereth the lawfull duties of the body) it provoketh fluxe, and draweth bloud unto it. If paine therfore doe grievouſly torment in *Phlegmone*, ſtraightway you muſt lay on thoſe medicines which can lenifie and eaſe the vehemencie of the paine without any hurt, as is this of *Ga'en*, which was made of the liquor called *Paſſum*, of oyle of Roſes, and a little wax mixed with them both: but this is to be taken in moiſt wooll, which hath much oile in it, and to be miniſtred cold in Summer, and hot in Winter. Therefore ſuch a medicine being tempered and applied, as is ſaid before, doth rarifie, extenuate, digeſt, and evacuate: it maketh the humour that is ſharp, viſcous, groſſe, or plentifull, and which cleaveth to the aggrieved parts, to be equall, conſtant and moderate; and it diſcuſſeth the thick vapour which can find no fit iſſue, and ſo it mitigateth paine. It bringeth no hurt with his heate, for it maketh dull or taketh away the heate of the oile of Roſes. Whereby it commeth to paſſe that this remedy doth aſſwage paine without doing any hurt, and diſprofiteth not the evill, as hot water, oyle, and wheate meale, which things in an inflammation that happeneth with paine, cannot be profitable (as *Galen* witneſſeth.) For theſe do looſen and releaſe through their heate and moiſture, and do reſolve the ſtrength of the member, whereby it is made more weake and more prone and apt to entertaine flux. To the ſame uſe (that is, to allay the paine in *Phlegmone*) you may apply effectually oile of Roſes, yolkes of eggs, crummes of white bread ſteeped in hot water, and then ſtraine them, and commixe them with oyle of Roſes. Theſe alſo are a preſent remedy, Mallowes ſodden in water, and mingled with branne and oyle of Roſes, or with oyle of Violets. But *Avicen* in mitigating every paine uſeth Saffron, which he profitably commixeth

Dolor.

Lenifiers of paine in Phlegmone

Lib. 2 ad Glauco.

eth with aſſwaging medicines. Furthermore if the ſharpneſſe of paine be ſo great and vehement, that it cannot be eaſed with thoſe things, which becauſe they mitigate and lenifie paine, (the ſuccors of nature being ſtretched out) are properly called *Anodyna & paregorica*, that is, prouokers of ſleepe, and helpers of pain, you muſt paſſe over unto thoſe aydes which we call *Narcotica*, that is, ſtupefactiues. Among the which we have tryed by daily experience, beſides the authority of ſome Writers, that Henbane hath profited in this caſe marvellouſly, whoſe leaves you muſt take, and bake them in the hot embers, then mingle them with ſwines greaſe, and apply them to the place. This doth pacifie vehement paine, and bringeth phlegmonous tumours unto ſuppuration. But while you attempt this thing, you muſt have a diligent care, leſt you apply too much moiſture, becauſe it is a thing which in the beginnings of inflammations, when fluxe aboundeth with great griefe, it is very pernicious (as we ſaid a little before.) But if you feare recourſe of the matter that exciteth *Phlegmone* to the inward parts and that chiefly toward the principall members, you muſt cauſe it to come forth by ſome drawing medicines, or elſe by applying cupping glaſſes, which do draw vehemently from the inward parts. But if by reaſon of vehement drying and digeſting medicines being raſhly applyed to the inflammation, the relicts of the tumour do turne into *Scirrhus*, you ſhall boyle in water, the roots of wild Cucumber (which is commonly called in Herbaries and ſhops, *Cucumer aſininus*) or of Briony, or of *Aſarum*, ſeething them oftentimes alone by themſelves (as *Galen* commandeth) and ſometime putting to them fat figgs. Then commixe Meale with water, to the which alſo put a little ſuet, either of a Gooſe or a Cocke; but if there be not plenty of theſe at hand, add ſwines greaſe, and make Cataplaſmes. This doth notably heale that Scirrhous affect, which through mighty drying and digeſting medicines in the member which *Phlegmone* occupied, doth ſtill remaine behind: alſo the aforeſaid Herbes together with the rootes of *Altbea*, being after moderate boyling well mingled with bread and ſuet, and then applyed to diſcuſſe and diſſolve ſuch hardned tumours: as *Galen* doth plainly teach, *Lib 2. ad Glauconem.* Therefore if you feare, that Phlegmonous tumours, which are ſcarcely digeſted through their vapour, neither yet are eaſily concocted, be turned into *Scirrhus*, you muſt alwaies commixe with digeſtives thoſe things which can mollifie and ſoften. Moreover, if any part of the mattering member ſhall putrifie, you muſt ſtraightway cut it out, or elſe ſeeke to cure it by many deepe ſcarifications, afterward you muſt ſprinkle on it ſalt water, and then lay on it an Emplaiſter made of the meale of Beanes or Tares ſodden in *Oximel*. There be other things alſo to be proved in this caſe, which we will by and by ſet downe in the cure of *Gangrena*. But now it ſhall be more profitable, if we comprehend the Chapters concerning the cure of ſuch Phlegmonous affects, in ſome ſhort ſentences. And firſt we will begin to declare the ſumme of the cure of *Phlegmone*, being yet but beginning, and not yet vexing with any grievous paine. 1. Let the whole body be emptied with convenient purgations, and eſpecially by letting of bloud, if nothing do let it. 2. Let the inflamed member be all to waſhed and annointed with ſuch things as have power to drive back the flowing of the

Nota de Hyoſciamo

Recurſus materiæ ad interiora.

Duritiei reliqua. Galens cataplaſme for hard tumours.

Putrefactio.

Galen. lib. 2 ad Glau.

1.

2.

3. humour. 3. Let the humour which is contained in the aggrieved place, be
4. emptied out by drying and digesting medicines. 4. Let the affected part, and
The summe of the cure of Phlegmone when it afflicteth with much paine. those also which are about it be strengthened and fortified. Now followeth the summe of the cure of the said *Phlegmone*, when it tormenteth with a more grievous paine. 1. When as inflammation being caused through the defluxion of humours, doth vexe with great paine, you must mitigate the vehemency of the same without any hurt doing. 2. Then, you must not minister those things which do strongly bind, or unlooseu through their heate and moisture, or resolve strength. 3. But you must apply to the inflamed place such helpes as
1. 2. 3. by meanly binding can repell that which floweth, and evacuate that which
4. infesteth the affected member. 4. Apply to the tumour, a sponge dipped in sharpe wine or *Posca*, that so you may prevent the passage of the humour that
5. floweth. 5 If these things shall profit, and yet the matter appeareth not any where, you must use soft and gentle Emplaisters, and those especially which are
6. made as remedies against fluxe. 6. Among those things which are of power to drie and repell the fluxe of bloud without paine, you must chuse the best, as is that resolution with oyle of Roses, which is made of the stone *Chalcitis*:
7. then lay upon it pure woll dipped in sharpe wine 7. But when matter appeareth in the member, you must often apply the foresaid Cataplasme, or that rather which is made of Barley meale. 8. If the abundance of thick matter doth
8. exceed the medicines, so that there is no hope of resolution, you must make an issue for that which yeeldeth not unto digestion, in that place especially where it is highest. 9. After incision, you must dry the wound, if paine be not urgent,
9. and cleanse it and scowre it without griefe 10. If after incision paine be vehe-
10. ment, you must first assuage it with foments, then with a Cataplasme, straight after with some moist medicine, or with such a one as dryeth not. 11. If the
11. member be still inflamed, lay on a Cataplasme made of a certaine pulse called Chittes, which doth empty out and drive back.

CHAP. X.

Of a Carbuncle, and a Cancre, and of the malady named Sphacelus, all which they call sanguinea pustula, that is, bloud-pushes.

De Carbunculo. ἀνθραξ. γαγγραινα σφακελος. SEEING that we have intreated abundantly, as much as pertaineth to a Chyrurgian, of *Phlegmone*, which is the first difference of inflammations, and most incident to mans body: it now remaineth that we speake first of *Carbunculus* which is called in Greek ἀνθραξ: next of *Gangrena*, the Cancre, and last of *Sphacelus*: (which with the expounder of *Avicen* they commonly call *Ethiomenon*) for that hath his beginning of a bloudy fluxe, as *Phlegmone* hath, and doth provoke a most sharp Feaver, but these are wont oftentimes to accompanie great *Phlegmones*, as *Galen libello de Tumoribus præter naturam*, and in many other places hath diligently noted. A Carbuncle therfore proceedeth of the flowing of bloud, which is black, thick, filthie, burning, and exceedingly hot; with the which if there be mingled but certaine thinne humours, there are raised upon the out-side of the skinne, whelkes or pushes

Gangrena & Sphacelus do follow great Phlegmones.

The generation and description of a Carbuncle.

pustles, like things that be burned or scalded, and then this inflammation is called *Carbunculus cum pustula*, the Carbuncle with the push, which evill doth happen very often. In the meane time notwithstanding it beginneth (although seldome) without push or pushes, but then is caused a crusty or hard ulcer. I say without push or pushes, because sometime there ariseth with this evill, one only push of some greatnesse, which being broken, the ulcer is brought forth with a scurfe or scab: but oftentimes not one push alone doth breake out, but many little and slender ones, sticking thick in the member like unto the seeds of Hirse: which being burst foorth, there doth likewise arise a certaine crusty ulcer, such as hot Iron doth cause. But betweene their beginnings, before that the pushes do appeare, they trouble the member throughly. Now these scales or scurfe do sometime receive an ashy or earthly colour, sometime blacknes, and in that place the skin cannot be eased, but it is as it were fastened to the inner flesh. The flesh also about it is brought to an exceeding hot inflammation, which the Greeks call *Phlogosis*, and is black in colour, and shineth after the manner of Lime or Pitch, as though there were a little black commixed with a great quantity of red. This colour is caused altogether of melancholy. And these truly are the signes and tokens of a Carbuncle drawne from the very effect it selfe, to the which may be added a very grievous and vehement paine of the afflicted member, as though it were bound with strong chaines. They also which are thus affected, do necessarily fall into a Feaver, and that sooner then they which are troubled with *Phlegmone Erysipelatosa*. But if any poyson do lurke within (as oftentimes it chanceth) the sick persons are miserably tormented with perbraking and continuall vomiting, together with want of appetite, and loathing of meat. There are present also with them quaking of the heart, panting or moving of the stomack, and an often fainting of courage. This evill is called properly of the Chyrurgians of our age, *Anthrax*, differing from *Carbunculus*, by reason of the malice and cruelty of the evill: When as in very deed ἀνθραξ among the Greeks is the very same that *Carbo* or *Carbunculus* is among the Latines. Therefore it is superfluous to distinguish and to handle in divers Chapters the signes and cure of them (which all Chyrurgians almost do use at this time.) But these Carbuncles do chiefly arise of violent causes, killing the people suddenly, and they follow a pestilent Plague. Wherefore there is required a diligent heed or care about them, neither must they in any case be neglected. Moreover, although ἀνθραξ or every Carbuncle be a sharp disease, dangerous and contagious; yet the worst of all, and the most deadly, is that of *Avicen*, which doth arise in the purest places, and neere to the principall members. For it is to be feared, lest the venimous matter which exciteth the Carbuncle, do suddenly returne to the inward parts, and to some principall member: which if it shall happen, the sick is in great danger of his life, especially if any evill signes shall bewray the same. But if the exhalation thereof be only filthy and corrupted with abhominable poyson, it is enough to kill the man. If a Carbuncle chanceth about the stomack, or about the cheekes, or jawes, it suddenly oftentimes (as *Celsus* saith) bursteth out the stomack. And lesse deadly is that Carbuncle in *Avicen*, which appeareth first red, and then yellow, or of an Orenge colour.

Carbunculus duplex.
Signes of a Carbuncle.
1. Ulcus crustosum.
2. Some great Whelks, some small.
3. The colour of the crust other earthly or blacke.
4. The flesh black about it.
5. Grievous paine.
6 A vehement Feaver.
7 Nausea.
8. Vomits.
9. Want of stomack.
10. Cordis tremor.
11 Animi deliquium.
Indicia.
1 When a Carbuncle is most deadly (the judgements thereof being taken from the affected place.)
2. Another judgement taken from the affected place.
3. Judgement of the colour.

But if it waxeth blew or black, it killeth almost every man, and there is none that is judged more dangerous of the owne nature then it. If the accidents which are wont to accompany this disease be very much remitted or released, there is some hope of recovery: but if they be stil more and more stretched out, and made more vehement, then truly the matter is in great despaire.

4. Iudgement of the accidents.

CHAP. XI.

Of the cure of a Carbuncle.

The cure of a carbuncle must be begun by bleud-letting.

Vena è dirẽ fo secanda.

Deep scarification.

Sprinkling of hot salt water.

Arsenicum Sanguisuga.

Flux in a carbuncle cannot be turned away, neither ought it.

Lib. 14. Ther.

A Cataplasme good for a carbuncle.

Cataplasma de Arnogloss.

A Cataplasme of Pomegranat.

Galen lib. Method med 14. & secundo ad Glauconem, commandeth that the cure of a Carbuncle (having set downe a convenient order of diet) must be begun with bloud-letting by and by at the beginning (if none of those things do let which are wont to forbid the cutting of a veine,) who also willeth to draw blood even to the fainting of the heart: for it profiteth much those that be troubled with this evill. And this alwaies is to be marked, that the veine be stricken directly against the ulcer. But the choice of the veine is manifested unto us of the affected member (as we have said in the cure of *Phlegmone*) Therefore in that matter, even a skilfull Physitian must take counsell of the Chyrurgian, who hath the knowledge to declare from what place and how much blood is to be drawne out. The veine (as it behoveth) being cut, if nothing (as I said) do hinder you, it shall not be amisse to scarifie the said tumour, using somewhat deep cuts or wounds, by reason of the thicknesse of that malicious humour, that is, such cuts as are somewhat deeper then ordinary (as it pleaseth *Galen*.) There are some which would have scarification made in the crustie or hard ulcer onely, and then they straight way sprinckle those incisions with hot salt water, that blood might not meete together in them and increase, but that it might be emptied out. Sometime they also apply some gnawing medicine, as Arsenick, which in this case among the rest hath the greatest vertue: but some do minister to the scarified place horse-leeches, or blood-suckers. But strong repulsives are in no wise to be used or applyed to the aggrieved member (although refrigeration be needfull, which indeed doth belong unto the inflammation;) for you cannot so turne away the fluxe, or prevent the malice thereof, because of the thicknes of the humour. And if at any time you shall do it, you shall find some other naughty humour (as *Galen* saith) which is setled in the depth or inward parts of the body: but this humour must not be suffered to flow abundantly (the same *Galen* being our author.) Therefore such remedies are to be sought for, as by a moderate represtion can digest or disperse the humour. Such truly is that Cataplasme, both that which is made of Plantaine, and also that which is made of Lintels twise sodden. But with this you must commixe crummes of bread which hath beene baked in an oven. Let the bread (after *Galens* counsel) be neither altogether without Branne, nor very full of it. But this kind of Cataplasme is called of the later sort *Emplastrum de Arnoglossa*, which they make after this sort, ℞. of Plantaine, Lintels, Bread baked in an oven, of each a like portion, let them be boiled in water. To these *Avicen* putteth Gaules, who also for this purpose doth allow the Cataplasme which is made of the two

Pome-

Pomegranates ſodden either in vineger or in ſharpe or tart water, and theſe they apply both to the affected member, and alſo to the parts about it. Of this mind alſo is *Paulus Ægineta*, who ſaith, that if you will pluck up a Carbuncle as it were by the rootes, and diſcever it from having any ſociety with the parts about it, you muſt ſeeth in vineger a ſharp Pomegranate cut in ſmall peeces: when the ſore is corrupted you muſt wipe it ſmooth, and cleanſe it with a linnen cloth, and when it waxeth drie, you muſt moiſten it with Vineger. Alſo the kernell of the old filberd nut, or of the young, doth ripen and breake Carbuncles. But the beſt remedy for the parts lying about it, is the oyntment made of Bolearmoniack, of the oyle of Roſes, or Mertles, and of Vineger, which is uſed, becauſe the humour which hath flowed alreadie, ſhould not returne back againe within. There are ſome which do draw, and allure the poyſon and malicious humor in a peſtilent Carbuncle, with ſucking or drawing it with cupping glaſſes, and with medicines that can bring the humour to the place which is beſet with *Carbo*. Which thing truly I would alſo counſell to do, if ἀνθραξ doth occupie the arteries, and the parts about the leſſer veines, and if the flux doth move but ſlowly. But if it guſheth or breaketh forth ſtrongly and abundantly, the rage of the humour muſt be tamed and bridled by medicines that can moderately repreſſe (as of late we recited out of *Galen*,) leſt that there be cauſed too vehement paine through the fluxe that floweth ſo ſtrongly in the affected member, and ſo the evill be made more painfull and angry. But upon this harder cruſty ulcer, eſpecially when the member is putrified, you muſt lay ſome ſtrong medicine, both which can greatly dry (but not that which can concoct or digeſt) and alſo which can move the matter, (ſeeing that ſo you ſhall favour the putrefaction of the member:) of this nature is that of *Andron*, *Muſa*, *Paſio*, or *Polyida*: and it muſt be waſhed in ſome ſweet Wine, or in *Sapa*, by reaſon of the thickneſſe of the filthy humour. That Cataplaſme alſo which in *Galen* is made of the meale of Tares or Oximel, is rightly applyed, when as the ulcer is malignant and corrupted. But commonly the ointment called *Unguentum Ægyptiacum* is to be applyed. But if theſe things do little profit, you muſt come unto more ſharpe remedies, which have even a fiery force. Of the which kind are theſe, the roote of *Dracunculus*, of *Ariſtolochia*, broken and laid in Vineger, Lime, Arſenick, yellow Oker, and other of this ſort, which do burne like fire. Theſe do profit ſufficiently, if they do throughly reſolve the corrupted member, even from the quick. This being done, whatſoever is corrupted and dead within, you muſt by and by pull away, and pluck it up by the roots. But when after theſe gnawing medicines there followeth a ſcurfe or ſcarre, which is drawne every way from the quick fleſh, the wound truly, which is raiſed through them, muſt be diligently regarded, as in ſores that be burned. But being in extreame diſeaſes, as (*Hippocrates* ſaith) extreame remedies are perfectly the beſt: we are conſtrained ſometime (our medicines not prevailing with the evill) to roote out a malicious Carbuncle by actuall or manuall inſtruments (as they call it) that is, with a bright knife or ſome other ſuch thing. But the end of burning is, while there is ſenſe of paine every way, as *Celſus* hath taught very well. After theſe things the cruſt or ſcabbe which is upon the

Paulus.

Nuxa vellana.

Remedies to draw the poyſon in a carbuncle.

What muſt be applied to a cruſty ulcer.

A Cataplaſme of the meale of Tares & Oximel.

Unguentũ. Ægyptiacum.

Adurentia medicamenta.

When aduſtion muſt be uſed.

Finis adurendi.

ulcers must be resolved by such medicines as are meete for that purpose. But if the sick shall refuse to suffer adustion, the helpe of some poore and base fellow is to be used, who by laying hold on the Carbuncle with his teeth, may quite extinguish and pull up the same; as were in time past certaine people in *Italy* named *Psilli*, who did suck their wounds which they received by the stinging of Serpents, and that without any harme taking thereby. Moreover, the Carbuncle being thus taken away, or consumed any other way, the hollownesse thereof (the inflammation now ceasing) must first be cleansed, and afterward being made pure and cleane, it must be healed with filling medicines (which the Greeks call *Synulotica*,) which when it is throughly filled, neither doth there remaine any hollow place at all in it, it is convenient to use those things which can bring it to a scarre, as in other ulcers. But if the evill do not rage very much, but shall seeme to offer us truce and peace, it is ripened and opened (as *Avicen* saith) by applying Figgs commixed well together with leaven and salt. And when this Cataplasme or the like is layed too twise or thrise, the place is wont to appeare altogether black, and full of chinkes or clifts: and then the place is to be scowred and cleansed with mundificatives made of *Apium*. That medicine also which is made of the yolkes of eggs and of Salt, if it be often applyed, it ripeneth and openeth a Carbuncle (as *Theodoricus* writeth.) For the same purpose we use commonly at this day that medicine which is made of Hony, Salt, Wheate meale, and the yolkes of eggs. *Consolida major*, that is, Comfery (which the Greeks call *Symphyton*) being brayed betweene two stones, doth heale *Anthrax* very marvellously (as they report,) and within the space of one day it quite destroyeth it, so that it needeth no other curing any more after; besides also it is a common helpe for other wounds. Some also do declare wonderfull things of *Scabiosa*, because that (being eaten or drunken in wine) it thrusteth out internall tumors to the externall places, and it doth dissolve and discusse them without paine.

Psilli.

Maturativum Avicenne

Mundificativum ex Apio.

A common Cataplasme used in Paris

Consolida major.

Scabiosa.

In the ulcers of a Carbuncle, these do resolve the crusts of the scurfe, fresh butter, swines suet, and other fat things of that sort. For this purpose also this Emplaister following doth marvellously profit: for besides that it resolveth the scarre, that is, the crust, more speedily then the aforesaid things, it also assvageth the paine that is caused either of the sharpe and burning medicines, or of the bright instrument, and it mightily discusseth the malignous humour which exciteth the Carbuncle, ℞. of Wheate and Barley meale, ana. ℥.ij. of the which make a solid Emplaister with the decoction of Mallows, Violets, and the roots of *Althea*, and put thereunto of Butter, and swines suet melted, ana. ℥.ij. the yolkes of two eggs, which must be put in when they are taken off the fire, and all these must be diligently commixed and incorporate together with the foresaid roots and herbes; which must be well beaten and brayed together the one with the other, and then sifted through a search. As concerning their diet, Epithemes, Cordials, and other of that kind, which are made to strengthen the heart, also evacuations, if they be needfull, do altogether pertaine unto that part of Physick which cureth with diet and medicines. Wherefore in ministring them, you must take the advice or counsell of some learned Physician. But commonly all men almost do use *Theriaca*, which is

What things do resolve the crusts of ulcers.

Theriaca.

wont

wont to be miniſtred to the greatneſſe of a Beane, made of the water of Scabious, or if a very ſharpe and vehement Feaver be preſent, you muſt make it of Rose water, or water of Bugloſſe: which the ſick muſt take ſixe houres after meate But becauſe we have made mention before of the Trochiskes of *Andron*, *Polyida*, and *Muſa* (which *Galen* ſo greatly uſed) it ſhall not be amiſſe to ſet downe here the deſcription of them.

℞. of Cytrines, that is, of the firſt flowers or buds of Pomegranates, ℥.x. of Alume that may be cut, ℥.iiij. of Coperous or Vitrioll, ℥.xij of Mirrhe, ℥.iiij. of Frankinſence, *Ariſtolochia*, and Galls, ana. ℥.viij. of Salt ammoniack, ℥ iiij. *Andronis Trochiſcus*

℞. of Pomegranate rindes, ℥.vj. of Mirrhe, ℥.viij. of Alume that may be cut ℥.v. of Frankinſence, ℥.iiij. of Coporous, ℥.iiij. of the gall of a Bull, ℥.vj. Let theſe be taken in ſweet wine. *Polyidæ Paſtillus.*

℞. of cut Alume, ℥.iij. Frankinſence, ℥.iiij. of Myrrhe as much, of Coperous, ℥ ij, of the flowers of Pomegranates, ℥.xij. of Bulls gall, ℥.vj. *Aloes*, ℥.viij. Take theſe in ſharp wine. *Polyidæ paſtillus alius.*

℞. of cut Alume, *Aloes*, Myrrhe, Coperous, ana ℥ vj. of Saffron and of the dregs of the oile of Saffron, ℥ iij. of the flowers of Pomegranates, ℥.iiij. Let them be taken in *Mulſum* made of *Falernum*. *Muſæ trochiſcus.*

CHAP. XII.
Of Gangræna and Sphacelus.

GALEN *lib 2. ad Glauconem*, calleth them Cankers, which by reaſon of the greatneſſe of the inflammation be made and changed into mortifications, yet they be not throughly ingendred and already confirmed. The force and tyrannie of this evill is ſo outragious, that except it be remedied very ſpeedily, the affected member doth eaſily repreſent the habit of death, that is, it doth very readily draw together the extinction and quenching both of life, ſenſe, and moving. But when the member is ſo corrupted and ſo feeble, that it is altogether without ſenſe, and as it were dead, ſo that whether it be ſtricken, or cut, or burned, the ſick feeleth it not, then the Greeks call this evill no longer *Gangræna*, but *Sphacelus*, the Latines *Syderatio*, the latter ſort call it *Eſthiemenon*: which name alſo they give unto *Gangræna*. But *Avicen* calleth it *Eſthiomenon*, when as the corruption thereof doth paſſe to the continuall parts, which terme the Grecians do uſe in another order. Some call this affect ſometime *Herpeta Eſthimenon*, ſometime very improperly, *Cancer ulceratus*. But this affect chanceth alſo to the bones, when as the fleſh being beſet & compaſſed about with them, bringing forth and ingendring filthy and ſtinking corruption, doth infect them with this horrible poyſon, and conſumeth them with moſt corruptible rottenneſſe. Therfore when as the member ſhall together appeare void of life, ſenſe, and moving, you muſt by and by pare it to the quick as neare as you can to the ſound fleſh. *Sphacelus* therfore differeth from *Gangræna* becauſe the one doth grow up in the bones, (as we have declared) and not in the fleſh and the veſſels of the body only, but the other commeth not to the bones, notwithſtanding it is one kind of *Sphacelus*, but it borroweth a proper and ſingular name beſide the common terme. This kind of corruption being

What a Canker is, and whence it had his beginning.

Gangræna peſſimus tyrannus.

Sphacelus.

Syderatio oſſium.

The benūmed member muſt ſtraightway be pared.

Ignis Sancti Antonij perfect in the affected part, and altogether deprived of sense, is called commonly in *France*, *Ignis Sancti Antonij*, in another place, *Ignis Sancti Martialis*.

Three causes of mortification. But this mortification of the members, or the extinguishing and destroying of the life in them, chanceth three waies. One way, when as the member can no longer receive the life that is sent to it from the heart through the Arteries,

1. by reason of the dissolving of the mixture and consent of the affected member. Which mixture and harmony of the member is dissolved and destroyed,

What things do dissolve the mixture of the member either because of too much cold, (as sometime it happeneth in sharp and boistrous winter) or by reason of immoderate, rash, and unadvised refrigeration of the inflammation, or else because of the exceeding and unmeasurable vehement heate, and poyson of the inflammations, and malignant ulcers (as they call them.) Another way *Gangræna* and *Sphacelus* are caused, when as

2. the life being gotten into the member, is choaked and stopped, as it oftentimes happpeneth in great inflammations, which sometime do close up and stop the veines, arteries, and pores of the skin, that there the spirits (the breathing forth of the vapourous streames, and the drawing in of the aire, being

3. altogether hindred) are strangled and choaked. The third way these mortifications, and destroyings of life are caused in the members, when as the passage and flowing of the vitall breath from the heart to some member is letted and forbidden: and that happeneth either by reason of a vehement and strong binding, or else because of some bruise received in those passages and pores through the which the breath is carried. To conclude, *Gangræna* and *Syderatio*, which the Grecians call *Necrosis*, and *Sphacelus*, do chance unto mens bodies, destroying either the member or the vitall faculty, or the naturall heate and temperature of the body. But the signes of *Gangræna* and *Syderatio*, *Galen* in his litle Treatise of tumors above nature, declareth to be these. First truly

Signes of Gangræna and Sphacelus.

1. that flourishing colour is extinguished in them, which is wont to be in phlegmonous inflammations: then paine and beating of the pulses, that is the moving of the arteries, which is felt of the sick, do depart a little aside, yet their

2. naturall disposition is not altogether ended, but their sense altogether dead and mortified. Whereupon the member straightway appeareth black, and it is very soft and full of corruption, it breatheth out a filthie savour, and it is

3. like unto a dead thing without life. Whereby it commeth to passe, that when it is touched with the finger, it easily yeeldeth very deepely, neither after doth it rise up againe or returne, but the skin appeareth as though it were separated from the flesh. But this mortification of the affected member (which the Grecians call *Gangræna*) is of so great cruelty and madnesse (as *Paulus* saith) that except you presently seek a remedy for it without all delay, the affected member soone perisheth, and then it invadeth the other parts that be next unto it, and killeth the man. But if (as *Celsus* reporteth) it yet hath but small power, but is now in beginning, it is not very hard to cure, especially in a young mans body, and so much the rather if the muscles be sound and whole, if the sinewes be not hurt, or smally affected. But when this evill hath taken deep root, and is turned againe into *Sphacelus*, it is uncurable, and very many doe die of a cold sweate.

Indicia. lib. 4.

Lib. 5.

CHAP.

CHAP. XIII.

Of the cure of Gangræna cauſed of great inflammations, and of the deſtroying or curing of Sphacelus, which is ingendred of Gangræna.

BEcauſe the abundance of blood doth ingender a Canker, the order of the cure thereof muſt be ſtraightway attempted by a plentifull and copious evacuation of the corrupt blood, which is packed together in the affected member. But in the meane ſeaſon, you muſt not neglect thoſe things which ſhall ſeeme to belong unto diet, medicines, cutting of a veine (if need require) and ſtrengthening of the heart, in which things the Chyrurgian muſt take the adviſe of ſome learned Phyſitian, who knoweth how to inſtruct him therein, (as the matter ſhall require.) But there muſt be great plenty of that congealed blood (which cauſeth mortifications) drawne out from the affected part, either in the veine that is cut, if it appeareth any thing full and ſwolne about the ſame member, or in the whole skin of the part affected, together with his ſubſtance either kept downe and made obedient, or cut, or divided by many deepe ſcarifications. Some to this end do apply horſe-leeches, and they doe open a little the veines that be next the ſore; but thoſe deepe and often ſections or ſcarifications are much more effectuall to cure that evill. But becauſe of the greatneſſe of the Canker, we uſe great ſections, or often inciſions (which we call ſcarifications) the one, when the evill is more rotten, the other when it only beginneth to rot. For the greater the evill is, the greater remedy it requireth (as every man may know.) But when you have drawne out blood abundantly by thoſe deepe ſlaſhes or cuts, you muſt waſh the place with ſalt water, that the thick blood which otherwiſe would abound there, may be brought forth. Then you muſt apply ſome medicine that can let and diſſolve putrifaction, as is the meale of Tares or Darnell (which the Frenchmen call *Turaria*, becauſe it doth provoke drunkenneſſe after the manner of wine.) or if there be ſcarcity of them, you muſt uſe the meale of Beanes with *Oximel* and *Syrupus aceteſus*. It ſhall be profitable alſo to waſh the ſcarified place twice a day with hot vineger, but eſpecially with *Mulſum*. For theſe by reaſon of the drineſſe, do conſume the filthineſſe and corruption, and do cleanſe it; but becauſe of their coldnes they do challenge of putrefaction that which is not yet defiled and corrupted. But when this fervent heat is now abated, and the fury of the evill ſomewhat remitted and ſlaked, you muſt lay above upon the ſore that ointment which is commonly called *Unguentum Ægyptiacum*, made of Verdigreaſe, Alume, Honie, and Vineger, of each alike quantity commixed and boyled together. This doth ſtop putrefaction and reſolve it: and it doth diſſever alſo the putrified and corrupted humour from the ſound and whole parts, and it doth cauſe it to fall and periſh. Moreover it procureth a cruſt or ſcarre, and preſerveth and defendeth the whole parts from any infection. But if you will apply a more ſtrong and effectuall medicine, mingle ſale with the aforeſaid things: or if the evill ſhall encreaſe yet more and more, miniſter ſome of the Trochiſkes before mentioned, being throughly brayed and beaten together

Emptying of corrupted blood.

After ſcarification you muſt waſh the place with ſalt water.

Medicines putrefactive.

Unguentũ Ægyptiacum.

Burning Trochiſkes

together and then waſhed in vineger and Wine, as that either of *Andron*, or *Polyida*, or *Muſa*, or one of thoſe which are called of the latter ſort *Calidicon Aldaron*, or that made of *Aſpodelus*, which by reaſon of the burning force do ſeparate the corruption from the ſound parts. In this matter before all other things *Arſenicon* is praiſed and allowed of, which they call *Sublimatum, purum* or *correctum*, which muſt be diſſolved either in ſome powder or in Wine, and taken in linnen or cotten (which the Frenchmen call *Coton*) and ſo applyed betweene the ſound and corrupted member: for this doth ſtraightway ſtay the evill, and that truly without paine. But if neceſſity requireth, you muſt divide the good from the evill with a certaine inſtrument called a probe, or ſlice. But in miniſtring medicines (that the matter may be handled more without care) you muſt be diligent to know the nature of the ſick body (as *Galen* hath well taught us, ſaying:) If the body be ruſticall and hard by nature, it requireth very vehement medicines: but if it be tender and ſoft, it requireth more gentle and mild medicines. Infants alſo or children, and they which love to live at their owne pleaſure in idleneſſe, muſt have gentle medicines miniſtred to them. Moreover, the nature of the parts which are evill affected muſt be regarded as well as the whole body; when you do either cut off, or cut about that which is putrified and corrupted. For there are ſome ſores, which very quickly do come to matter and corruption, if they be negligently cured: and ſome very ſlowly: ſome alſo do ſlowly feele the force and benefit of medicines applyed, and ſome very ſoone.

Arſenicon ſublimatū.

Lib. 2. ad Glauc.

When aduſtion is to be uſed.

If the Canker turneth into Sphacelus.

Furthermore if (notwithſtanding theſe burning medicines) the evill ſhall yet remaine, you muſt burne that place which is betweene the whole and corrupted member. But all theſe remedies are wont ſometime to profit nothing at all, and then this is the only helpe, although (as *Celſus* ſaith) it be a miſerable helpe, that is, to cut off the member, which by little and little waxeth dead, that ſo the other parts of the body may be without danger. For that which is once corrupted, even with touching, it doth infect and corrupt that part which is whole and ſound, after the manner of poyſon. But if at any time you ſhall cut of this putrified and dead member, or ſhall lance off that which is corrupted in any member even unto the ſound fleſh, then by the counſell of *Galen* for more quietneſſe ſake, you muſt ſeare or burne with ſome bright inſtrument that member, which as a roote is joyned to the whole and ſound body, for ſo you ſhall quickly ſtay the flowing of blood, and debarre corruption. Now aduſtion being done and ended, you muſt uſe the juyce of leekes, or (as *Paulus* ſaith) you muſt apply ſalt with the leekes, or ſome of thoſe remedies which we have ſpoken of a little before. For theſe do dry and bind the corruption, and do alſo ſtop the fluxe of humours. But when by uſing theſe remedies, rottenneſſe or corruption ſhall ſeeme to ceaſe: that the cruſts and ſcurfe may ſoone fall away, you muſt uſe a Cataplaſme made of bread, or barley meale, or wheate meale boyled in *Hydroleon*. Alſo that medicine which they call *Cephalicum*, annointed with hony. Theſe through their cleanſing or ſcouring, do reſolve the cruſt from the fleſh which lyeth under it. Moreover, that medicine which is called *Tetrapharmacum*, and that alſo called *Macedonicum*, by moving and mollifying the matter, do bring the ſcurfs from the parts that lye under them,

Lib. 2 ad Glauc.

Lib. 4.

Remedies that can looſen the cruſts from the ſeared members.

them, as all other things do, which do bring the sores unto suppuration. For these remedies do both mollifie, and ripen or end the matter under the crust which matter doth resolve it: (I meane that matter which lyeth betweene the crust and the flesh.) Bread also beaten and brayed in *Apium*, or *Ocimum*, thorough their cleansing, doth mightily draw the crusts from the whole parts without erosion or gnawing; of the like vertue also is *Iris*, or the roote of *Panax*, or of *Aristolochia*, or of *Acorus* mixed with hony. But they are commonly wont to use butter, or some other annointing thing to resolve the crusts. But when the crust is fallen off, they wash the place with Vineger, and apply this Plaister following, which is rehearsed by *Gulielmus de Saliceto*, ℞. Hony, ℔ ß. raw yolkes of egges, three or foure, of Barley meale, ℔ ß. mingle these together, and bring them to the forme of an Emplaister. But two or three daies after, that the mundification or cleansing may be the better accomplished, you may add to this Emplaister, of chosen Myrrh, ℥.x. But in tender and young bodies for the separation of the crust, and detertion of the filthy corruption, the meale of Tares mingled with Hony, or Frankensense (which was used of *Galen*) doth abundantly suffice. These things being rightly ordered, such kind of ulcers must be brought unto some soundnesse of health with such kind of medicines as can draw together the flesh, and procure a scarre: the Grecians call them *Synulotica* and *Epulotica*. 1. Empty out abundantly the corrupted bloud, which is stuffed in the affected member. 2. After scarifications or sections, wash the affected member with salt water; then lay on a medicine appointed for corrupted sores. 3. When the fury of the evill is somewhat slaked, minister *unguentum Ægyptiacum*. 4. If the evill will not yeeld to these remedies, seare with a bright and hot Iron that place which is betweene the filthy and corrupted member. 5. But if all these things shall nothing help, and now *Gangræna* is changed into *Sphacelus*, cut off that member very speedily which is so perished even to the whole, so that no filthinesse remaine behind 6. When you have cut off that which is putrified, you must use some hot burning instrument, that so you may the more quietly pull up even the very roots of the evill. 7. After exustion, minister the juyce of Leekes, and other such things as do drie, bind, and stop fluxe. 8. Make no great speed to resolve the crust or scurfe, by using burning medicines, or some hot instrument from the subject places (for then there is wont to follow abundance of bloud) 9. When rottennesse or corruption is ceased, and you feare no more the flowing of bloud, apply those things which can draw of the crust. 10 When the crusts or scurfes be fallen from their places, you must use the same cure as in other places.

Butyrum.

Emplastrũ Gulielmi a Saliceto.

Lib. 2. ad Glauconẽ. The summe of the cure of Gangræna and Sphacelus.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

1. First, appoint a thinne and cooling diet for them which are vexed with *Gangræna* and *Sphacelus*. 2. If nothing do let it, turne away the fluxe by letting of blood: and draw it out abundantly, if it flow plentifully. 3. Purifie the blood with the medicine which is called *Catholicon*, or with the black pith of *Cassia fistularis*, or with the decoction of *Tamarindi*, of Hoppes, and Fumitorie. 4. Let the sick take *Theriaca*, and other of that kind, which are able to defend the heart (which is the fountaine and beginning of life) from those corrupted and filthy smelling fluxes, which are mounted up from the putrified members.

Aphorismes pertaining to a Physitian.

1. 2. 3. 4.

CHAP.

CHAP. XIIII.

Of Eryſipelas and other tumours cauſed of Choler.

Fleame in the generation of humours is next unto blood.

Although fleame in generation of humors, doth follow next unto bloud, and there be greater abundance of that humour in the body, next unto blood, then of other humours, yet becauſe tumours above nature proceeding of choler (which they commonly call cholerick Apoſtemes) doe in many things greatly conſpire and agree with bloudy tumours, it followeth (after the determination of *Phlegmone*, and other tumours conſiſting above nature, which proceed of blood) that we now ſpeake of thoſe ſwellings which are cauſed of choler, and are called of the Greeks by this generall name *Eryſipelata*, but of the ancient Latines *Ignes ſacri*. *Eryſipelas* therefore is the branch or bud of cholerick flux, moſt abiding about both the skinnes, that is, both about that which outwardly covereth all the parts of the body, and alſo about that filmie and thin skin which inwardly compaſſeth the internall parts. But oftentimes alſo it occupieth ſome of the fleſh that lyeth under it, as *Phlegmone* (which is the iſſue of bloudy flux moſt incident to fleſhy bodies) doth alſo poſſeſſe ſome of the skin. Therfore when very thin choler or hot blood, which is thin alſo in ſubſtance, (called of the later ſort *cholera naturalis*, but of *Galen* χολὴ ξανθὴ) is ſpread abroad over the skin only, nothing moleſting the fleſh under it; and yet ſomewhat raiſing the member into a tumour with a languiſhing inflammation and yellow redneſſe, and altogether doth yeeld when it is touched; this affect is properly called of *Galen*, a true and exquiſite *Eryſipelas*. But this is for one conſideration, or (as they ſay) it chanceth uniformely, and without ulceration. *Avicen* calleth it *Spina*. But when an humour of bitter choler ſhall be more thick and ſharp, then that it can returne againe naturally, it doth exulcerate or fetch off that little outward skinne which the Greeks call *Epidermida*, and ſometime that exulceration of the skin in proceſſe of time pierceth ſomewhat deeply, ſo that it toucheth the inner fleſh under it, and then that affect is called alſo *Eryſipelas*, but with ulceration, which (as *Galen* ſaith) is all one With *Herpes*. But if it be neither a cholerick fluxe, nor a bloudy humour, but equally congealed of them both, it is not then *Eryſipelas* only, but *Galen* termeth it a diſpoſition throughly commixed with *Eryſipelas* and the inflammation. But of that which is predominant in the mixture, is the title given to the evill. For when bloud ruleth, it is called *Phlegmone eryſipelatoſa*: but when choler raigneth, terme it *Eryſipelas phlegmanoſum*. But when neither hath ſuperiority, but the accidents of them both appeare equall together in power, then that evill ſhall be called a meane betweene *Phlegmone* & *Eryſipelas*. Now alſo of the other mixtures, there ſhall be the like interpretation, that is, if much choler be mingled with a thin and ſmall humour, either of fleame or melancholy, it ſhall be called *Eryſipelas œdematoſum*, or *ſcirrhoſum*. Moreover, when we ſpeake ſimply of choler, or of a bilious humour, after the manner of *Galen* and other Phyſitians, we meane pale choler, yellow and bitter, and not that which is ſowre and black. And this is called of others, *naturalis & certa cholera*, having his generation of blood that is thin and hot. But melancholy we never abſolutely do terme choler, but alwaies with an adjection of the humour

Eryſipelas quid.

Eryſipelas exquiſitum Spina.

Eryſipelas cum vlceratione.

Eryſipelas non legitimum.

Medium vitium

Bilis.

mour, which joyneth the colour of the name. Choler therefore which is called of the Greeks χολὴ and commonly *Chole'a*, is a hot and drie humour, proceeding of the thinner and hotter part of *Chylus*, or thinne and hot bloud (as we said alate.) And this is two manner of waies according to the division of the new Physitians, that is to say, naturall choler is a hot and dry humour, in substance thin, of colour yellow or red, declining unto a certaine colour like Orenge tawny, but in taste very bitter, and sharp or sowre (as some untruly have affirmed.) Unnaturall choler is said to be that, which doth degenerate from the aforesaid bilious humours, and yet it keepeth it selfe within the bounds of his circuit, which if it doth once passe or go out of, it is now not to be accounted choler, but rather some other humour. But this (I meane choler) doth happen to transgresse the limits of his liberty or circuit two waies. 1. One way (as we may say) by it selfe. 2. The other way by admixtion with others. By it selfe and in it selfe it is also twofold 1. One way, when as that naturall choler doth putrifie, and is burned within, and that is called *Adusta per putrefactionem*, that is, burnt through putrefaction. 2. The other way, when as unnaturall choler called *Vitellina*, is throughly concocted even with a fiery heat, in the liver, or in the stomack, or in the veines; and it is made of the colour of leeks, which they also call *Praſſina*, or it is caused to be rusty or cankred, which truly are extreame griefes. But unnaturall choler, or choler above nature, through admixtion, is caused, when as another humour doth come unto it extraordinarily. And this truly happeneth many waies. For if thin and wateriſh fleame be mixed with it, it is made yellow, and like unto Saffron; if thick and vicious fleame be commixed therewith, it is made like to yolks of eggs, but if burned melancholy be joyned therewith, it is made *bilis adusta per admixtionem*. And so after *Avicens* mind and judgement, there are sixe kinds of naturall choler, with *Haly Abbas* foure onely; for he maketh no mention at all of two kinds of adusted choler. But *Gal. 2. de virtut. naturalibus* saith, that there is no choler besides nature, but that which is *vitellina*, very like both in colour and thicknes to the yolks of eggs, for he saith that *porracea* and *æruginoſabilis* are ingendred oftentimes in the stomack, of naughty and corrupted humours, by reason of crudity or rawnes of meates and drinkes, as are, the herbe called Bete, Onions, Coleworts. And also sometime, when these things are not well digested, it ingendreth in the very veines, by reason of sickneſſe, or some other evill disposition. By these things therfore is gathered, that there are foure kinds or differences of inflammations ingendred of choler (which commonly are called cholerick apostemes,) that is to say, of true, sincere, and laudible choler (which we call thin and hot bloud) is ingendred that kind of inflammation, which *Galen lib. 2. ad Glauconem*; calleth a true and exquisite *Eryſipelas*, which is as it were a passion of the skinne only: in Greek it is called ἀκριβὴς ἐρυσίπελας. But of unnaturall choler, being mixed with other humours, there do arise three other differences, *Eryſipelas Phlegmonódes*, *Eryſipelas œdematódes*, and *Eryſipelas Scirrhódes*. And of choler which besides nature is caused of adustion, by reason of thinnesse or thicknesse of the substance thereof, there are ingendred either *Herpetes eſthiomeni*, that is, *exedentes*, which are of the same kind with those *Eryſipelata*, which doe chance with ulceration,

Bilis ſava duplex.

Not naturall.

Choler doth digreſſe from his owne nature.

Bilis Vitellina.
Porracea.
Praſſina.
Aeruginoſa.

Groces.

Avicens.
Haly.

Foure differences of inflammations coming of choler.

Verum Eryſipelas.

Three unlawfull,
Eryſipelas Herpes exedens.

Phagedænæ. ceration, or there are ingendred *Phagedanæ*, which do somwhat deeply gnaw the flesh, together with the skin, & there are caused exulcerate cankers & other *Cancri ulceratio.* such gnawing evils: there are also ingendred *Cacoëthe*, that is, malignant ulcers which are called of the late Chyrurgians *Pustulæ corrosivæ*. Therfore in such kind of humours, that is truly the most thinne, which raiseth the exulcerated *Herpes*: and that most thick, which provoketh the Canker. Then that which pertaineth unto thickneſſe, occupieth the next place, which doth ingender *Phagedanæ*, as *Galen* hath noted *Lib* 14. *Meth med* The causes of a true *Eryſipelas*, as also of a true *Phlegmone*, are three, *Prægreſſæ*, which are called also *Cauſæ veri Eryſipelatis.* *Primitivæ*, 2. *antecedentes*, and *conjunctæ*. But *Eryſipelas* is seldome caused of any primitive cause: notwithstanding violent frictions, the applying and ministring of attractive medicines, do oftentimes excite and cause the same.

CHAP. XV.

Of the signes and tokens of a true Eryſipelas.

Signes of Eryſipelas. THe markes and tokens of a true and exquisite *Eryſipelas*, are gathered and knowne by conferring the same with *Phlegmone*, according to the doctrine of *Galen*, 14 *Therap* and 2 *ad Glauconem*: whereby it plainly appeareth, that a true and lawfull *Eryſipelas* is a certaine *Species* of *Phlegmone*, that is, of an inflammation as it is generally taken. The signes therefore of *Eryſipelas* are these, a red colour to behold, declining somewhat to yellow, which yellowish colour doth easily yeeld to touching or handling of it, that is, by thrusting it downe with the fingers, and then it slideth in againe, a small tumour rather remaining in the skin, then descending deepely, vehement heat causing a more vehement feavet then that which is ascended of *Phlegmone*: for *Eryſipelas* is farre away more hot then *Phlegmone*. No great or strong breaking of the pulses which is the proper symptomate of a great *Phlegmone*. A biting and pricking paine without any extension, as it chanceth in *Phlegmone*, and many other like signes which do signifie the dominion and rule of choler. But that which pertaineth unto the judgement hereof, *Eryſipelas* doth chiefly lay hold on the face, and beginneth commonly in that part of the nose which is commonly called *Lepus*, then straightway it spreadeth over the whole face, and that through a double occasion, that is, for the thinnesse of the skinne, and lightneſſe of the choler. But in the uncovering or laying naked of any bone, *Eryſipelas* is a sodaine and marvellous disease, as *Hippocrates* writeth *Lib* 7. *aphor.* 19. that is to say, it is an evill symptomate, if the flesh lying round about the naked bone doth seeme to be occupied of *Eryſipelas*, but this, as *Galen* witnesseth, chanceth very seldome. Againe, the same *Hippocrates* writeth in the Aphorisme following, that of *Eryſipelas* there commeth corruption, suppuration, together with the disease, which things (saith *Galen*) never do chance to *Eryſipelata*, except it be to them which are very malignant. A true and lawfull *Eryſipelas* hath foure times or seasons, as other tumours also above nature have: the signes whereof are to be sought out of those things which went before. An exquisite *Eryſipelas* is seldome ended by suppuration, but chiefly through an insensible transpiration or resolution There happen sometime in *Eryſipelas* certaine symptomates, which oftentimes by reason of their greatneſſe do exceed the very cause of the evill it selfe, and therefore they do

A yellowish rednes yeelding to the finger, a small tumour, vehement heate Smal pulse Pricking paine Indicia.

hinder

der the order of the cure, that is, they do change and pervert the method of curing (as hath also been said before in *Phlegmone*) Moreover also *Erysipelas* followeth the moving of a Tertian feaver, with whose matter it hath a certaine analogie and proportion: for the matter of them both is a cholerick humour. But it is not good to drive or turne *Erysipelas* from the outward parts to the inward, but contrariwise from the inward members to the outward parts, as *Hippocrates* hath written *lib 6. Aphor 25*. But those *Erysipelata* which do arise about the head, do put us to more trouble, which (as *Paulus* saith) are wont to be so dangerous, that except they be holpen with some effectuall remedy, they somewhat straingle and choke the sick. *Hippocrates* also writeth that *Erysipelas* is very mortall and deadly, if it chanceth in the wombe of a woman with child; for *Erysipelas* being thus ingendred in the wombe, the child of necessity dieth. For truly a sharp feaver (as *Galen* saith in his Commentaries) oftentimes destroyeth it without inflammation.

Erysipelas followeth the order of a tertian feaver

Erysipelata about the head are very hard to be cured.

Erysipelas in the womb of a woman killeth the child.

CHAP. XVI.

Of the Cure of Erysipelas.

SEeing that *Erysipelas* (as also *Phlegmone* wherof we intreated a litle before) is a hot affect, and ingendred of the defluxion of humours, the method of the whole curing therof shall also be two fold; that is to say, refrigeration, and evacuation. And as in *Phlegmone* the order of evacuation doth surmount and overcome the method of refrigeration, so in *Erysipelas* refrigeration is more needfull then evacuation; for the one doth trouble and molest in quantity, but the other (which is *Erysipelas*) in quality. Therfore *Erysipelas* must be greatly cooled and little emptied, whereas contrariwise an inflammation ought to be plentifully evacuated, and little refrigerated. Although there be a common Chapter and summe of curing both affects, (as *Galen* saith) that is, the vacuation of the troublesome humour: and therefore after that *Erysipelas* hath been cooled, we use those medicines which can digest or discusse. Furthermore that we may attaine unto this universall method which we have said to be two fold (I meane refrigeration and evacuation of the noysome humour,) it shall not be amisse, if we declare this cure by foure other particular orders after the consent of the Chyrurgians of our time. The first scope consisteth in the right observation of a good diet. The second concerneth the aversion of the humour that floweth to the affected member, which they call *Antecedens materia*. The third consisteth in the emptying out of the humour which hath flowed already into the diseased part, which they also call *Materia conjuncta*. The fourth and last is busied and occupied about the correction and keeping back of the evill symptomates that may happen thereunto. We shall easily dispatch the first scope, if the applying of all those things which they call *Res non naturales*, shall belong unto moistnesse, and to coldnesse, as in a feaver Tertian; seeing that *Erysipelas* hath his beginning of choler, which is of a hot and dry temperature. Therfore chuse and prepare an ayre as neere as you can, that is somewhat cold and moist. In Summer let the sick be in a very cold house, somewhat within the ground, that is windy, and toward the North. But if there be no such place to be had, and the ayre be very hot, make it ready for him,

Two generall orders in the cure of Erysipelas.

Foure particular intentions of curing Erysipelas.

1.

2.

3.

4.

Primus scopus.

Aire.

him your ſelfe by Art. Powre cold water very often out of one veſſell into another, ſprinckle the pavement of the houſe daily with water that is altogether ycie and cold. Spread upon the floore, Roſes and Violets, Vine leaves and branches, Sallow boughes, and other flowers, and buds which are of a cold and moiſt facultie. Let no great company of men come into the parlour or place where the ſick abideth. Let him eſchue all fat, ſweet, ſowre, and hot meates. Let him eate Lettuce, Gourds, Purſlaine, Sorell, (which they call *Aceroſa*) Rice and other things of that kinde, which do thicken and refrigerate bloud. Let him altogether abſtaine from wine. Let his drink be Ptiſan broth, or Barley water. Let him keepe a temperate diet. Let his belly be alwaies ſoft and ſoluble. Let him abſtaine from all exerciſe and moving eſpecially that which is vehement and immoderate. Let him eſchew anger, contentions, and all vehement motions and perturbations of the mind, as mortall enemies. Let all things be cleane and handſome about him. Let him refraine from carnall copulation. And let theſe things ſuffice concerning the firſt ſcope. But we ſhall alſo bring to paſſe our ſecond intent about the cure of *Eryſipelas*, if by convenient evacuation we take away the humour which is left behind in the body. Therefore in a true and lawfull *Eryſipelas* (not neceſſarily as in *Phlegmone*) we muſt draw blood out of a veine, but we muſt alſo purge the belly downeward with ſome medicine which can expell choler, (called of the Greeks *Cholagogon*) if that the affect be great, and the body doth ſeeme to abound with choler. Therfore when *Eryſipelas* doth accend and kindle feavers, and thoſe more vehement then *Phlegmone*, thoſe medicines which are exceeding hot, as the juyce of *Scammonium* (called of the new Greeks *Diacrydion*) and that alſo which is commonly called in the ſhops *Electuarium de ſucco Roſarum*, are in no wiſe meet or convenient for this diſeaſe, and therfore you muſt uſe either Rewbarbe, or that potion which of *Raſis* is called *Aqua Tamarindorum*, which is made as followeth. ℞. Damask prunes xxiij, *Tamarindi* that be new, ℥.x. of broken Sugar, quart. ß. to the which things to make them more effectuall, you may add Rewbarbe that is well waſhed. But if the evill be very little and ſmall, theſe medicines called *Cholagoga* ſhall not need, but it ſhall be ſufficient to uſe at that inſtant ſome ſharp clyſter, (as it pleaſeth *Galen*.) But in a phlegmonous *Eryſipelas* your labour ſhall not be fruſtrate, if you ſhall begin the cure with bloud letting (if nothing do let it.) For that kind of *Eryſipelas* doth often lay hold on the face; whereupon *Paulus* commandeth, that by and by in the beginning you muſt cut a veine in the elbow, eſpecially chuſing it in the ſhoulder veine. But if that do not appeare, you muſt take that which is moſt object to the ſight. And if any thing do hinder the detraction of blood, he commandeth to uſe a purgation made of ſome medicine which is dedicated and appointed to drive out choler; yet *Paulus* doth not contend with *Galen*: for whereas *Paulus* hath commanded to cut a veine in that *Eryſipelas* which doth riſe about the head and face, he meant that of a phlegmonous *Eryſipelas*, which very often moleſteth the face: but *Galen* ſpeaketh of a lawfull *Eryſipelas*, wherein he uſed no detraction of blood. But in *Eryſipelas œdematoſum*, or *ſchirrhum*, you muſt uſe a purgation which hath a mingled and manifold force, that is, which can purge partly choler, partly fleame, or melancholy humour.

Cibus.

Potus.

Motus.

Animi affectus.

Venus.

Secundus ſcopus.

2. ad Glaucon. In a phlegmonous Eryſipelas it is good to let bloud

And

And truly in all these things the advice of some wise and learned Physition is to be asked, from whose counsell and decree the Chyrurgian ought not in any wise to swerve or digresse. And let this be sufficient, that once you have beene admonished, that the Chyrurgian ought not to attempt any thing at al in those things which belong unto purging and blood-letting, without the counsell and warrant of some cunning Physition, except sometime necessity shall compell him, and when no Physition is ready at hand. The third intention is finished and performed by cooling and repelling medicines in the beginning of the fluxe, excepting those causes which we have mentioned in our generall discourse. But the beginning being passed, and fluxe now remaining, you must emptie that which cleaveth fast unto the member, and is compacted therein, by applying outwardly digestive or evaporative medicines, that is to say, through the transpiration and breathing through to the sense. But of all these kinds of tumours thus consisting above nature, there is a double evacuation, (*Galen Lib.* 14. *Therap*) one of repulsives to the other parts, the other of outward digestives, through that vaporous breathing which doth flie the sense. But because *Erysipelas* doth afflict and molest not onely in quantity, but also in the very quality, by reason of the vehement inflammation, it doth require a more often and greater refrigeration then *Phlegmone* doth. Therefore after the emptying of the whole body (as we have said a little before) we will use represslive remedies, cooling as is convenient the afflicted member, or that part which sustaineth the skinne: especially when *Erysipelas* is engendred without any manifest cause. But the end of refrigeration is the mutation or change of the colour: for that which is a pure *Erysipelas* doth by and by rest and cease with this; but that which is not pure, but after a sort Phlegmonous, if you shall refrigerate it much, it maketh the skin black and blew: but if you shall desist from seeking to change the colour, it waxeth black, especially in an aged body: so that some of those refrigerated tumors cannot perfectly be healed, no not with digesting medicines, but that some scirrhous tumour will remaine behind in the member. It is farre better therefore (saith *Galen*) when you see the colour of the affected member altered, to passe over from refrigeration and moderating helpes unto their contraries, that is, unto dissolving or digesting and drying remedies, before that the member be altogether blew or black. But you must alwaies beware and take good heed, that those things which be annointed, be very liquid and moist, and that they be often changed, and that those things which be applyed, be often washed with sponges dipped in some liquor: for the great heate of the member quickly bursting forth into a vapour, doth dry up these things. But amongst those things which carry with them a refrigerating and repelling force, very convenient for this affect, *Avicen* chiefly praiseth among simple remedies the sprinkling on of cold water. But *Galen* commendeth the juyce of Nightshade, of Syngreen, of Purslaine, of *Psillium*, of Henbane, of Lettuce, of *Umbilicus veneris* (which herbe is called of the Greeks *Cotyledon*) of Endive and Succorie, of fenne Lintels, of Gourds, and other of that sort. Also that Cerate made of very cold water, which containeth foure times as much of oyle of Roses with white waxe. ℞. oyle of Roses with oyle of unripe Grapes made without salt,

In phlebotomy and purging, the Chyrurgian must be taught by the Physition.

Tertia intentio.

Hic Guido depravatè citat Gal.

How much Erysipelas is to be refrigerated.

Lib. 14. *Ther.*

Materia refrigerantium ex Gal.

Ceratum.

which being made very ſoft and pliable in a mortar, ſprinkle on cold water as much as you think good, with the which if you commixe a little vineger that is thin and very cleare, you ſhall make the medicine more excellent and more effectuall. Moreover all theſe things muſt be miniſtred cold, and often changed, before they be any thing dried or withered. It profiteth alſo very much, and that preſently, to annoint the member annoyed with *Eryſipelas*, with Ceruſe onely, or mingled with vineger and *Lycium*, or with *Terra cimolia*, or with potters clay, with Nightſhade or with *Spuma argenti*, with oyle of Roſes, and with *Acatia* with vineger. To this purpoſe alſo this compound following helpeth much. ℞. juyce of Plantaine, ℥ j oyle of Roſes, ℥ iij *Litharigiri nutriti*, ℥ j. *Ceruſæ lotæ*, ℥ iij. of womans milke, ℥ ß. Let all be commixed together, and brayed in a leaden mortar, and make a Liniment. But *Litharyrum* and *Ceruſa* ought firſt to be beaten, and then the oyle and juyce aforeſaid muſt be powred on them ſoftly by little and little, untill they be throughly incorperated together the one with the other. But if you deſire greater coolers, you may commixe with theſe and other remedies before recited (according to *Paulus* mind) a little *Opium* or *Cicuta*, or Mandrake. But I think it good to abſtaine from applying either of them, or the like, which are of a ſtupefactive nature, except great neceſſity doth move you thereunto. But when the inflammation of the affected member is ſomwhat abated, and the heat of *Eryſipelas* ſlaked, *Galen* (before any blewneſſe did appeare through refrigeration) did uſe to diſſolve the humour gotten into the member (which they call *conjuncta materia*) by laying on a Cataplaſme of Barley meale, or of *cruda Polenta*, (called in Greeke ὑμηλύσις) and of other things before mentioned in the order of curing *Phlegmone*. For even as the ſignes of *Eryſipelas* were deſumed and knowne by the analogie of the tokens of *Phlegmone*: ſo alſo the remedies of the cure of *Eryſipelas* are to be fetched from the proportion of the remedies of healing *Phlegmone*. Furthermore, of ſuch kind of medicines which have a diſſolving and breathing quality, very neceſſary in this evill, there are very many, both ſimples and compounds, rehearſed of *Paulus Ægineta, lib. 4. cap. 21.* and of *Ætius, lib. 14. de re Medica*. But now it ſhall be ſufficient to rehearſe among ſo many, one onely remedy, which of all the reſt ſeemeth in my opinion to be moſt excellent. ℞. of the tender leaves of *Altheæ* ℔ j boyle them in *Hydreleum*, and being well boyled, bray them well together, putting thereunto of oile of Roſes ℥ iiij. *Argenti ſpume*, and *Ceruſæ*, ana, ℥ j ß. againe plaine or ſmooth them with the juyce of Coriander, or Syngreen, or Nightſhade: then put thereunto a few crummes of bread, and annoint them after the manner of an Emplaiſter. But if peradventure blewneſſe ſhall not occupy the place (the skin being cut before) you muſt lay a Cataplaſme above upon it, and ſprinkle the place abundantly, as *Galen* hath commanded, with hot water: for it doth digeſt and waſh the wound. Alſo water and ſalt brine in the meane ſeaſon ſhall availe to nouriſh or cheriſh the place, when it is ſomewhat thick and groſſe, which things doe ſcoure and cleanſe the thickneſſe thereof. The fourth intention of the cure of *Eryſipelas*, which is the correction of the accidents, is perfected (as we have ſaid in the cure of *Phlegmone*) when as we ſhall return and drive back the recourſe of the matter, induration, and corruption, together with the paine and the

A compound medicine.

Evacuation of the joyned matter by evaporatives. ὑμηλύσις.

Hydreleũ is a mixture of water & oyle. Si livor jam locum occuparit.

Quarta intentio.

the heat. For these symptomates are wont to happen as well unto *Erysipelas*, as unto *Phlegmone*. Moreover the best remedy to asswage paine and vehement heat, is made of leaves and roots of Henbane, which you must roll up in tow, and seeth them with Prunes: then commixe them with the ointment commonly called *Populeon*, or with Swines grease (as I said before in the cure of *Phlegmone*.) But if *Erysipelas* shall chance to be exulcerated, you shall cure it with applying *Unguentum album*, or *Unguentum de Lythargyro*, with the which if you shall commixe a little *Scoria*, which is the drosse of lead molten in the fire, you make the remedie most excellent and effectuall. But it shall be more profitable to comprehend the whole order of the cure of *Erysipelas* in some short sentences, after the manner of an Epilogue, that those things whereof we have spoken before somewhat at large, may take the deeper root in our minds and memory. For this cause therefore we have taken out of *Galen* these seven Aphorismes following, which summarily do containe the whole cure of *Erysipelas*. 1. In an exquisite *Erysipelas* make no detraction of bloud. 2. If the body be full of choler, and the affect be great, purge the belly downeward with the medicine of *Cholagogon*. 3. If the disease be little and small, and the body without choler, use no medicine to purge choler, but content your selfe with some sharp clyster. 4. When you have purged the whole body (as you must) annoint the affected in the beginning with medicines that can moderately represse and abundantly refrigerate, even to the changing of the colour. 5. When you see the colour of the aggrieved member altered, and the heat of *Erysipelas* slaked, and the inflammation ceased, you must passe over from refrigerating and adstrictive medicines before that the member be throughly blew or black, unto their contraries, that is, unto digestives, or discussives and drying remedies. 6. Those *Erysipelata* which are caused of ulcers, and other manifest causes, you must scarifie, and afterward apply a Cataplasme of Barley meale. 7. If *Erysipelas* be not exquisite or true, but phlegmonous, you may let bloud without fearing any thing, specially if bloud do abound in the body.

A remedy to mitigate paine and heat.

If Erysipelas be exulcerated.

Seven Aphor. out of Galen concerning the whole cure of Erysipelas.

1. 2. 3. 4. 5. 6. 7.

CHAP. XVII.

Of Tumours which do associate Erysipelas, as Herpes both Miliaris and Exedens, which are called of the late Chyrurgions cholericke pushes.

THose tumours above nature which have any society with the above-mentioned *Erysipelas*, or any way do seeme to pertaine thereunto (for that they have their proceeding of unnaturall and hidden choler, that is, which is not mingled with other humours) both the later sort of Physitions and also of Chyrurgians, do call *Mala cholericæ pustulæ*: But the Grecians, as *Hippocrates*, *Galen*, & *Paulus*, do call them *Herpetæ*, which word doth almost sound and agree with the Latines, as *Malum quod serpit*, the creeping evill. For ἕρπω in Greek, is all one with *serpo* in Latine, whereupon ἕρπης is called *serpens*, yet *Herpes* doth not perfectly signifie among the Physitions *Malum quod serpit*, but a certaine kind of disease whereof we now intreat: therfore the creeping evill extendeth and stretcheth further then *Herpes*; for *Phagedænæ* are also called

De Herpete.

Pustulæ cholericæ vulgò appellatæ Herpetes.

Formica Avicennæ

Serpentia ulcera, creeping ulcers. But *Avicen* called all these kinds of pushes *Formicæ*, and *Galen* numbereth them among inflammations, but *Celsus* seemeth to comprehend them under the name of *sacer ignis*, *Lib. 5. cap. 28. Herpes* therefore is caused, when yellow choler, unnaturall alone, and secret, that is to say, which is commixed with no other humour, doth flow into some member, and there remaineth: whose substance if it be any thing thicke and sharpe, it exulcerateth the whole skin, even to the flesh which lieth under it, and then this evil is called of *Hippocrates* and other Grecians, ἕρπης ἐσθιόμενος, but of the Latines *Herpes exedens* or *depascens*, an eating or feeding *Herpes*; and it is called 14 *Therap.* of *Galen*, by this absolute name *Herpes*. But if choler be somewhat thinne, and not so thicke and hot, it exciteth small whelks outwardly in the superficies of the skin (for that it doth not only as it were burne but scald) like unto the seed of Millet or Hirse: by reason of which similitude and likenesse, the affect is then termed of the Latines *Miliaris herpes*: but of certaine of the Græcians after *Hippocrates* time, it was called for the same reason κέγχρια: for κέγχρις in Greek, is called *Milium* with us. And this kind of species of *Herpes* (*Galen* witnessing the same *Lib. 2 ad Glauconem*) doth borrow his name or title of the generall word, seeing that the same *Galen* calleth it *Herpes* simply and without addition. Notwithstanding in another place by the name of *Herpes*, *Galen* caleth it *Herpes esthiomenos*, that is, *exedens*, as afterward shal be said. But this kind doth not altogether cause the ulcer, as the other doth which is called *exedens*, but as hath beene said, it exciteth little small pushes to the likenesse of *Milium*, which pushes in processe of time, when they are broken out, do turne unto an ulcer. Therfore not without great reason or cause did *Oribasius* and certaine other also before *Galens* time, judge and think, that in this kind of evill, there was mixed with choler some thinne fleame, which did bring forth those little pushes, wherupon it was called of some *pustulosus Herpes*. But the other which is called *Esthiomenos*, is not so mixed with fleam, but seemeth to be a pure choler infected with no other humour: and therefore it chanceth with erosion, which continually affecteth the skin, wherupon this name is attributed unto it. For *Esthiomenos* is all one with *erodens* or *exedens*. And truly this evill is of one and the same kind with a pustulous and exulcerate *Erisipelas* from the which notwithstanding it somewhat differeth by reason of the thinnes of that bilious humour (wherof both of them do take their beginning.) That is that which *Galen* testifieth in these words. It is (saith he) a very thin humour which raiseth *Herpes*, and so thin truely, that it passeth through not only all the inward members, which are every where of a fleshy substance, but also through the very skin, even unto the outward little skin (which is called of the Greeks *Epidermida*) which onely because it staieth there, it both gnaweth and feedeth on: but if it should also pierce through this, after the manner of a sweat, it should in no wise excite any ulcer, for that is a common thing unto ulcers which do arise of a biting humour, which ulcers they call *Spontanea*, because the humour which causeth them is fluied, and runneth still in their going out or issue: hitherto *Galen*. When he nameth *Herpes* simply and without any addition, he meaneth *Herpes esthiomenos*, as it is easie to be knowne by the joyning together therof, by the signes and cure; and so

Formicæ Avicennæ

When Herpes is caused

Two kinds of Herpes.

1. ἕρπης ἐσθιόμενος. i. *exedens vel depascens.*

2. κέγχρια, *sive Herpes miliaris.*

Lib. 14. Ther.

Ex Paulo & Gal.

Lib. de tumoribus præter naturam.

Lib. 4. Metho. medendi.

The Choleric humour, which causeth Herpes is very thin.

in

in that place it borroweth his title of the generall word, when it is simply and absolutely called *Herpes*, as in that little booke *de Tumoribus præter naturam*, where the same *Galen* writeth thus of that same kind of *Herpes* word for word; *Herpes* also feedeth and gnaweth upon those parts which are about it, but the exulceration is of the skin only. But almost all the barbarous sort of Chyrurgians, even those of late time, do comprehend both these kinds of *Herpes*, viz. *Miliaris* and *Exedens*, under this title of *Formica*, to whom both in this thing and in many other also, *Avicen* first gave the occasion of error; who being deceived by the likenes of the name, because the Greeks call *Myrmecia*, that is, *Formicæ*, a certaine kind of *Verrucæ*, hath through a marvellous oversight, even in the same Chapter, confounded those *Verrucæ* with *Herpetes*. *Guido* notwithstanding maketh a difference betweene *Herpes* and *Formicæ*, and confoundeth the name of *Formicæ* sometimes with *Verrucæ*, which the Greeks call *Myrmecia* and *Acrochordonæ*, sometime with *Herpes exedens*, which (I meane *Herpes comedens*) is sometimes named of the same *Guido Herpestes*, sometime absolutly *Herpes*, who also thought this *Herpes* to be nothing els but a pustulous & ulcerated *Erysipelas*, when this notwithstanding, as we have alledged out of *Galen*, doth differ from the other by reason of the thinnesse of the humour. For that choler which exciteth *Herpes*, is thinner then that which causeth an ulcerate *Erysipelas*. Furthermore *Erysipelas*, which chanceth with ulceration, doth not only occupie the skin, but with it also it annoyeth some part of the flesh under it. But *Herpes* wherof we now intreat, layeth hold on the skin only, and exulcerateth it. Therfore although these evils are of one and the same kind, (as *Galen* thought) yet they are not altogether one, neither are they alike. Those whelks also which the interpreter of *Avicen*, and the unlearned company of Physitians do terme *Morbili Hippocr lib* 3. *Epidemiarum* hath comprehended under *Herpes*. But these *Morbili* are caused of a more thin and slender matter, then those pushes which are commonly called *Variolæ*. For these (as *Avicen* writeth) proceed of bloud, but the other are caused through the admixtion of choler & bloud. But if any man do long or desire to know what name the ancient Physitians did bequeath unto these pustulous ulcers, we have declared that in Latin they are called of *Pliny*, *Papulæ*, and somtime *pituitæ eruptiones*, flegmatick eruptions, but in Greek of *Hipposrates lib* 3. *Epidemiarum* *Efflymata*, of *Galen*, *Exanthemata*. But the signes, judgements and causes of both kinds of *Herpes*, may sufficiently be knowne by those things that went before. It remaineth therfore that we now declare the cure of them. In curing these evils called *Herpetes*, (as in other such like voluntary ulcers which have their originall of a biting and vehement humour) three intentions are to be observed and marked. The first is, that the confluxion of the humour unto the affected part be stopped and letted. The second is, to make evacuation of that, whatsoever is flowne already into the aggrieved member, and sticketh fast in the same. The third is, to heale the ulcer. We do finish our first intent, by purging the whole body with some medicine that can bring forth the humour whereof the evill doth grow, and when the body is throughly emptied, by repressing and driving back the humour that floweth. Therfore in *Herpes exedens* we must use some medicine which can provoke choler downward, seeing (as we

Herpes exulcerateth onely the skin.

Avicen confoundeth Myrmecia with Herpetes.

Herpes Esthiomenos and Erysipelas ulceratum are all one.

Morbili sunt ex Herpetum genere.

Variolæ.

Papularũ eruptiones.

Efflymata.

Herpetum curatio.

Three things to be marked in the cure of Herpes.

1. 2.

3.

Primus scopus Herpes requireth the medicine

Cholagogũ

we have ſaid before) a pure and ſincere bilious humour doth procreate this evill. It hapneth therefore, that in reſpect of the emptying of the whole body, *Comedentes Herpetes* muſt be cured like unto *Eryſipelata*. Therfore becauſe it is a thin and wateriſh humor which cauſeth this evil, *Galen* hath ſufficiently declared to mollifie and ſoften the belly gently, or to provoke urine with thoſe things which can moderately cauſe the ſame. But in the other kind of *Herpetes*, which by reaſon of the ſimilitude which it hath with *Milium*, we have ſaid to be called in the Greek *Miliaris & Cenchria*, there is required ſome remedy which is of a mixed faculty, that is, which can purge forth both choler and fleame. For ſome hath thought, and that not without great reaſon (as *Galen* ſaith) that in this evill there is ſome fleame commixed with choler. Furthermore that humour which aboundeth in the body and cauſeth this evill, being emptied out (as it is required) you muſt apply thoſe medicines which can repreſſe and keep back the flowing of the humour; for then miniſtring of them ſhall be more without danger, and more convenient alſo, ſeeing that (as *Galen* ſaith) if one do thruſt back but a little portion of the vicious humour, which after convenient purging remaineth yet in the body, to the bowels and great veines, it will not cauſe any ſenſible evill at all, that can be felt. But if the quantity of the humour be great, it ſometime coucheth it ſelfe in ſome principall member, whereas through the force of the purging nature, the whole body is not evacuated, either by purging downward, or by urine, or by the skinne, which includeth the whole body. But repreſſives and repulſives be not onely thoſe which do bind, but alſo thoſe which can refrigerate without any aſtriction. Of which nature are theſe, Lettuce, Knotgraſſe, Fenne, or pond Lintels, Purſlaine, Endive, Syngreene, and other of that ſort, which were very convenient alſo for *Eryſipelas*. But thoſe medicines which beſide their cooling, are alſo apt by nature to moiſten *Herpetes*, eſpecially *depaſcentes*, do in no wiſe require, but they do only admit thoſe refrigeratives which can alſo greatly dry up. For thoſe remedies which have but a meane and weake force to coole and dry, as is Night-ſhade, are not ſufficient for them. Therefore by *Galens* counſell, you muſt in the beginning lay upon them the yong tender buds of the Vine, Bramble leaves, of *Rubum Caninum*, and Plantaine. After apply alſo with theſe Lintels, ſometime Hony and Barley meale. Alſo miniſter that Cataplaſme *ſine Sempervivo*, which is appointed for thoſe phlegmonous tumours which proceed of fluxe; for it doth repell that which floweth, and it drieth up that which is contained in the affected member, and it ſtrengtheneth the parts about it. The beginning of the being paſt, this remedy availeth greatly. Make a Cataplaſme of the rinds of Pomegranates ſodden in wine, & of *Rhu*, or *Rhoe*, that is of the ſeeds of the ſhrub *Coriarium* (which of the late Phyſitians is called *Sumach*) and of the meale of Barley. But by this Cataplaſme you ſhall very well accompliſh the ſecond intention or ſcope of curing *Herpes*, becauſe it is of ſufficient power to digeſt that which is flowed already into the affected place: for it appeareth evidently, that thoſe remedies which have a repreſſing faculty, ought to exceed in the generation of the ulcer, but when the vicious humour doth ceaſe to flow any more into the affected part, then thoſe medicines are requiſite which do digeſt. As concerning our third intent, which declareth the

Herpes miliaris requireth a remedy which can purge both choler and fleame.

Repriminendi tempus. Lib. 14. Therap.

Repreſſives are not to be uſed if the humor be plentifull

Reprimentium materia.

The ſe remedies which do coole & moiſten, are not meete for Herpes exedens.

Repreſſives meete for Herpes exedens.

Cataplaſma Sumach.

Theſe things do accompliſh our ſecond intention.

cure

cure of the ulcer, it behoveth you briefly to know these things following, viz. That every ulcer whether it commeth of the owne accord, or be caused of some accidentall cause, doth desire to be dryed up by some medicine (as *Hippocrates* saith) that is not sharpe, byting, or vehemently provoking, except, when the ulcers be malicious and full of corruption; for such evils (saith *Galen*) require more sharp medicines, and those which have even the power of fire, as is *Myses* and *Chalcitis*, and *Arsenicum*, and Lime, and *Sandaracha*, and other things of that kind, which burne as hot as fire. Those places therefore that are exulcerated in *Herpes exedens*, must be tended with Pills, and Trochisks, written for the cure of *Herpes* in those bookes which are called *Pharmaceutici*: which remedies, when necessity compelleth us to use them, must be throughly washed in *Passum*, or in some other sweet wine, or if sweet wine be not ready at hand, in thin and somewhat sharp wine, which is not too old (that is, which for age hath no sharp taste) or else in *Posca aquosa* (which they call *Oxycratum*) *Paulus* in *Herpes* which annoyeth under the skinne, useth these remedies, the scowrings of Lead steeped in the juyce of smooth Rew, or a Cerate of Mirtles in Rew. Another of old Wooll, washed and burnt about a torch, ℥ xij ß of Waxe, ℥ xxv of the scowrings of Lead, ℥.j. of Goats tallow, trimmed and washed with water, ℥.xxv. of Mirtles, ℥.v. But for those *Herpetes* that do gnaw and bite vehemently, called *depascentes*, he chargeth to use this remedy. ℞. of the rind of sweet Pomgranates, ℥.vj. *Argenti spuma*, ℥.vj. of washed wooll cleaving to the torch or to some sweete wood, and that burnt, ℥.iij of Waxe, ℥.xij. of Ceruse, ℥.viij. of Frankinsence, Alume scissible, ana. ℥.j. let them be steeped in wine or in oyle of Mirtles. But now the ulcers being of long continuance, those Trochiskes above-said, and other such like medicines which are appointed to cure *Herpetes*, must be washed neither in sweet wine nor in *Posca aquosa*, but rather in wine that is somewhat sharp, especially in that which is black, and if that be not to be had, you must use white wine. But those medicines which are most effectuall and most meet at that time, when the ulcers be inveterate, are the Pils of *Musa*, *Andron*, and *Polyida*, whose descriptions are set downe in the end of the cure of *Carbunculus*, and those Trochiskes also, which of *Avicen* and the later sort of Physicians are called *Calidicon* and *Aldaron*. But those *Herpetes* which do only exulcerate the outward skin, as they be which we have called *Miliares*, must in no wise be enjoyned to any of those medicines before rehearsed (if we will credit *Galen*) for they be very vehement and do greatly dry. But those medicines whatsoever they be, which have the nature and force of *Glaucium*, that is, of *Memytha*, shall suffice these ulcers, and you must wash them with this, but specially with water. But if these things shall nothing availe, you must also commixe Vineger therewith. Also if you annoint it with juyce of Night-shade, or Plantaine, you shal help it greatly. Hitherto have we spoken of *Herpes*. Now because in that which we have said, we have not as yet touched by the way any thing concerning the evils called *Formicæ*, which both the Arabians, and the later sort of Physicians do erroneously, as we have said, confound with *Herpetes*: this place doth require that we set down a few words, both of them and of other tumors, and increasings appearing in the skin, which the Latines call *Verrucæ*.

The cure of the ulcer in Herpes is our third scope.

Every ulcer must be dryed up.

Lib 2. ad Glau.

How exulcerated places must be looked to.

Posca.

Remedies taken out of Paulus.

Aliud.

Ad herpetes depascentes.

For inveterate ulcers.

What is to be done in pustulæ miliares if they turne into an ulcer.

Lib. secundo ad Glauconem

Of the evills called Formicæ, and of other differences of Verrucæ.

Verrucæ. Porra.

THose little tumours, or low ſwellings, which are ſeene to appeare in the skinne like little hillocks, the Latines have fitly called *Verrucæ*; for *Verruca* ſignifieth properly the higheſt part of a mountaine or hill: but the common ſort call them *Porra*, Leekes, becauſe ſometime they have certaine threads lying betweene them not much unlike unto the roots of Leeks. The Greeks have no name wherein they may comprehend all thoſe kinds of *Verrucæ*, but they do call a certaine kind thereof by proper names, which be theſe, μύρμηκια, ἀκροχορδόνες, ἥλους, θύμους. *Verrucæ* therefore of them be called *Myrmecia*, which are of a large foundation, and as it were ſitting juſt to the ground, and when they be touched, they are felt painefull like unto the biting or ſtinging of an Ant, whereupon their name is given unto them; for the Greeks do call μύρμηκα, *Formica*. Wherefore the Latins applying the name thereof to the Greeke word have called *Formicæ Verrucæ*, & for their forme and faſhion *Seſſiles Verrucæ*. Theſe evils (ſaith *Celſus, lib.* 5.) do grow either in the palmes of the hands or in the ſoles of the feet: but theſe take deeper roote, and are lower and harder then a wart, and do cauſe greater paine, and they ſend forth more ſtore of bloud, and they ſcarce at any time exceed the bigneſſe of a Hop. But *Acrochordon* is a *Verruca*, that is as it were hanging, and of a more narrow foundation, that is, a certaine round bigneſſe or growing up in the skin which hath the foundation, that is, the neather part, very ſtraight to the skin. It is ſo called becauſe it ſeemeth to hang as though it were tied with a ſtring By this difference therfore *Acrochordones* are diſtinguiſhed from *Myrmecia*, becauſe they are very ſmall at the neather end next the skin, but at the other end are very large and broad, contrariwiſe *Myrmecia* (as hath beene ſaid) are of a large foundation, but at the other end they are very ſmall and ſlender But theſe oftentimes are equall together with the skinne, and *Acrochordones* do alwaies appeare above the skin, (as *Galen* 14. *lib. de morbis curandis* hath manifeſtly declared) Beſide theſe things *Acrochordones* (as *Celſus* ſaith) do grow up thick and many together, and do moſt trouble children, and oftentimes they fall againe ſuddenly and ſometime they cauſe but meane inflammation: there are ſome alſo which are turned into corrupted matter, but they ſeldome paſſe the greatneſſe of a Bean. They be called of *Avicen*, *Clavi*, but the Latins do terme *Clavi*, *Verrucæ albæ*, becauſe they be like to the round heads of nailes. Theſe do chiefly happen in the fingers, and the ſoles of the feet, where they do cauſe great paine: the Greeks call them ἥλοι, but *Avicen*, *Almiſmar*. Theſe be often cauſed of a bruiſe, and ſometime otherwiſe. But *Thymion* or *Thymon*, in Engliſh a wart, is called of *Celſus* and of the Greeks *Verruncula*, a litle hillock appearing above the body, which at the neather part next the skinne is very ſmall (as *Acrochordon* is) but above it is more large: it is alſo ſomewhat hard, and very ſharp in the top, which doth repreſent the colour of the floure Thyme, whereupon the name is given unto it, and alſo it is eaſily ſpread abroad. Oftentimes it giveth forth ſome bloud, and is almoſt as great as an Ægyptian Beane, ſeldome

There be divers kinds of Verrucæ

Myrmecia.

Seſſiles Verrucæ.

Acrochordon penſilis verruca.

The difference betweene Acrochordon and Myrmecia.

Clavi. ἥλοι.

Almiſmar. Thymion.

Thymij magnitudo

ſeldome bigger, but ſometime leſſer: ſometime there groweth up one alone, ſometime many together, either in the ankles of the feet, or in the hands, or in the ſoles of the feete. But the worſt *Thymia* of all, are in the filthy parts of the body, where they do commonly bleed. *Avicen* ſeemeth to have named this kind of *Verruca*, *Tuſium*, or (as another tranſlation hath) *Tarſeum*. Of this kind of *Verruca* be thoſe evils alſo, which *Avicen* called *Cornua*, not much differing from the other ſorts; but that they be ſomewhat long, and are turned crooked againe, like unto hornes. The evills called *Calli* (called of the Greeks τύλοι) doe not much differ from the aforenamed *Clavi*, but that they be of themſelves without griefe and nothing painfull, and of the colour of the skin wherein they are reſident; neither do they ingender of themſelves, or of their owne accord, but of the hardnes of the skin cauſed by labour.

Thymia in obſcenis peſſima.

Cornua.

Calli Τύλοι.

CHAP. XIX.

The judgement and cure of Verrucæ.

AMong all theſe evills *Acrochordon* and *Thymion* are oftentimes (as *Celſus* reporteth) ended, and do heale of themſelves, and the leſſer they be, the ſooner they be ended. But *Mermecia* and *Clavi* do ſcarce at any time ceaſe without curing. If *Achrochordon* be cut off, it leaveth no root behind it, and therefore it groweth not againe. But where *Thymion* and *Clavus* be cut off, there ariſeth up underneath a little round roote, which deſcendeth downe ſomewhat deepe into the fleſh, and there abiding, it doth cauſe the aforeſaid evils to grow againe. *Myrmecia* doe hold faſt with very broad rootes, and therefore they cannot be cut off without great ulceration. It is is profitable to cut off *Clavum*, and then ſprinckle it over with hot water, for ſo it doth waxe ſoft and tender without any more ado: and if it doth bleed, it oftentimes dyeth and ceaſeth. It is alſo taken away, by cleanſing it round about, & by laying on it Roſin mixed with the beaten powder of *Lapis molaris*. But the other kinds (as the ſame *Celſus* affirmeth) muſt be cured with hot medicines. Now the fitteſt remedy for the other evills, is that which is made of the dregs of Wine; and that medicine is good for *Myrmecia*, which is made of Alume and yellow Oker. *Paulus Ægineta lib* 4. *cap.* 15. rehearſeth very many remedies, which do take away and utterly aboliſh theſe *Verrucæ*, eſpecially thoſe which be *Seſſiles* and *penſiles*. Of the which kinde are *Elaterium* (which is the juyce of wilde Cucumbers) rubbed on with Salt, the barke of Frankinſence with Vineger, or the ripe Figgs, which are ripe before their time, with Vineger, Meale, and *Nitrum*. Alſo the juyce of *Tythymalus*, in Engliſh, Spurge, the head of the fiſh *Smarus*, ſalted & burnt, with the ruſt of ſome mettall with quick brimſtone, that is, which is not throughly burnt in the fire, the leaves of *Ocymum* with Shoemakers bleach, (which, the Greeks call *Chalcanthum*) the water of the greene twiggs of the Vine burnt in the fire, Sheepes dung with Vineger, Goats gall annointed, the fruit of the great Herbe *Heliotropium* applyed by it ſelfe, or miniſtred with Wine, Rew with *Nitrum* and Pepper, *Nitrum* with the Urine of a young boy not yet accuſtomed

Acrochordon.

Thymion.

Lib. 5.

Myrmecia.

Clavi.

Myrmecia.

The cure of Verrucæ out of Paulus.

Aqua ex ſarmentis diſtillans.

Stercus bubulum.

med with venereous acts, oxes dung ministred in Vineger. But these which we have mentioned as remedies for the extirpation of *Myrmecia* and *Acrochordones*, are greatly also effectuall for those evils called *Clavi* and *Thymia* They do use also the head of a Lisard to take away *Myrmecia*, *Acrochordones*, and *Clavi*. There are some which do boyle the heads of salted fishes in that water which distilleth out of greene branches, while they be burning: which they do declare to be a most excellent remedy for the aforesaid evils. Other some to extinguish these diseases, do make a Liniment of the rust of brasse, (which of the late Phylicians is called *Viride æris, & flos æris*) of brimstone, and of the distilled water of Vine branches. And this is the only method of curing, which they are wont to use in racing out of *Verrucæ*, that is, by gnawing and scalding medicines. But this one thing is most diligently to be observed in administring such kind of medicines, which *Celsus* doth admonish us of in his fift booke: namely, that those parts which are about the evils, ought to be covered with leaves, lest they also be exulcerate; for which cause some do annoint the places about the diseases, with ointment of Bolearmoniack, with *Terra sigillata*, with Rose water and Vineger. Furthermore, we abolish *Acrochordones*, *Myrmecia*, and *Thymia*, not onely with these aforesaid burning medicines, but also with the flame of fire, or with some hot instrument rightly applyed to them. Oftentimes also we cut them off. But sometime we do take them away and utterly destroy them, by a ligature cunningly made and prepared for them, (as it happeneth in that true disease called *Ficus*) or else by setting too the fore-teeth, as some at Rome in *Galens* time were wont to do. But if you shall apply fire or some hot instrument to *Verruca*, you must provide that a plate of Iron or some such thing, being bored through, be made ready for the burnt sore, the hole whereof must so fitly comprehend the same, that none of the skin about it may be seene. Adustion being now made, you must resolve the crust with Butter, or with some other annointing medicine. Afterward you must cure the sore like unto other ulcers. But how *Myrmecia*, which do not appeare out of the skin, but altogether equall therewith, ought to be brought forth and cut off, *Galen* teacheth very well, *lib.* 14. *Metho. Med.* where he maketh mention of one in his time at *Rome*, who devised a new order to cure these *Verrucæ*; first, he brought out the evils by applying his lips unto them, or by sucking them, and then (which did seeme marvellous) he plucked them from the root; afterward setting too his foreteeth, he utterly destroyed them. But *Acrochordones*, appearing above the skin, he straightway bit off with his teeth, and so quickly dispatched them, *Galen* also setteth down another double manner to cure these evils, saying: But a Chyrurgian being somewhat exercised in manuall practise, may easily cut off these *Verrucæ*, both with that instrument made to the forme of a Myrtle leafe, and with that also which the Greeks call *Scolopomacherion*: this alwaies provided, that the sore be kept and separated from the skin or parts about it. We also bring forth *Myrmecia*, by laying some strong and stiffe quill about the compasse or circle thereof, the hollownesse of which quill must be equall with the thicknesse of *Myrmecia*, that it might pinch it round about in euery place, which being afterward turned about the sore, and enforced downeward, it will quickly bring forth

Lacertæ caput.

Other orders of curing.

How Verrucæ are safely burned.

The cure of Myrmecia being equall with the skinne.

A new cure of Myrmecia out of Galen.

Another cure of Myrmecia Lib. 14, Meth. med.

Scalprum. Scolopomacherion.

Another cure invented by a quill.

forth the whole *Myrmecia* together with the very roote; but you muſt marke, that the very end of the quill which ſhall cut it in a circle, ought to be not only thin & ſlender, but alſo ſharp and ſtrong. The quill therfore of an old Cock, or rather of an Eagle is very fit for this purpoſe. But you muſt cut it off onely towards the root, ſeeing the hollowneſſe of the other part of the quill may eaſily comprehend *Myrmecia*. And truly by this abſceſſion, if it be done cunningly, you ſhall learne great Art. Hitherto ſpeaketh *Galen* But the ulcer which remaineth (*Verruca* being thus taken away) muſt be filled up and brought unto a ſcarre, as other ulcers be.

Prima ſcinde radicem verſus abſcindenda.

CHAP. XX.

Of Oedema, and other cold, flegmatick, and flatuous tumours.

HAving ſufficiently intreated of thoſe tumours which are engendred through hot humours, we are now againe determined to handle thoſe tumours which have their originall of a cold matter, taking our exordium from that evill which of the Grecians is called *Oedema*. For as *Eryſipelas* is cauſed of a cholerick fluxe; ſo *Oedema* proceedeth of a flegmatick humour. *Oedema* therfore (*Galen* defining the ſame) is a certaine looſe and unpainfull tumour: or it is a certaine thinne ſwelling without paine, riſing of a flegmatick humour that flowveth into ſome member of the body, ſo that the ſame *Galen in lib. 14. Ther.* thought of *Oedema*, that it was a diſeaſe and no ſymptomate. For truly we know (ſaith he) that *Oedema* doth come otherwiſe then of the flowing of a flegmatick humour, that is to wit, of a flegmatick humour or vaporous ſpirit, gathered into ſome member, and ſometime engendred in the ſame, as in the legges and feete, which are troubled with a corrupted water running under the skin, and with the evils called *Phtboe*, and *Cachexia*, which are evill habits and deformities of the body. For in thoſe dangerous diſpoſitions, *Oedema* is an accidentall ſymptomate of that affect which oppreſſeth the man, that is, an accident neceſſarily following, which requireth no ſeverall or proper cure (as afterward ſhall appeare.) *Oedema* (as *Phlegmone* and *Eryſipelas* alſo) is diſcerned of the Chyrurgians by two differences, that is, by the true, or untrue or unlawfull *Oedema*. A true *Oedema* commeth of naturall choler, which truly is nothing elſe but a raw bloud not throughly digeſted, which is found in a lumpe of bloud, very fit to nouriſh flegmatick members. An untrue and unlawfull *Oedema* proceedeth of unnaturall fleame. That we may not deale here in any thing obſcurely, naturall fleame is a cold and moiſt humour, in ſubſtance, crude or raw, in colour, inclining to a certaine whitenes, but in taſt, and (if I may ſpeake it) in ſmell, it is ſweet and pleaſant: unnaturall fleame is that which doth degenerate and differ from that fleame before deſcribed, and yet it keepeth it ſelfe within the bounds of his circuite and liberty, which if it ſhall once paſſe, it is then no more to be called *Phlegma* or fleame, but ſome other humour. But this fleame chanceth to degenerate from his own proper nature two manner of waies. One way is (as they ſay) in it ſelfe, when in his own naturall & proper ſubſtance it is changed, without any admixtion with any other humour, which truly hapneth very often: for it is turned either into a wateriſh

Oedema quid.

Oedema eſt ſymptoma.

Oedema duplex. Verum.

Illegitimũ.

What fleame is. What, and after what ſort, fleame doth degenerate frõ his owne nature.

wateriſh ſubſtance, or into a flatuous ſubſtance, or into a very thin matter, and then it is called *Phlegma aquoſum, flatuoſum*, or *tenue*: or it is turned into a thick and viſcous ſubſtance, which maketh the fleame very groſſe and clammy, and through a greater, or (as we ſay) through a further induration, it is cauſed to looke like a plaiſter, or like glaſſe, or it doth putrifie and is altered, and then it is made both ſalt, nitrous, and corroſive. The other way unnaturall fleame is cauſed through admixtion, that is, when as ſome other humour doth happen to come unto it extraordinarily, as for example, either bloud, or choler, or melancholy. If blood be commixed with fleame, it is ſweet: if choler be mingled therewith, it is cauſed to be ſalt: if melancholy, it is made ſowre and ſharp. There are therefore eight kinds of naturall fleame after the opinion of *Avicen*, *Haly Abbas* appointeth foure only. But *Galen* (ſaith *Guido*) ſeemeth to aſſigne unto it only two kinds, that is, ſalt and ſowre, although in his ſecond booke of the differences of feavers, and in his ſecond booke *De locis affectis*, and in many other places alſo he maketh mention of the fleame called *Vitreum*, which oftentimes doth joyne it ſelfe with ſowre fleame, by reaſon of that affinity and acquaintance that it hath with it. By theſe things therefore it is gathered, that of fleame there are ingendred eight *ſpecies* or differences of tumors beſides nature. For, firſt of fleame that is naturall, commeth a true and a lawfull *Oedema* Secondly, of unnaturall fleame, by reaſon of admixtion, there proceed three other differences or tumours, becauſe that three other humours may be commixed therewith; and theſe be they, *Oedema phlegmonódes*, *Oedema eryſipelatódes*, and *Oedema ſcirrhódes*. Thirdly, of unnaturall fleame, through the alteration of his naturall ſubſtance, there ariſe foure other differences of tumors For firſt of windy and vaporous fleame doth come that tumor, which of the Latines is properly called *Inflatio*, but commonly among the Phyſitians it is termed *Apoſtema ventoſum*, a windy apoſteme. Secondly, of wateriſh fleame there proceedeth a wateriſh apoſteme. Thirdly, of raw, thick, and groſſe fleame, there are ingendred thoſe tumors which ſome do call *Leves nodi*, and there are alſo ingendred flegmatick abſceſſions, which they doe commonly call *Exituræ phlegmaticæ* But theſe are called of the interpreter of *Avicen*, *Dubelet frigida*, of which ſort are theſe, *Steatomata*, *Atheromata*, and *Meliceerides*: *Ganglia* alſo, which be called of *Avicen*, *Glandulæ*, & other of that kind which ſhall be ſpoken of in that which followeth. Now of hard or rather of indurated and (as I may ſay) of caked fleame, there do ariſe all thoſe hard knots, which are moſt found in the joynts, and thoſe evils alſo called *Strumæ*, which are commonly called *Scroſulæ*. Fourthly, of corrupted & putrified fleame, there do come *Fiſtulæ*, & other ulcers which they call *Scruſuloſa*. The cauſes of *Oedema*, as alſo of other tumours beſides nature are threefold. Firſt, primitive cauſes are theſe: a fall from ſome high place, a ſtripe, a naughty diet Secondly, antecedent cauſes as the abundance of a flegmatick humour running downe into ſome member of the body. Thirdly, *conjunctæ cauſæ* is the very fleame which is already ſtuffed in the member that is beſet with a tumor. The ſignes of *Oedema* are theſe, a looſe & ſoft tumor, which yeeldeth to the weight of the finger, & is hollow after the manner of a cave or den, and riſeth not up againe at the removing of the finger, but retaineth the very footſtep or marke of that which preſſeth it. There

Galen appointeth two kinds of fleame.

8. Differences of tumors beſide nature comming of fleame.

Three cauſes of œdema.

1.
2.
3.

Signa œdematis.

is

is felt very ſmall paine, or almoſt none at all; very little heat, a very white colour, or (as ſome will have it) a meane between whiteneſſe and paleneſſe, and other ſuch like ſignes, which do teſtifie the dominion and power of fleame. *Oedema* (as other tumours alſo) hath foure times, the beginning, the augmenting, the ſtate, and declination of the tumour. This kind of tumour is moſt cured by reſolution, or exhalation, but ſeldome by ſuppuration, very often by turning & changing them into knots or kernels called *Nodi*, or into other increaſings (as they call them) which are termed of the Græcians *Apoſtemata*, but of the Latins *Abſceſſus*. But the marks and tokens of the ending and finiſhing of theſe kinds of tumours are handled before in our generall diſcourſe of tumours. Theſe œdematous tumours are rather excited in the winter time, then at other ſeaſons, for then very much fleame is gathered together in mens bodies. Theſe tumours alſo do greatly and very often trouble old men, and them which be given to gluttony. *Indicia.*

CHAP. XXI.

Of the cure of Oedema cauſed of a flegmaticke humour flowing into ſome member.

BEcauſe *Oedemata*, after the manner of other tumours, are raiſed through the flux of humours into ſome member, the ſcope and order of their cure ſhall be alſo twofold. 1. The one is, to diſſolve the ſubſtance of thoſe humours which now do occupy the member. 2. The other is, to withſtand and reſtraine the flux. And as the one ſcope doth excell the other, ſo the remedies of their cure muſt be commixed together the one with the other, either ſomewhat plentifully or ſomewhat ſparingly. When therefore the order of reſtraining ſhall overcome that which counſelleth us to uſe evacuating and digeſting remedies, the force of reſtrictives muſt be augmented. But when there is more need of evacuation then of reſtriction, the nature and vertue of digeſtive or diſcuſſive and drying medicines muſt of neceſſity excell in the mixture. Moreover both the plentifull flux, and the ſmall deale of matter in the affected part, doth tell us, that in the mixture the vertue of reſtrictive medicines muſt be more effectuall, and of greater force. Contrariwiſe you muſt uſe a greater meaſure of drying and digeſting medicines, when matter aboundeth in the member very plentifully, and the flux very little. But in an old and inveterate *Oedema*, and that which is already ingendred, you ſhall not uſe any longer this order of curing which hath a mingled power, but you ſhall apply ſuch things as can diſperſe and divide the matter. Which thing is alſo diligently to be obſerved in all other continuall ulcers. But *Oedema*, which is an evill ſymptomate following other dangerous affects, as leanneſſe of the body, the Dropſie, and an evill habit of the body, which the Græcians call *Cachexia*, doth deſire no proper, peculiar, or ſeverall cure (as we have before mentioned) for it cannot be cured but by expelling that evill affect wherof it firſt groweth. Yet ſomewhat is to be remitted out of it, if it doth debilitate the ſtrength or increaſe the chiefe affect, or els hinder the cure. It ſhall therfore be ſufficient (if it ſhall need any cure) to rub diligently the ſwelling place, ſometime with *Oxyrhodinum*

Curandi œdematis ſcopus duplex cum adhuc gignitur.

The order of curing an old œdema.

Oedematis ut ſpecialis eſt curatio.

Oxyrhodinum, ſometime with oyle mingled with ſalt, or elſe with *Oxyrhodinum* and ſalt. For this kind of friction doth ſlake the tumour, and mitigateth the paine, if it be provoked through too much diſtention (as ſomtime it chanceth:) *Oxyrhodinum* doth ſtay the fluxe, oyle with ſalt hath power to digeſt and emptie out that which is compact in the member. But *Oxyrhodinum* with ſalt, doth partly digeſt and drie up, and partly reſtraine and ſtop the affluxion of humours. But our generall method being before declared, let us turne our pen to declare the proper and particular order of curing a lawfull *Oedema*, which hath his beginning of the flowing of thin fleame: which method, according to the opinion of the Chyrurgians of our time, doth conſiſt of foure things (as hath been ſaid of *Phlegmone* and *Eryſipelas*) that is to ſay, 1. In a juſt order of diet. 2. In preparing of the flegmatick humour, which they call *æquatio*, an equall diviſion, and in purging the ſame. 3 In repreſſing, diſſolving, and drying up the humor that is flowed already, and now doth occupy the member. 4. And laſt of all, in correcting and removing the ſymptomates or accidents which do follow *Oedema*. Theſe therefore are the foure particular intentions whereby we diſpatch thoſe two generall orders before mentioned The firſt intention therefore is perfected or finiſhed by the due and juſt uſage of ſixe unnaturall things, which ſhall be well and fitly applyed to the ſick body, if they ſhall all decline unto heat and drineſſe, with a certaine attenuation or diminiſhing. Therefore chuſe and prepare a thin and drie aire. Let him take for his drink wine that is fined, and clean from dregs, cleare, white, or ſomewhat red, which they call Claret wine, which in his kind muſt be excellent good, and allayed a little with water Let his bread be very well baked, and well handled. Let him eat the fleſh of ſheep, or the fleſh of the birds of mountaines and of the plaines, and thoſe rather roſted then ſodden. Let him uſe ſparingly fat broths, potherbes, and other fat meats Let him abſtaine from things that be unſeavened, raw, and very moiſt. Let him not eat of any kind of pulſe or cheeſe, nor of untimely and unripe fruits, nor of fiſhes (except they be thoſe that live in gravellie places, and thoſe alſo either roſted or boiled in wine.) Roſted meates generally are better then ſodden, and better then thoſe things alſo which the induſtrie of the Baker can provide. Let him eat little, and drinke leſſe. In all his diet let him eſchue lechery and gluttony. If the belly be bound, looſe it with Figs, or with *Carthamus*. Take therefore five or ſix drie Figs, and fill them with the pith of the ſeed of *Carthamus*, and eat them either in the morning, or before dinner. Let the body be exerciſed moderately, if ſo be the affected member can permit the ſame without hurt. Let his ſleep be little and ſhort. Let him altogether avoid bathing, and all other moiſtning things. The ſecond intention is accompliſhed by preparatives, or by remedies equally dividing (which they commonly call digeſtives) and by medicines which can evacuate that flegmatick matter wherewith the body of the ſick doth abound. Therefore you muſt give him ſome kind of *Oximel*, which can cut and divide, and purge forth the fleame that lurketh in the body. Afterward the matter going before the expulſion being thus prepared, at the appointment of ſome cunning Phyſition, muſt be emptied out with ſome medicine that can purge fleame, called *Phlegmagogon*. But if (ſaith *Guido* out of *Cauliacum*) abundance

Foure particular orders to be kept in curing a lawfull Oedema.

Prima intentio.

Aer.

Potus.

Cibus.

Somnus.

Balneum.

Secunda intentio.

be

be present in the body, you may safely open a veine, but yet not without the advice of some expert Physition. But in a plethorick and full body there are scarce at any time seen any *Oedemata*, especially those which be lawfull; for fleame doth not abound in it more plentifully then other humours do. Therefore it being simple and alone, not commixed with others humours, it can seldome flow into any part of a plentifull body: wherefore letting of blood especially in a lawfull *Oedema*, may seeme to be nothing profitable. The third intention is finished in the beginning by applying repercussives, and not by those remedies which by binding vehemently with their naturall coldnesse do repell and drive back, but by those which have power to dry greatly, and digest well, which they call provokers of drinesse and resolution: but in the increase by using discussive remedies somewhat more forcible. And in the state thereof, especially about the end, the flux being already stayed, by pure medicines, and by those which do very strongly digest and resolve. But in the declination by consuming and drying helps, if the cure be to be dispatched by resolution. But if it doth degenerate, and turn into abscessions which they call *Exiturae*, it shall be cured by ripening medicines, and by other helpes which are set down for the cure of Abscessions. Moreover, repressing remedies endued with a drying digesting nature, which do profit in the beginning of *Oedema* comming of the influxion of a flegmatick humour, are comprehended under three speciall rules. The first is out of *Galen lib. 14. Therap. & 2. ad Glauconem*, where he saith, that if *Oedema* doth consist of a flegmatick humour flowing into some member, a sponge wet in water wherein is a little vineger, shall somtime abundantly suffice. But these must be so well tempered and commixed together, that they may either be drunk, or that they may not have much vineger upon it. But you must bind the sponge to the place, beginning at the neather part, and ending above. Let the sponge be very new. And if there be not a new to be gotten, you shall cleanse and scoure the old very diligently, by washing it in *Nitrum* and *Aphronitrum*, and in lye. *Avicen* commandeth, that instead of a sponge you somtime apply a double linnen cloth, or some such like thing. The second rule is mentioned of *Avicen* himselfe. ℞ *Baurach* of the decoction of water, that is of Salt peter, or of the fome of Salt peter, of Ashes of Vineger, of each as much as shall suffice. The third rule is described of *Razis* after this manner. ℞. *Aloes*, Myrrhe, *Licium*, *Acatia*, *Sief*, *Menitha*, that is, of *Glaucium*, of *Cyperus*, of *Crocus Orientalis*, of Bolearmoniack, of each a little quantity, powder them, and commixe them with the juyce of Colewoorts called *Brassicae*, and with Vineger, and make an Emplaister. Furthermore those remedies which were of late rehearsed, do also help much the increasing of this œdematous tumour, if you do put unto them a good quantity of Vineger, and a little Alume, especially in strong bodies, which have a hard skin, and when as *aqueosa Posca* shall not availe. Therefore if *Oedema* doth not cease or rest with these helps mentioned a little before, when you bind it to againe, you shall commixe a little more Vineger, that the *Posca* may be the stronger; or you shall lay on a little Alume, and apply a new Sponge: for this doth help as an excellent medicine, and doth long continue very effectuall, and with the substance it drieth the affected member. If there be no plenty of new sponges,

Tertia intentio.

Remedies to be used in the beginning of Oedema.

1. *Posca aquosa.*

2.

3. *Emplastrum Razis.*

Remedies to be used in the time of increasing.

spunges, it is better (saith *Galen*) to use that which the common sort call *Eychnion*. But above all things let it be soft, which kind is used at *Tarsis*, where-
Lib 14. Ther. & 2. ad Glau. of if there be any plenty, you may boldly use: for you shall trie it to be more profitable then using of spunges; but let it be wetted in *Posca*, and a little Alume therewith. Then (as it is set down already) let it be bound to, and let the binding begin at the neather parts, and end aloft. Let the binding be meane and small, as in the setting of a bone. But truly the first casting about of the swathing band, which must begin beneath, ought to be tyed somewhat strait; but all the rest must be slacked by little and little, but yet not so, that any part of the binding be loose. Now the remedies which are ministred after the vigour of the state, when the flux is stayed, and in an universall declination (if *Oedema* doth require resolution) are wont also to be described and contained under a threefold rule; 1. The first is of *Avicen*, which is a spunge dipped in lye of the ashes of the fig-tree, of the vine, and of the holme, which is a kind of oake; apply these to the member, for truly in them there is great power and vertue both to drie and cleanse. 2. The second is of *Brunnus*, which *Theodoricus* also used ℞. of Alume, Brimstone, Myrrhe and Salt; of each a like quantity: commixe all these with oyle of Roses, and with vinegar, and make a Liniment, which yet doth dry more strongly then the former remedy. 3. The third is of *Avicen* likewise, whose description is this that followeth. ℞. of cowes dung, ℔. ß. of *Olybanum*, of *Styrax*, of *Usnea*, that is, of the mosse of trees, which is called of the Græcians *Bryon*, of *Calamus aromaticus*, of Spikenard, of Wormwood, ana. ℥ ß. apply all these with vinegar, and with the decoction of Coleworts, and make an Emplaister. And this truly is the way to cure œdema which is finished by resolution. But if they do not yeeld unto digestion, but do come unto suppuration, you may apply, and that very profitably, *Unguentum è succis* called *Diachylon*, and that ointment especially which *Rogerius* was wont to make. To the same purpose also this Emplaister following is very effectuall. ℞. Mallowes, branke Ursine, or *Hireina*, which is called *Acbantus* and *Acbanta*, root of *Althæa*, root of Lillie, rosted Onions, Snailes, leaven, Linseed sodden and kneaded, and mingled with swines grease, or with butter; bring them into the forme of an Emplaister, or rather of a Cataplasme. Another for the same purpose very effectuall. ℞. of the juyce of Elder, or Walwort, (which our late writers do call *Lapatium acutum*) of *Lenistrum* or *Ligusticum*, and of Fennell, of each of them as much as you think good, yet of an equall weight; boyle them with *Dialthæa*, with hony, oyle, and butter, and of them make a Cataplasme. The Apostheme being ripe, do not tarry till it open of the owne accord, for that happeneth seldome, or peradventure never; but let apertion be made with some hot iron, or some burning medicine, wherewith the matter may be purged out, according to the manner and forme before expressed. Then let the filthinesse be cleansed out and wiped away with that ointment commonly called *Unguentum Apostolorum*, or with a mundificative of *Apium*, & with the juyce of Wormwood, or with this ointment following, which doth draw and cleanse the thick and grosse matter. ℞. of *Galbanum*, of *Ammoniacum*, of Rosin, *Terebinthina*, Pitch, of bullocks tallow, of oyle, ana, a like quantity: dissolve the gummes in vineger, and let them melt or boile upon

Remedies for the state and declination.

1. *Spongia aqua lixiva imbuta.*

2. *Linimentum.*

3. *Emplastrum Avicennæ.*

Usnea quid.

Concoquentia seu maturantia.

This is given by Theodoricus.

Apertio.

A mundificative ointment which is attributed to Divus.

upon the fire with the reſt, and make an oinement. Afterward let it be cured like unto other filthy ulcers. But we diſpatch our fourth intention, according to the nature and quality of the accidents that chance very ſuddenly, as if paine doth happen, it muſt moſt eſpecially be mitigated, by applying moiſt oyle of wooll (after the doctrin of *Avicen*) or by boyled Wine, or by a cerate made of the oyle of Camme mill, of the oile of Wormewood, of the oile of Spike, & of Waxe. But if hardneſſe be preſent, it muſt be diſſolved and mollified with the marrow of the bones of bullocks, or with Harts marrow, or with ſome ſuch like thing, as hereafter ſhall be ſaid. But *Galen* in an inveterate *Oedema* did annoint the ſore with oyle, and then miniſtred a ſponge dipped in Lye, & binding it ſomewhat juſt or ſtrait, did perfectly cure the evill. *Quarta intentio.* *Lib. 2 ad Glauc. Oedemata diuturna.*

Now it remaineth that we ſet downe the ſumme of the cure of *edema*, 1. Firſt therfore unto an *Oedema*, which is a ſympromate happning & cõming ſuddenly with other diſeaſes (as the Dropſie, leannes of the body, and that evil called *Cachexia*) apply ſuch medicines as can diſcuſſe & dry up without griefe. 2. Therefore rub the ſwolne place diligently with *Oxymel*, or with *Oxyrhodinũ*, or with oile and ſalt, or els with *Oxyrhodinum* and ſalt: for by this friction you ſhal both mitigate the paine (if any be cauſed through diſtention) & remit the tumor alſo. 3. But to an *Oedema* that cometh of the influxion of thin fleame, if ſtuff doth not yet ceaſe, apply thoſe medicines, which partly digeſt, and partly conſtraine and reſtraine. 4. Therfore bind a new ſponge, or ſome other dipped in Lye, or wetted firſt in allied *Poſca*, eſpecially in ſoft and tender bodies, and if (the tumour doth p ſtelle the members of the body) bind about them ſoftly ſome ſwadling band from the neather part to the upper, as we uſe to do in ſetting of bones. 5. But if by theſe remedies the tumour doth not ſlake or yeeld, put a litle Alume with *Poſca*. viz with *Oxycratum*. 6. But if the affect ſhall be of any continuance, you muſt not uſe any more thoſe remedies which have a mingled faculty (that is to ſay, digeſting and reſtraining) but rather digeſtives. 7. Therefore the member being firſt annointed with oyle, you muſt miniſter a ſponge (as we ſaid) dipped in lye, & bind it with ſwathing bands ſomwhat iuſt & ſtrait. *Capita curationis edematis.* 1. 2. *Oedema morbus.* 3. 4. 5. 6. *Oedema inveteratũ* 7.

CHAP. XXII.

Of Tumours above nature, which the Latines call inflations, but they are commonly called windy Apoſtemes, Apoſtemata ventoſa.

IT is now very requiſite for us to diſpute of the tumours called *Inflationes*, whoſe cure is divers from the cure of *Oedemata*. For they (as *Galen* ſaith, *lib. 14. Therap*) have their originall of a phlegmaticke humour, and therefore doe yeeld unto touching and handling, and our fingers being laid thereon doe deſcend ſomewhat deepely into them. But inflations do come of a flatuous ſpirit gathered together, breeding ſometime under the skinne, ſometime under the thin filmes which are compaſſed about with the bones, or they doe ſtuff in and include the muſcles, or els ſome part of the bowels. Furthermore ſometime there is alſo not a little of this humour gathered together in the belly and in the inward parts, and alſo in the middle ſpace of them and of *The difference betweene inflatio and œdema.*

Lib. 4. the *Peritoneum*, as in that kind of water (ſaith *Paulus*) under the skinne, which evill we call a Tympany. Theſe alſo do differ from *Oedemata*, becauſe they being touched with the finger do not retaine any marke, and they doe give a ſound like a Tabour, and alſo becauſe ſometime they are contained in a ſenſible hollowneſſe, and that oftentimes very great. The cauſe of theſe kinds of inflations, is the weakneſſe of the naturall heate, which is placed in a flegmatick matter to provoke windineſſe. For truly, heate may take up ſuch a vapour of a moiſt ſubſtance, but it cannot divide nor diſcuſſe it. Foreven as (ſaith *Galen*) we ſee in outward things, that a very cold conſtitution (eſpecially when the North-wind bloweth) doth make the aire very calme, and a very hot conſtitution in Summer maketh the ayre pure and cleare, but the middle conſtitutions do cauſe clouds, ſo it happeneth in living creatures. For heat, neither by extreame weakneſſe, nor yet by vehement ſtrength can beget wind, but when it getteth a meane betweene theſe affections. For this vapour is holden in ſome place (as *Avicen* ſaith) either becauſe of the thickneſſe of the member, or of the groſſeneſſe of the vaporous ſpirit. Which thing alſo *Paulus* after the opinion of *Galen* witneſſeth in theſe words: ſaying, that the thicknes of the members, and the groſſeneſſe of the ſpirit or vapour, doth cauſe that the ſame vapour is not diſperſed abroad.

Inflationum cauſæ.

Lib 6. de morbis & ſymptomat.

Lib. 4.

Inflationũ nota.

The ſignes of inflation are theſe; a tumour not yeelding to any touching or handling; it appeareth very cleare and bright, and when it is beaten on, it giveth a ſound like unto a Bottle, or Tympanie. Moreover there is felt oftentimes windineſſe throughout the whole body, ſometime running this way, ſometime that way, which cauſeth extenſive paine. But concerning the judgements and opinions hereof, a flatuous or vaporous ſpirit, which is not diſſolved and diſperſed, doth procure many diſcommodities. But a breathing and windy vapour, courſing up and downe within the body with paine and great anguiſh, is greatly to be feared, becauſe it doth ſeeme to be drawne from ſome venimous matter. But now ſeeing theſe three things, *viz.* the moiſt matter, the imbecillity of the naturall heate, and the thickneſſe of the pores of the body, do concurre together to the generation of *Inflatio*, (as hath already beene declared) the order therefore of the cure thereof ſhall be this; firſt, to ſtrengthen the ſubſtance of the heate, to extenuate the vapour and flatuous matter, and to prevent or open the thickneſſe of the pores of the body, (wherein this vaporous ſpirit gathered now together, is contained.) Now we make perfect and finiſh the two latter things, that is, the rarifying of the thick body, and the extenuation of the groſſe vapour, by one and the ſame kind of medicines, which is, by uſing thoſe remedies which do profit to the extenuation of the members; and by applying thoſe helpes, which can either more or leſſe according to the inflation of the afflicted members, according to the thickneſſe or thinneſſe thereof, and according alſo to the groſſeneſſe or thinneſſe of the vapours. For according to the difference of theſe things, the power or faculty of thoſe medicines which are miniſtred, ought to be intended and remitted. The thin parts therfore, and the vapour or ſpirit which is not very thick, are but meanely to be dealt withall; but the groſſe members, and that vapour which containeth much thick matter, do require medicines which may greatly extenuate

Inflationũ prognoſtica.

Inflationũ curatio.

extenuate and heate them. But if the ſubſtance of naturall heate ſhall periſh or diminiſh, it muſt be repaired againe, regarding the greatneſſe of the loſſe thereof. But if it ſhall be altered, you muſt bring it unto a certaine mediocrity. But if griefe ſhall there vexe or moleſt the ſick, you muſt haſten unto thoſe helpes which can mitigate paine. Very well therefore have the Chyrurgians of our age declared, that the cure of inflations (which they call *apoſtemata ventoſa*) is diſpatched by three intentions. The firſt conſiſteth of a juſt and due obſervation of diet. The ſecond, of a good concoction or digeſtion, and the third dependeth of the diſcuſſing and diſperſing of the windy ſpirit, which is aſſembled in the member. Therfore let the inſtitution of diet be after this manner. Firſt of all you muſt abſtaine from all groſſe, viſcous, raw, flegmatick, and windy meates: as are, ſweete meates, all kind of pulſe, raw fruite, Rape roots, Cheſt-nuts, and other things of that ſort, which do ingender a flatuous vapour. You muſt uſe hot and dry things, and thoſe remedies alſo which can attenuate and diſſolve windineſſe, as is bread made of Barley with a little Salt and Commen ſeed Let the patients drink be ſmall Ale or Beere. Let him uſe the decoction of Cicers mixed with Onions. Let him take *Apium hortenſe* (which is commonly called *Petroſelinum*, Parcely) Calamint, Rew, Commin. Let the fleſh which he eateth on, be rather roaſted then ſodden, and eſpecially the fleſh of birds (as hath beene ſaid in the former Chapter.) But now, that you may diſpatch the ſecond intention, you muſt ſtrengthen and corroborate the vertue concoctive with ſome ſweet and odoriferous ſavours, and by confections, and electuaries appointed for this purpoſe, as be theſe, *Diacuminum*, *Diacalaminthe*, *Aromaticum roſatum*, and this decoction following, which they call *Drageta*. ℞ of Anniſe, of Fennell, *Cornus*, *Daucus*, Commin, of Laurell berries beaten together, ana. ℥ j of Liquorice, Galingale, white Ginger, ana. ℥. ß. of Cloves, Cubebs, of long Pepper, ſeed of Rew. ana. ℥. ij. of Anniſe-ſeed covered over with Sugar, ℥. iij. of Sugar ℔ j ß. make a powder. But outwardly let the ſtomack be annointed with oyle of Spike, of *Coſtum*, and oyle of Rew: or make an Epitheme of thoſe things which can diſcuſſe wind, and which are appointed to helpe concoction, and let it be applyed to the ſtomack. But theſe things do rather appertaine unto Phyſick then unto Chyrurgery. The third intention is accompliſhed by applying ſome medicine which hath a double vertue, that is, which can both concoct, digeſt, and moderately bind, neither will increaſe paine. But to the perfecting of theſe things, there are appointed three manner of remedies in *libro* 14. *Therapeut*. The firſt is mentioned of *Galen* in theſe words In the arteries (ſaith he) and in the muſcles which are under the skin, or under the filmes which do cover the bones, when *Inflatio* is riſen, if it be without griefe, ſome liquor, applyed to the thinneſt members ſhall profit greatly, of the which nature, is Lye miniſtred with a new ſponge. But if griefe doth alſo trouble him, you muſt annoint the member with ſome oyle which hath power to mitigate and remit the paine. Theſe diſeaſes happen through a ſtripe or bruiſe, when as either the muſcle or the filme which compaſſeth the bone, is bruſed or hurt, upon which filme that goeth about the bone, the aforeſaid ſponge muſt be layed. The ſecond rule is deſcribed alſo in the ſame place af-

Three intentions of curing inflations.

Prima intentio. Cibus.

Potus.

Secunda intentio.

Drageta be peto digeſtion.

Tertia intentio.

ter this ſort: But unto the muſcles (for they ſometime are painefull) you muſt apply ſome medicine which can mitigate paine in greater meaſure, ſo that to them you muſt apply not onely Lye alone, but you muſt put into it both *Sapa*, and alſo a little oyle. But it ſhall be more profitable in the beginning not to apply Lye, but to uſe *Sapa* with wine, and a little Vineger, and to put to them a little oyle, which things when they are mingled together, it is good to heate them, and lay on unwaſhed wooll (which they call *ſuccida*) dipped in them. But if there be no plenty of ſuch wooll, then the oyle of wooll is to be uſed with the former mixture; but if neither oyle or wooll be at hand, you ſhall commixe very well ſome cerate, which is made of the oyle of wooll. For the bruiſed muſcles muſt needs be lenified with ſome medicine which hath a double ſtrength, that is, which can both concoct, digeſt, and moderatly bind. But if the medicine containeth no aſtriction, it increaſeth ſometime *Phlegmone*, and eſpecially in thoſe bodies which are plethorick and full of humours. Being mindfull therefore of theſe three indications already declared (that is, of concoction, digeſtion, and moderate aſtriction) in the muſcles which are inflated by meanes of ſome bruiſe or ſtripe when great paine doth afflict, you ſhall the rather uſe a more mitigating medicine, and you ſhall greatly reſiſt paine, by uſing more Oyle and Wine, whoſe force I know to be mighty, when as paine together with the inflation doth ſpeedily haſten to an end. And truly the time is the ſhorter, if you miniſter thoſe things which have a ſtrong and mighty effect, as are theſe, Lye and Vineger, and next after them Wine hath a mighty operation. As often therefore as you mind not to aſſwage paine, you ſhall caſt into the mixture, a greater quantity of Lye and Vineger. Againe when you intend to repell and drive backe, you muſt put in more of Wine then of other things, which wine ſhall be more effectuall for this purpoſe if it be black and ſharp. But if you pleaſe to digeſt, you ſhall miniſter the greater quantity of Lye. But if you ſhall mingle Vineger with them, the mixture ſhall be profitable both waies, becauſe that Vineger hath a double and mingled faculty. But when the muſcle is not pained, you may lawfully for want of Lye uſe *Aphonitrum*, but it muſt not be gravelly, but rather fomie. The third rule is an Emplaiſter made of the filthines which is wiped from the bodies of men that wraſtle, & of unſlaked Lime, boyled together with water and Wine. Theſe are the words of *Galen, lib* 14. *Therap* But thoſe inflations (ſaith he) which through negligence are inveterate and of ſome antiquity, you ſhall apply to them thoſe helpes which are made of Lye (as hath beene ſaid before:) and ſecondly you ſhall miniſter ſome Emplaiſter. But I will declare alſo the example or order how to prepare theſe things. Firſt, the filthineſſe which commeth from mens bodies muſt be heat, and throughly ſtrained, that it may be cleane and pure; then againe take the Lime, which muſt be brayed as ſmall as meale, and ſprinkle it in the veſſell where the filthineſſe is, and temper it together to the thickneſſe of clay. That medicine is alſo very good for the inflations which is made of *Sycamina*, and other remedies of that ſort do greatly helpe alſo. But if this ſtinking ſpirit, which cauſeth the inflation ſhall be ſmokie, wicked, corrupt, and excited of a venimous matter, with intollerable paine, and vehement heate, running up

and

Sapa.

Lana ſuccida.

Oeſipus. Ceratum ex teſipe.

Pro lixivio Aphronitrum. Formula tertia.

How an old inflation muſt be handled.

If the windy vapour ſhall be venimous.

and downe in the members of the body, no more safe or better counsell can be given, then that (when it is resident in some particular member) that member must be straightway bound beneath and aloft, and in the midst the tumour be opened with a razor, or with some hot instrument, so that the venimous vapour may easily come forth. Afterward the gaping wound must be filled with Aloes, and with Bolearmoniack dissolved in the oyle of Roses and Vineger. But within three or foure daies after, you must fill up the wound with flesh, and bring it to a scarre. But in such venimous inflations, a very thin diet must be observed, and the body must be emptied with some purging medicine. And if you minister *Theriaca* to the sick, it will helpe him greatly. Now there remaineth the summe of the cure of a flatuous tumour, which we mind to declare in these words following. First confirme and strengthen the weake substance of heate that is in the affected member, restore the same againe, and when it is altered, bring it into some mediocrity. Secondly, extenuate the vaporous and windy humour which raiseth the tumour. Thirdly, open the thick pores of the skin, and of the whole affected member, with medicines that are effectuall for the thinnesse of the members: afterward seeke to discusse the flatuous vapour. Fourthly, (but according to the difference of the affected parts, and according to the thicknesse of the flatuous vapour, or thinnesse of the medicines which are applied,) intend and remit as well the matter as the faculty and vertue of them. Fiftly, furthermore if such a vaporous tumor shall chance with griefe & with inflammation (as it happeth in the muscles, which through some bruise are stuffed out with wind) apply in the beginning mitigating medicines: but in processe of time, use such remedies as have power to dissolve, increasing by little and little the plenty thereof. Sixtly, inflations which through negligence are inveterate, first annoint them with Lye, and then lay to some plaister, which can mollifie, dissolve, and discusse them.

Victus ratio Theriaca.

The summe of curing a flatuous tumour.

1.

2.

3.

4.

5.

6.

CHAP. XXIII.

Of a tumour caused of a thin substance, which they call aquosum Apostema, that is, a wateriſh Apostеme.

IF fleame doth universally abound throughout the whole body, that kind of disease (which is a wateriſh humour running betweene the skin and the flesh, called *Leucophlegmatia*) doth accompanie the same, as *Galen* hath noted in his sixt booke *de Symptomatum causis*. But when this flegmatick humour doth flow in one only member, there is engendred *Oedema*: for so they call a loose tumour, which is without paine. But if wateriſh excrements do abound, they are wont to bring the Dropsie (which they call *Ascites*) which if they shall couch themselves in one only member, they do raise in it *Phyctænæ*, that is to say, pushes or whelkes. Furthermore the latter sort of Physicians have beene accustomed to call this kind of wateriſh tumour, *Aquosum phlegma*, as also they do terme that humour to be fleame which floweth in the feete and leggs of them that are troubled with the Dropsie, and aboundeth in the leane parts of the body, and in other members, which doe labour of an evill habit (which the Grecians call *Cachexia*) And these kind of tumours which do proceed

Leucophlegmatia.

Serosum incrementum.

Phyctænæ.

ceed of wateriſh fleame, or of the aforeſaid ſerous increaſing, they do alſo call unlawfull and untrue *œdemata*. But in thoſe dangerous diſpoſitions or diſeaſes, they call it *Tabes*, which name *Hydrops* and *Cachexia* do require: but *œdema* (as hath beene already declared out of *Galen*) doth not deſerve the name of a diſeaſe, but of a ſymptomate, for that it truly needeth no particular or ſeverall cure. For the onely rubbing of it with *Oxyrhodinum*, or ſometime with Salt and Oyle, or with Salt and *Oxyrhodinum*, doth ſtop it, and many other things of that kinde do work the like effect. But the cauſe of theſe tumours are theſe, the altering of the vertue or faculty of the members through a cold and corrupted intemperature of the body, and the naughtineſſe of nouriſhment declining to aquoſitie, as you may eaſily gather out of the ſixth booke *de Symptomatum cauſis*. The ſignes and judgements are almoſt all one with a true *Oedema*. Yet they differ in this, becauſe in the wateriſh tumours the tumor is more looſe then in a lawfull *Oedema*: and therefore it doth not ſo reſiſt touching, neither doth it ſound like winde, but rather as water, and it doth ſeeme to ſhine after a ſort, when one holdeth it againſt the light. Now concerning the judgements of this kind of tumour, there is no doubt but that a wateriſh tumour proceedeth of a greater coldneſſe then a flatuous tumour doth, as *Galen* declareth in the eleventh Commentarie of his fourth booke of Aphoriſmes. But it ſeemeth (ſaith he) that a wateriſh *Hydrops*, which they call *Aſcites*, is ingendred of great coldneſſe, but a *Tympanie* of the leſſe cold which diſeaſe is named of *Hippocrates*, a drie water running betweene the skinne. For a moiſt ſubſtance cannot be changed into a flatuous vapour without ſome heate. Moreover wateriſh tumours do happen oftener in the feet, in the ſtones and cods, in the head and in the joynts, then any other parts of the body, both becauſe ſuch a kinde of humour doth readily ruſh into thoſe parts, and alſo becauſe heate is very meane and little in them, for becauſe they be farre off from the hotteſt members. And as a flatuous vapour is ſeldome found without a wateriſh humour: ſo a wateriſh or ſerous humour is ſcarce contained at any time in any member without a windie ſpirit. Hitherto we have ſpoken of the generation, the cauſes, ſignes, and judgements of a wateriſh tumour: now we will ſet downe the cure thereof. Seeing that theſe wateriſh tumors are cauſed (as we have ſaid already) of the flowing of a ſerous humour, there needeth no other meanes, ſpecially no other generall order to cure them, then that method which we have expreſſed already in the cure of other tumours, which are engendred of the influxion of humours into ſome member. The order therefore of remedying ſuch kinde of tumours in the beginning ſhall conſiſt of two points, that is to ſay, firſt to empty out that which is flowed, and ſecondly, to ſtop and inhibite the fluxe of the humour. Wherefore, as in all other diſeaſes, which are yet but in begetting, ſo alſo in theſe affects, the Phyſition muſt be carefull and diligent, as well in curing them, as in foreſeeing the danger following, that is, both to remedie the diſeaſe and provide for the fluxe. The firſt order therefore is ſubject to that part of the Arte of Phyſick which cureth the diſeaſes: but the ſecond belongeth to that part which preventeth the diſeaſe to come. But that we may profit, and diſpatch this double and generall method, it is neceſſary to recite five

Lib. 2. ad Glauconem, & 14 Therap.

Cauſa.

Signa.

Iudicia.

Aſcites is cauſed of more cold then Tympanites.

What parts theſe tumours do moſt occupie.

Aquoſi tumoris curatio.

Curatio duplex.

other particular intentions, expreſſed of *Guido* out of *Cauliacus*, for the cure of a wateriſh tumour, in this manner and order as followeth. The firſt conſiſteth in a juſt inſtitution and obſervation of a good diet. The ſecond in the helping and furthering of concoction. The third in purging out the wateriſh humour by the belly. The fourth in bringing out the wateriſh humor through the paſſages of the Urine. The fifth and laſt conſiſteth in the evaporation and drying up of that wateriſh humidity which is compact and contained in the aggrieved member. But becauſe the foure firſt intentions do rather pertaine to the Phyſician then unto the Chyrurgian, for whoſe profit we have taken this work in hand, and alſo becauſe they may ſufficiently be knowne by thoſe things which went before, I have ſet downe the cure in the 33. Chapter of my third book: and am determined to handle in this place the laſt intention only, which requireth ſome new intended remedies. The firſt intention therfore is ended with thoſe medicines which can dry up, and reſolve thoſe wateriſh and ſerous humours which are contained in the affected member. But of thoſe remedies, there are commonly ſet downe three rules or orders. The firſt is out of *Galen, lib. 2. ad Glauconem*, and *lib. 14. Method. medendi*, which is made of *Oxyrhodinum* and Salt, (as hath been before declared.) The ſecond is out of the ſame author, which is a new ſponge dipped in Lye: & to this purpoſe ſerve thoſe remedies alſo which we have before ſet downe for the cure of *Oedemata*: with the which helpes (that they may dry up and diſcuſſe the more ſtrongly) you muſt commixe *Aphonitrum*, Alume, and Brimſtone. The third rule is a certaine emplaiſter deſcribed of *Avicen* for the cure of *Scroſulæ*, which emplaiſter he attributed to *Galen in libro ſuo de compoſitione medicamentorum κατὰ γένη*. And this emplaiſter (as he ſaith) within one weeke at the moſt, and oftentimes within three daies doth reſolve all the hardneſſe of the evill. But although this emplaiſter cannot be found in the booke before rehearſed to belong unto *Galen*, notwithſtanding we may uſe the ſame very fitly to the diſſolution of a wateriſh and flatuous hardneſſe: whoſe deſcription out of *Avicen* is this that followeth. ℞. of Muſtard ſeed, of Nettle ſeed, Brimſtone, *Spuma maris*, *Ariſtolochia rotunda*, and *Bdellium*, ana. ℥. j. of Ammoniack, old oyle and Waxe, ana. ℥. ij. But if the hardneſſe of the tumour be not diſcuſſed by this Emplaiſter, you can deviſe no other more excellent, or more preſent remedy, then to open with ſome inſtrument, and then to cleanſe and ſcoure it, and afterward to cure it after the manner of other filthy ulcers. The ſumme of curing a wateriſh tumour is this. 1. Appoint ſuch a diet to the ſicke as can attenuate heate, and dry up. 2. Let him uſe a moderate exerciſe of his body, let him eate and drink little: let him not ſleep much, let him oftentimes provoke his belly and bladder to avoid excrements. 3. Take heed that he digeſteth his meate well, and that he begetteth not windineſſe. 4. Purge out the wateriſh humour, wherewith the whole body of the ſick doth abound, by the belly and by the pores of the Urine. 5. Dry up and digeſt through breathing that ſerous humour which is included in the affected member. 6. But if it cannot thus be diſcuſſed, put ſome penknife, or ſome other hot inſtrument into the tumour, if it occupieth the arteries, and open it in that place where it is moſt inclined downward, that ſo the humour may the more eaſily come

Five particular intentions in curing a wateriſh tumour. 1. 2. 3. 4. 5.

1.

2.

3.

Avicens Emplaiſter to diſcuſſe wateriſh tumours.

Capita curationis a quoſi tumoris. 1. 2. 3. 4. 5. 6.

forth. 7 Evacuate the humour which did cause the tumour, by some emissary, 7.
and then without delay dispatch all other things which doe pertaine unto the cure of other corrupted ulcers of the like nature.

CHAP. XXIIII.

Of the diseases called Glandulæ, Nodi, and Strumæ, together with other Abscessions, which they call Phlegmaticæ excrescentiæ.

Enumeratio abscessuum pituitosorum.

GANGLIA so called of the Grecians, *Chærades*; that is, *Strumæ*, which they also call *Serosulæ*, *Bronchocêle*, which they name *Bocium*, and *Hernia guttaris*, *Melicerides*, *Steatomata*, and *Atheromata*: also *Testudo*, *Talpa*, *Natta*, or *Napta*, which names given to tumours, were invented of the late Physitians, and are not to be found among ancient writers. Those tumours also which *Avicen* calleth *Fugitæ*, and *Nodi*, and *Vulgaris Bubo*, together with many other tumours of that kind, in what part soever of the body they do grow, they have their generation of fleame, and for that cause are justly referred unto phlegmatick tumours. But although certaine of the above-named Abscessions do degenerate into a stony hardnesse, and into schirrhus diseases, yet the roote and the originall beginning of them for the most part is fleame, (as *Avicen* declareth) yet we will not deny, but that some other humour may sometime be commixed with fleame, whereof such kind of Abscessions do come, and so there do grow up those Abscessions which are both compound and of another kind But our intent is to speake here of simple Abscessions only, by whose proportion or analogie the knowledge of compound tumours shall appeare most evidently: for the one must alwaies be referred unto the other, as it were unto certaine rules or cannons (as we have said else-where.) Therfore al the afore-said tumours are comprehended under the kind of phlegmatick Abscessions, or (that I may speake after the manner of the common Chyrurgians) under the *genus* of phlegmatick increasings, which diseases have certaine speciall differences among themselves (as it shall afterward appeare.) For *Glandula* (as *Guido* thought) took this title of the likenes of *Glans* an acorne, which forme he doth seeme to understand in this place. This *Glandula* (saith he) is every where soft, one alone, moveable and dissevered from the other parts lying about it, ostentimes growing in the cleane and pure parts of the body. But *Glandula* in *Avicen* doth breed either in the hand, or in the foot, or in some other place joyned to the sinewes and cords of the body, and these *Glandulæ* he would not have destroyed, lest the sick thereby should fall into *Spasmos*; the cramp. They do happen also in the palme of the hand, and in the forehead, as *Avicen* saith, who also calleth them sometime *Glanduloſa Apostemata*, sometime *Nodi*: for he doth intreat of those evils very rashly in divers Chapters, as in his Chapter *de Nodis*, even unto the end, & in his Treatise *de Glandulis*. Therfore *Avicens Glandulæ* do seeme to be divers from *Guido* his *Glandulæ*, and *Ganglia* among the Grecians to be all one with *Avicen* his *Glandulæ*, which thing *Paulus* his words next following do plainly testifie

Simplicia sunt regula compositorum.

Glandulæ Guidonis.

Avicens Glandulæ are all one with Ganglia.

Ganglium

Ganglium (saith he) is a gathering together of the sinewes, which is caused of some stripe, or of wearines, & that in many parts of the body, especially in those which are alwaies moving, as in the midst of the hand and in the feete. *Ætius* saith, that it seldome possesseth the elbow and the head, and it doth seldome also arise voluntarily. And againe the same *Paulus lib 6. cap. 39.* declareth what *Ganglium* is, how it doth grow, in what members chiefly it doth arise, & what signes or tokens do accompany it, confirmeth those very words which we spake before, saying, *Ganglium* is a convulsion of the sinewes, caused of some blow, or of labour, chancing for the most part in the joynts of the hand and of the armes, and in the ankles and joynts of the feet, although also it ariseth in other parts of the body. These are the signes of *Ganglium*, the tumour is all of one colour, resisting touching or handling, & without paine, but if you do thrust it any thing violently, it is felt painfull, being not deeply rooted, but lying under the very skin next the sides but again, if you provoke it by force, it doth so neither before nor after Hitherto speaketh *Paulus Aegineta de Gangliis*, now we will discourse of other flegmatick tumours. Those Abscessions which the common sort call *Scrofulæ* are nothing else but hard kernels contained within the little filmes, *videlicet Glandulæ*, chiefly appearing in the neck, the armeholes, and in the parts above the privie members, where *Glandulæ* are placed by the vessels of the body that lie under them: yet sometime (although seldome) they are caused by meanes of the flesh of the same places, which through a certaine kind of affinity is turned into the nature of *Strumæ*, and is increased by the addition of matter (as it pleased *Leonidas*) The Latins call them *Strumæ*, but the Greeks *Chœrades*, either truly because of the stones called *Chœrades* growing in the sea, or else because of those beasts called Sowes, that bring forth a great company of pigges at once (for these evils do rise up many together) which beasts are often infected with that disease. For *Scrofæ*, that is to say *Sues*, have thick and glandulous necks, and commonly they be strumous and full of kernels. But *Celsus* saith, that *Strumæ* is a tumour, wherein under the congealed place there do arise certaine things like *Glandulæ* of matter and bloud. But these do not onely possesse the neck, but also the nostrils, the privie parts of the body and the sides. The Chyrurgian *Meges* declareth also, that he hath found them in the paps of women. *Paulus* also speaketh thus of them: *Strumæ*, saith he, do arise in the forepart of the neck, or in one part or other both at once, either two or more: but all are included within their filmes, as *Steatomata*, *Atheromata*, and *Melicorides*. *Lupia* (saith *Guido*) is soft and round like unto a Hop, and chiefly chuseth his place in hard and dry places of the body, as in the eye lids, and in other sinewy members; the Frenchmen call it commonly *une Loupe*. Therfore if the description and cure of it, (which shall be afterward handled) be conferred with the description and cure of *Ganglium* amongst the Greeks, the diseases will appeare not much different or unlike: but they do greatly erre which do make this evill called *Lupia*, to be all one with that disease called *Lupus*. For *Lupus* is a malignant ulcer quickly consuming the neather parts, but specially annoying the thighes and legs, and it is very hungry like unto a wolfe (whereof it seemeth to receive his title) eating up the flesh that lieth next unto it, which without doubt is of the kind of *Phagedæna*. Diseases

Signa Gangliÿ.

Scrofulæ.

Chœrades. Græcorum.

Sues.

Struma Celsi.

Lib. 6.

Lupia.

Lupus morbus.

therefore are farre diverſe among themſelves the one from the other, al-
Nodi. though in name they be ſomewhat acquainted *Nodus* (as the knot of a rope) is ſaid of the ſame *Guido*, to be round, hard, and abiding in one and the ſame place, growing eſpecially about the ſinewie place of the body. But *Avicen*
Avicennæ in a certaine place, defineth *Nodi* to be *dubeleta frigida*, and he compareth this
Nodi. name with *Steatomata*, which are called *adipoſi*, and *adipini Nodi*, fat kernels; and with *Meliceridες*, which are called, *mellitij Nodi*, and with *Atheromata*, which conſiſt of a certaine kind of matter like unto a pulſe, which the Greeks call *Athera*. But becauſe theſe three kinds of abſceſſions, that is to ſay, *Steatoma Meliceris*, and *Atheroma*, are moſt incident to mens bodies, and *Galen* maketh mention of them in very many places, we think it convenient (having here gotten ſo fit opportunity) to treat of them plainly, to declare their nature, and their markes, whereby they may be knowne, and in what things alſo they do
Atheroma. differ and diſſent, and wherein they do alſo conſpire and agree. *Atheroma* therefore is a tumour of one and the ſame colour, and without paine, containing within the filme or ſinewie tunicle a ſoft humor like unto *Athera*, that is, a kind of pulſe which is made of boyled meale. Sometime alſo in *Atheromata* together with a ſoft humour, there are found certaine ſtony and hard ſubſtances and other things like unto ſmall pieces of Brimſtone: oftentimes, there are found in them certaine things like unto the chewed bones of a Henne, and like unto haires wound up together. This tumor *Atheroma*, appeareth in forme and figure very long, and ſomewhat elevated in height, which being preſſed with the fingers, by reaſon of clammiſhneſſe and thickneſſe of the humour, doth ſlowly yeeld or go backe, and the fingers being removed, it doth ſlow-
Meliceris. ly alſo reture againe. And *Meliceris* is a tumor which is void of paine alſo, but yet it is round, wherin the humor which is alſo included in ſome ſinewy tunicle (which they call *Cyſtis*) is found ſomewhat thinne, repreſenting the ſubſtance of hony, whereupon ſome of the Latines do call it *Melliſavium*, a hony combe, *Meliceris* therefore doth differ from *Atheroma* in faſhion, and in ſubſtance of the humour, for both the forme is more round, and the ſubſtance of the humour more ſlender. This hony tumor therefore is further extended then *Atheroma*, and by preſſing it with the fingers, it doth ſpeedily give place, and when the fingers are removed, it doth with the like celerity returne to the former
Steatoma. place. But *Steatoma* is a tumour alſo beſides nature, all of one colour, and very gentle to be handled; in the beginning truly it is very ſmall, but in proceſſe of time, it increaſeth and becommeth more copious, wherein is contained a humour very like unto tallow, which is alſo comprehended under the filmes of the body. This is diſtinguiſhed from *Meliceris*, and from *Atheroma*, by reaſon of the hardneſſe thereof, for it is both full and plentifull, and it doth ſo reſiſt touching, that it will in no wiſe yeeld to the thruſting of the fingers. But let us now proceed to declare other kind of Apoſtemes which are almoſt re-
Teſtudo. duced unto theſe three whereof we have now intreated, *Teſtudo* (ſaith *Guido*) is a great abſceſſion, very humerall, ſoft, and of a broad faſhion, after the manner of a target, (whereupon it received the name) which evill if it groweth (ſaith he) in the head, it is called *Talparia* or *Talpa*: if in the neck, it is called *Bocium*: if in the ſtones, *Hernia*: but ſometime it is found with matter, or with

certaine

certaine ſcales, or with a *Fiſtula* accompanying it. But *Teſtudines* and *Talpæ*, amongſt the ancient Phyſitions, had neither any proper name, nor yet once intreated of. But ſome of our daies do define *Teſtudo* to be a ſoft tumour, or not greatly hard, yet ſomewhat big in the which is contained a groſſe matter lying hid in a certaine tunicle, which doth ſo cleave unto the whole head of a man (for it is a diſeaſe incident to the skin of the head) that oftentimes it corrupteth the ſame. This evill (no doubt) is to be accounted among the number of Abſceſſions, and comprehended under *Meliceris* or *Atheroma*, but it rather ſeemeth to incline unto *Meliceris*: but *Talpa*, becauſe it containeth a white matter is rather referred unto *Atheroma* then unto *Meliceris*: Notwithſtanding *Guido* affirmeth, that it is a kind of *Teſtudo*, yea alſo that it is *Teſtuda* it ſelfe (as we ſaid of late) as *Hernia* alſo and *Bocium*, which he alſo nameth: but theſe affects have borrowed their diverſe names according to the variety of the place wherein they are found. But that which the common ſort call *Bocium*, the Greeks (fetching their title or name even from the very depth) do properly call *Bronchocêle*: we call it *Herniam gutturis*, whereupon they alſo call them *Gutturoſi*, which do labour of that diſeaſe *Bronchocêle*, is a great tumour chancing in the neck, very round, betweene the skin and the wind pipe, wherein there is included, ſometime dead fleſh, ſometime a certaine humour like unto hony, or fat, or ſodden meale, or water. Sometime alſo (as *Celſus* ſaith) there are found in ſuch tumours certaine haires mingled with little bones *Natta* (as *Guido* writeth) is a great tumor, ful of fleſh like unto the fleſh of a mans buttocks of divers formes and greatnes, as are Melons & Gourds, and therfore it borroweth ſundry names according to the variety of the faſhion and member wherein it is placed. Moreover this tumour which of the latter ſort is called *Natta* or *Napta*, is voide of paine, except peradventure it be ſo great, that by the continuall drawing of the parts of that member, it bringeth ſome grief to the parts about it. This alſo is of the number of Abſceſſions, & doth pertaine unto *Steatomata* (as we have ſaid before in enumeration of tumors beſides nature. *Bubo* (ſaith *Galen*) is a diſeaſe of the looſe members, or of *Glandulæ* (which the Greeks call *Adenæ*) that is to ſay, a ſimple inflammation. Wherefore *Guido* hath either unfitly here rehearſed it among the number of flegmatick abſceſſions, or elſe he underſtandeth ſome other matter then *Galen* doth. But *Bubones* which are cauſed through a fall from ſome place, or by other ulcers & diſeaſes, are without any danger: but thoſe which are wont to happen in peſtilent feavers, are the worſt of all (whether they invade the thighes, or the noſtrils, or the neck. *Fugilla* (ſaith the interpreter of *Avicen*) is of the kind of glandulous Apoſtemes, and this terme (ſaith he) is appropriated unto it, becauſe it is a diſeaſe chancing behind the eares. By the which deſcription it may eaſily be conjectured, that *Fugillæ*, ſo called of *Avicen*, is that tumour, which is called of the Greeks *Parotis*, that is a glandulous diſeaſe growing underneath the ears. But ſome do think *Fugillæ* to be all one with *Bubo*: but then *Bubo* is farre otherwiſe taken of them then of *Galen* and *Paulus*, which is (as they ſay) a tumour that is deeply planted and rooted, and oftentimes not compaſſed with any skin or filme: it is very hard alſo, after the manner of the evils called *Scrofulæ*, and in that ſignification (as I judge) is *Bubo* taken of *Guido*, becauſe he doth regiſter

Talpa.

Bocium.

Bronchocêlæ.

Natta.

Natta or Napta is referred unto Steatoma.

Bubo.

Fugillæ.

What Bubo is with Guido and other late Phyſicians.

The differences of flegmatick abscessions.

regiſter *Fugillinus Bubo* amongſt the number of flegmatick abſceſſions. But there are now found out very many titles given to theſe kinds of phlegmatick abſceſſions But we ought not greatly to ſtand upon the names of them, ſo that we know and underſtand the only differences of them, becauſe it falleth ſo out, that according to the diverſity of their names, their cures and judgement do varie. Therefore of ſuch kinds of abſceſſions, ſome truly are included within a certaine skin or tunicle (which they call *Cyſtis*) and ſome are deeply planted in the fleſh. ſome have a ſlender foundation, or ſmall roote, and ſome againe are very large and broad. Alſo ſome are eaſie to be reſolved, and ſome are farre otherwiſe: ſome great and ſome little. Some alſo do come unto ſuppuration, and ſome do not. To conclude, ſome tumours are ſcalie, fiſtulous and cankerous, but ſome do admit or ſuffer none of theſe things. The cauſes of theſe kinds of tumours are threefold, *videlicet*. 1. Primitive cauſes, as a fall, a ſtripe, exceſſive or inordinate living, and an evill diet. 2. Antecedent cauſes, as are unnaturall humours, eſpecially thoſe which be flegmatick and true *Oedemata*, which do degenerate into abſceſſions. 3. *Conjuncta cauſa*, which are the diverſe ſubſtances, and properly the matters of every abſceſſion contained in the affected member. But in theſe kinds of tumours there are contained certaine humours, which be either ſerous or wateriſh, as is Urine, putrified and corrupt, or filthy, or dirty, or elſe humours like unto hony, or ſodden meale, or unto fat. But there are ſometime found within theſe abſceſſions, phlegmatick, and wateriſh, and glandulous fleſh, ſometimes alſo ſtones, ſand, ſhels, wood, coales, and other ſuch like ſolid ſubſtances. Notwithſtanding theſe three kinds of tumours doe moſt frequent mens bodies (as we have ſaid before) whereof every one hath borrowed in Greek his proper title: as *Atheroma*, *Steatoma*, and *Miliceris*, which are thus called by reaſon of the ſimilitude of the ſubſtances contained in them. For there is another tumour amongſt theſe, like unto tallow, or ſome other fat thing, another like unto hony, another like unto a thinne kind of meate, which they call *Athera*. The ſignes and judgements of ſuch kinds of tumours, which belong unto fleame, may eaſily be found out by their deſcriptions and differences before declared. But the marke whereby we may know whether they be covered with any veile or not, is this; there is moveableneſſe and inconſtancy of the filme or skin called *Cyſtis*, which the ancient Phyſicians have named *Tunica*, and there is a ſeparation of the skinne; but when they be ſurely fixed, that is, abiding in one place, and do cleave faſt to the fleſh, it is an evident token that they are garded about with no filme or tunicle at all Furthermore thoſe tumours which are new and tractable, may eaſily be diſcuſſed, but they which be hard and inveterate, can in no wiſe be reſolved. Redneſſe, paine and increaſing of heate, do declare that thoſe abſceſſions will either come to ſuppuration, or elſe degenerate into a fiſtula, or a canker. *Strumæ numeroſæ*, which do affect the outward member, and do often change their place, wandring here and there about the body, with a certaine extraordinary heat, do teſtifie and declare very plainly, that they will beget and breed thoſe inward diſeaſes called *Chærades*, as *Arnaldus* hath noted in a certaine place. Thoſe remedies therefore, which are outwardly applyed to them, do profit little or nothing. But theſe diſeaſes (as

Of the cauſes, ſignes, and judgements of the aforeſaid tumor

Cauſes of tumours which pertaine unto fleame.

The matter of flegmatick abſceſſions.

14. Therap.

Signa.

Note abſceſſus velamento incluſi.

Iudicia abſceſſuum ptuitoſorum.

Arnaldus de Villa nova.

Avicen

Avicen thought) are increased and do multiply by some fall, or some hurt or bruise in the body. Now these strumous tumours are greatly helped by using purging medicines, diureticall potions, and Electuaries, (as they call them) which can dry up. Also the change of aire doth greatly availe in yong children. But children, by reason of their excesslive eating and immoderate diet, and the slendernes of body, are very often annoyed with *Strumæ*. But old men by reason of the contrary causes are seldome troubled therewith. Moreover they which have a narrow forehead, and straight temples, and great cheekes, are subject to *Strumæ*: for in such the matter is readily brought downe to the neck, as one *Henricus* among the number of the late Physitions hath noted very wel. But *Strumæ* (as *Celsus* saith) are wont commonly to weary Paysitions, because they procure feavers also, neither do they at any time open easily, and they are cured either with some hot instrument, or with medicines, and oftentimes they do rise up againe besides their scarres, and a long time after they require medicines againe: and moreover it so commeth to passe that they remaine in the flesh a long season. The incision and corrosiving of such tumors is greatly to be feared about the belly, the neck and the joynts, by reason of the affinity and knitting together of the veines, the arteries, and the sinewes, and also of the internall capacity. In the incision also of great Glandule, it behoveth greatly to eschue that veine which lyeth at the roote of them, and doth bring nourishment unto them. For oftentimes it bringeth great profusion of bloud, whereupon there ensueth straightway no smal danger. These evils called *Strumæ*, do greatly differ among themselves, both in greatnes, nature, place, beginning, multitude, and joyning together of the vessels (as *Ætius* hath gathered out of *Leonidas*.) Therefore little *Strumæ* are sooner and more easily cured then the great, even as the gentle tumours are more tractable then those which are inflamed. Noisome *Strumæ* cannot be remedied; for seeing all such diseases called *Strumæ* are cancerous, and do stuffe up the vessels of the body, while they are curing, they must needs bring the danger of profusion of bloud, besides that also they are found very deepe in the flesh, and therefore they cannot any way be cut off. For a malicious and hurtfull *Struma* doth possesse the best vessels, that is, the greatest veines and arteries (which are called *Carotides*) even as though it should hold by certaine rootes. The superficiall *Strumæ* are more easie to be cured then the internall, by reason of their place, and those are curable which do happen in the neck, where yet you must be very diligent to eschew the loud and great sinewes: for many by cutting *Strumæ* about the windepipe, and by cutting other sinewes, have caused the sick all the time of his life after to remaine speechlesse. For besides the excision of that sinew, the great vessels being laid bare and cooled in the cure, do hurt the duty of the tongue. For the multitude of *Strumæ*, it appeareth that one alone may easiler be cured then many together. And concerning the manner of their rising, it is manifest also, that they which hang downward are a great deale sooner healed, then they which are planted in the flesh. Thus much of *Strumæ*, which *Ætius* hath recited out of *Leonidas*. The cure of these kinds of abscessions, which have their originall of fleame, is of the late Chyrurgians appointed to be two fold, that is to say, 1. Generall and universally common

In what ages and bodies Strumæ do reigne.

Celsus.

Magnitude Strumæ.

Natura.

Locus.

Multitudo.

Ortus.

Duplex abscessuum pituitosorũ curandi ratio.

common to all. 2. Particular, which is proper in every difference. Therefore our generall method of curing these tumours, shall be, to appoint such an ordinary and convenient diet to the sick, as that the matter which causeth such abscessions be not heaped up together in the body, and by all meanes to prevent and turne away the antecedent matter (as they call it) which now is gathered together in the sick body, lest at length it be united to the joyned cause, that is, unto the matter which new bringeth the disease. But we shall accomplish the first intention of our generall cure, if the sick doe diligently observe that kind of diet, which is prescribed in our former Chapters (this one excepted) which is, that they ought to keepe a very thin diet, and that which is more convenient to divide thick and clammy humours. Therefore if they will follow the counsell of *Avicen*, let them eschew all those meates which are of a grosse juyce, the drinking also of cold things, too much satiety and immoderate fullnesse, and those things also which procure vomite and abhorring of meats. But they must abide as much hunger as can be. They must chiefly procure good digestion, and avoid a moist house, that is either situated in low valleys, or in Fens, or frequented with corrupted waters. Let his drink be wine that is excellent, and of the best, or else let it be water of Alume, or of Brimstone: for such kind of minerall waters, especially those which do represent in taste the dregs of Wine, do not only diminish and discusse these inward strumous and flegmatick abscessions, but also those which do outwardly affect the superficiall parts of the body (as *Arnaldus* affirmeth.) But we do perfect the other part of our former proceeding, that is to say, to turne away the antecedent matter, lest it be mingled with *Conjuncta materia*, by foure kinds of evacuations, that is, by some medicine to purge fleame downward, & somtime by letting of bloud, also by those things which can provoke Urine, and last of all, by those remedies which can through their vapour both resolve and digest the humour which is gathered together in the inward parts of the body. To purge the body downward, the powder of *Turbith*, is greatly commended, which is made thus in *Avicen*, ℞. of *Turbith*, Ginger, and Sugar, of each a like portion: but he taketh thereof two Drachmes, and affirmeth also, that (besides that it doth resolve grosse fleame) it doth neither heat, nor violently wrest the inward members. But *Razes*, who was very bold in declaring and using purging medicines, made this kind of powder, in his nineth Chapter, *de doloribus Ventris ad Almansorem*, of twenty parts of *Turbith*, of ten of Ginger, and thirty of Sugar, and ministred of it at one time ʒ ij *Benedicta* also and *Hierapicra*, and *Pilulæ de Agarico*, and *Pilulæ majoris de Hermodactylis* do greatly helpe these diseases. To provoke Urine, *Guido* out of *Cauliacus* was wont to use this portion following which (he saith) he gathered out of the writings of many Physicions. ℞. of *Scrofularia partes* ij of *Phylipendulæ partes* ij of Pimpernel, Mouseare, *Tenacetum*, or red Coleworts (which of some are thought to be *Brassica maruciva*) of *Rubia major*, ana part j of the root of *Aristolochia*, of *Spatula fœtida*, of the root of Raddish, ana part. ß put them altogether, and boile them in white Wine and Hony, untill halfe be consumed, then streine them, whereof every third day in the morning let the sicke take three ounces, and let it be drunk hot. But in the applying of all these remedies,

Victus ratio.

Aque aluminosæ vis

Antecedentis materiæ evacuatio.

Vacuantia per alvum.
Pulvis.
Turbith.
Razes.

Hierapicra
Provokers of Urine.
Potio Guidonis è Cauliaco.

remedies,

remedies, (as alſo for bloud-letting, if at any time it be required) the counſell of ſome learned Phyſitian is to be uſed, who may preſcribe both the quality, quantity, and uſe of them. But to reſolve through breathing, and to digeſt the humour which is gathered together in the depth of the body, and doth excite inward Glandule, (which alſo are the cauſes of outward diſeaſes) *Galen lib* 14. *Therap.* willeth us to miniſter *Theriaca*, *Athanaſia*, *Ambroſia*, and that medicine alſo which is made of *Critica Calaminthe*, the Greeks call it *Diacalaminthe:* whoſe compoſition is to be ſought out in *Lib* 4. *de ſanit. tuen* Many other helpes are appointed for the cure of theſe abſceſſions, as potions, electuaries, and oyles which are caſt into the eares. There are alſo very many remedies called *Empirica*, conſiſting in practiſe, deſcribed, and celebrated of the ancient Phyſicians; the uſe whereof I do not alow, and therefore I think it good to pretermit the declaration of them in theſe our Commentaries. Notwithſtanding this one thing I ſtedfaſtly affirme, that the Chriſtian King of *France* is indued as it were by inſpiration with ſo wonderfull a gift, that with the onely laying on of the hands, he can reſtore them which be diſeaſed with *Strumæ* or *Scroſulæ* to their perfect health againe. King *Edward* alſo (as Hiſtories doe report) was wont marvellouſly to cure Strumous perſons onely by touching them, which gift immortall doth come as it were by inheritance to the Kings that ſucceed. For the Kings of England at this day, by laying on of hands, and rehearſing certaine ceremoniall prayers, do heale *Strumæ*. And theſe things truly are generally ſpoken in all the abſceſſions before mentioned. Now thoſe things which follow, do concerne the particular and proper method of curing every difference, which method is made not onely diverſe, but alſo it is changed both by the ſubſtance of matter whereof they have their beginning, and by the quantity of them whether they be great or ſmall, and by the nature alſo of the affected member, and of the whole body. But the continuance of time, although it declareth not the cure, yet ſometime it ſheweth us, and it doth inſinuate the quality of the diſpoſition thereof, (as *Galen* hath ſet downe *lib.* 4. *de morbis curandis*) Therefore although many indications and intentions of their cure may be gathered and learned by thoſe things we have ſpoken before, yet for our preſent purpoſe, we have reduced them into ſixe points, which we have expreſſed in theſe ſixe Canons following. The firſt whereof is after this manner. *Imprimis*, let thoſe flegmatick abſceſſions that are ſoft and ſmall, (which are commonly called *Lupiæ*, & of the interpreter of *Avicen*, *Glandule*) if they be ſeated in the ſtrong parts of the body, and becauſe they are not yet inveterate, have their thin *Cyſtis*, that is, their filme to cover them, let them I ſay, be appeaſed, ſuppreſſed, conſumed, and afterward dryed up. 2. Mollifie, diſcuſſe, and conſume the great abſceſſions which be not greatly hard nor inveterate, after the manner of œdematous tumours, whereof we have before intreated. 3. Ripen, open, and cleanſe ſuch flegmatick, corrupted, and ulcerous apoſtemes, which do pertaine unto ſuppuration. 4. Thoſe *ſtrumæ* which are not cured by the former remedies, and yet are moveable, gentle, tractable, and obedient, cut them off, and draw them out. 5. Thoſe which are unmoveable, deepely rooted, inwardly planted, and wonnd about the veines and arteries, and broad at the roote within, corroſive them about, and cleanſe them

Quæ per halitum digerant.

The Kings of France doe cure ſtrume by applying the hands.

What things do alter the particular cure of abſceſſions flegmatick Tempus quid inſinuet.

1.

2.

3.

4.

5.

them throughly. 6. Thoſe which are faſtened but to a thin and ſlender roote, bind them about and pluck them out. The firſt canon, according to *Avicen* his opinion is perfected after this manner, if when you do conſume and ſuppreſſe vehemently theſe ſoft and little abſcelliions (which *Avicen* doth call *Glandule*, and the new phyſitions *Lupie*) you doe lay on a plate of lead made fit for the tumour, and bind it very ſtrongly in the middeſt, leſt it ſlide from the place: for this doth digeſt theſe kinds of tumours. Firſt therefore let *Lupia* be ſoftly rubbed with the hand untill it waxe ſomewhat hot, until it be after a ſort ſofter then it ſelfe. Afterward let the affected member be ſurely laid hold on with the hands, and let it be ſo often, and ſo vehemently ſtricken, with the bottome of a ſaucer, or with ſome other ſolid thing, that it may bee diſſevered, and that the inward *Cyſtis* thereof (which is the filme wherein it is included) may be rent and broken, and ſo the matter therein contained may be diſperſed: which thing being done, apply the plate of lead upon the place, and let it be bound very ſtrongly with a ſwathing band that hath two ends, neither let it be removed for the ſpace of nine or ten daies, but let the plate be of that greatneſſe (as it was ſaid of late) that it may anſwer to the proportion of *Lupia*. But there are ſome which before the application of any plate of lead do miniſter this ointment, made of burnt lead, of the barke of the Elder-tree, or of the Figge-tree, with oile and vineger. Other do firſt uſe an Emplaſter made of Aloës, *Acatia*, Mirrhe, *Olibanum*, *Sarcocolla*, putting to them a little vineger, or the white of an egg, as much as ſhall ſeme ſufficient to commix with the reſt. *Henricus* was wont to lay upon them litle ſlaxes (as he and many other Chyrurgians of that ſect do call them) made of flax, dipped in the white liquor of an eg, with ſalt & alume *Zuccharinum* unthicked. Moreover *Philagrius* almoſt after the ſame manner was wont to cure *Glangila* (as it is in *Ætius*) which diſeaſes are tumors unequall (as we ſaid before) ſpeaking after this ſort. We deny (ſaith he) the labour of the Chyrurgians, that is, bloudletting in *Ganglia*, eſpecially if they chance in the hands, or in the feet; but we muſt cure them onely by medicines. For we annoint them by the fire with Ammoniack, which muſt be made pliant to the thickneſſe of an Emplaiſter afterward we apply a plate of lead equal for the tumour; and leſt it ſhould ſlide away from the place, we bind it to the middeſt with ſtraight bands. But a few daies after, when we know that *Ganglium* is mollified, we take away the bands, and (not ſaying any thing to the ſicke) while the place is yet hot, we faſten the thombe of our right hand upon *Ganglium*, and laying faſt hold on the member without other foure fingers we violently breake it, and ſo *Ganglion* is preſently diſſolved. Hitherto *Philagrius*. Therfore by this our order of cure, it may eaſily be gathered, that *Lupia* amongſt the late Phyſitions, *Avicen* his *Glandule*, and *Ganglion* among the Greeks, is all one diſeaſe, which the former deſcription of them doth alſo manifeſtly declare. *Archigenes* in this diſeaſe, commandeth to lay on lime with the fat of a gooſe, and with Roſin, *Terebinthina* which is the right Turpentine. The ſame *Archigenes* alſo did oftentimes uſe that medicine made of the ſtone called *Lapis Achates*, as *Paulus* reporteth. But *Oribaſius* uſed very often this medicine. ℞. of Ceruce, *Reſine picee*, old oile, ana. ℥j. of Ammoniacke, *Thymiama* and *Galbanum*, ana. alike quantity,

Compreſſio & attritio

Lupiæ curatio

Lamina plumbea.

Unguentũ Rogerij.

Ganglij curatio ex Philagrio.

Lupia & ganglion is all one evill.

Archigenes lib. 4.

Oribaſius his medicine to mollifie Ganglia.

quantity, of waxe ℥.iiij. The ſame medicine is to be ſeene in *Ætius*, but the quantity doth vary in certaine things, as thus, ℞. of Ceruſe, old Oile, and *Reſine piceæ*, ana ℔.j. of Waxe, ℥.ij. of *Ammoniacum*, *Thymiama*, and of *Galbanum*, ana. ℥ j. boile the Ceruſe with oyle till it loſe his ſtraining faculty, then bray the Ammoniack, and caſt it into the Ceruſe with the oyle, afterward caſt in the *Reſina picea* and the Waxe, and laſt of all the *Galbanum*, which firſt muſt be made very ſoft and tender. Moreover that famous Phyſition of Greece, I meane *Oribaſius*, did not apply any plate of lead, as *Philagrius*, *Avicen*, and other late Chirurgians were accuſtomed, but he did lay and bind unto *Ganglium*, a thick round peece of lead like unto a wherve, which doth hang upon womens ſpindles to make them turne round, which was more large and ample for the diſeaſe. For truly, ſaith he, with the weight thereof, it doth more ſpeedily diſſolve the evill. Therefore in the cure of *Ganglia*, it is farre better to uſe ſuch mollifying and diſcuſſing medicines, then the diligence of the Chyrurgian (with exciſion of the tumours,) eſpecially when they doe grow in the legges, or in the armes, or in the principall parts of the body. For it is to be feared, that if they be cut off, the member is made lame and unperfect. But thoſe diſeaſes which do occupie the head or the forehead, may ſafely be cured with the hand, that is, may be cut off or pulled up by the roots. Therefore divide the outward skinne with a penknife, and then (if the tumours be ſmall) lay hold on the foundation of them with a paire of pinſers, or ſome ſuch like inſtrument, and cut them off from the roote. But if they be great, thruſt them through with a hooke, and lift them up and wind them round about, untill you have plucked and drawne them forth: laſt of all, ſew up the ſides or brims of them together, and uſe thoſe medicines which are appointed for bloudy ulcers. But theſe things belong unto the fourth canon. The ſecond canon (becauſe I will be ſilent in thoſe medicines which are appointed for flegmatick and œdematous tumours, which we have deſcribed already, and yet together with theſe remedies following, they be very profitable and expedient for theſe Abſceſſions whereof we now intreate, and alſo for all kind of *Hernia*) is finiſhed by the applying of a certaine Emplaiſter, which is deſcribed of *Galen libro ſexto de compoſitione medicamentorum κατὰ γένη*: which Emplaiſter (as he himſelfe teſtifieth) doth digeſt through breathing, and doth repell *Phlegmone*, and is effecturll againſt the diſeaſes called *Strumæ*, *Pani*, and *Parotides*: it is availeable alſo againſt the gout, and it beneſiteth many other diſeaſes. The Emplaiſter is this, ℞. of old oile, ℥.100. *Spumæ argenti*, *Picis ſiccæ*, ana ℥.50. of *Ladanum*, ℥.52. of *Æruginis raſæ*, ℥.8. of *Galbanum*, ℥ 4. let *Argenti ſpuma* which they call *Litbargirum*, be braied & boiled in the oile, and when they are ſomewhat thickned together, put in the Pitch and the ruſt of the ſcourings of braſſe, commonly called verdigreace then the *Ladanum* and *Galbanum* Afterward powre them into a mortar, and bray them and mollifie them, and reſerve them to your uſe. Some to make it have a good colour, and to looke ſomewhat brown, do commixe with them alſo the offal of braſſe, ℥.viij. for otherwiſe it would be very black. This Emplaiſter is found otherwiſe deſcribed in *Guido* his commentaries, under this forme, ℞. of old oile, ℥.xij. of the ſcourings of braſſe, ℥.xiiij. of dry Pitch, ℥.vj. of *Ladanum*, ℥.iij. of

Verticillum plumbeum.

Ganglierum per Chyrurgiã curatio.

Secunda canon.

Diſcuſſion by digeſtives.

Emplaſtrũ

Diachylon *Litharg.* ℥.xij. of *Galbanum*, ʒ.iij. For the ſame purpoſe *Diachylon* alſo which is called *communæ & treatum* doth profit much, whereof you muſt take one pound, and commixe therewith the powder of the roote of *Ireos*, ℥ j. The ſame effect hath that *Diachylon*, called *magnum Meſues*, whoſe deſcription ſhall afterward enſue. Some counſell us for the digeſtion of theſe abſceſſions to apply unto the aggrieved place, the old dung of a Goate with hony and vineger, which muſt be heat over the fire untill they be well incorporate together, and then brought to the forme of an emplaiſter: alſo an emplaiſter made of Fenugreek, of the ſeed of flaxe, and of coleworts, with the ſcraping of the roote of *Althæa*, which medicine (if there be any hope of ſuppuration) doth ripen it notably. *Haly Abbas* alſo for the ſame purpoſe doth greatly commend this emplaiſter following. ℞. of Beane meale, and Barley meale, ana. ʒ v. of the roote of Liquorice, of the roote of *Althæa*, and pitch, ana. ʒ x. of white waxe, gooſe ſuet, ana. ʒ.x. bray them, and mingle them together with old oyle, and with the urine of a child that hath not yet tried Venus ſports, and over a ſoft fire make an Emplaiſter. Another out of *Avicen* which *Guido* uſed. ℞. of Oxes dung, ℥.j. of the roote of Coleworts, of the roote of Capers, of the fiſh called a ſhrimp, of fat Figges, ana ℥ ß. of Hops and *Bdellium*, ana ʒ ij. of Vineger, Hony, Sowes tallow, of the dregs of old oyle, of each as much as is ſufficient, whereof make an Emplaiſter. *Brunnus* approveth this remedy, following, whoſe opinion *Theodoricus* alſo doth confirme. ℞ of Ammoniacke, *Bdellium*, *Galbanum*, of each a like quantity: ſteepe them three daies in Vineger, whereto (when they be diſſolved) you may add of ſmall bran as much as ſhall ſuffice, and make an Emplaiſter. *Rogerius* was wont to uſe this remedy for *Strumæ* (which they commonly call *Scroſulæ*,) ℞ of the roote of brakes of Daffodil, or of Walwort (if you pleaſe) of each as much as you thinke good, let them be boyled in the beſt wine, and then brayed in a mortar, and add to them a little quick brimſtone, and make an Emplaiſter. *Guido* his maſter *in Monte Peſſulano*, hath often tried this emplaiſter to be moſt effectuall, which is made of xij. Snailes (which they alſo call *Limaces*) boiled in wine or in lye made of aſhes, commonly called *clavelata*. But that which is more profitable, he did miniſter every day to the ſick to be eaten one Snaile, either drie or otherwiſe prepared, and as they terme it, made ready to chew. *Paulus* alſo was wont notably to diſcuſſe *Strumæ* with unſlaked lime, ſteeped in hony, or in the filthineſſe of mens bodies that doth ariſe either in exerciſing themſelves, or in bathes, or elſe in oile, or Sowes greaſe. The like vertue, ſaith *Ætius*, hath the filthineſſe of exerciſing places ſcraped from the walles, which muſt be well beaten together and ſpread upon a linnen cloth, and applyed after the manner of an Emplaiſter. For the ſame purpoſe this helpeth effectually. ℞. of lime and *Nitrum*, ana. a like portion, of *Cardamomum* and Fenugreek, foure times as much, with hony, and apply it after the manner of a mollifying plaiſter. Alſo the meale of bitter Hops boiled and annointed with *Oximel* doth diſcuſſe *Strumæ*. For the ſame purpoſe alſo Oxes dung boiled in vineger and annointed, doth notably availe, which being applyed after the manner of a Cataplaſme, doth marvellouſly diſſolve all hard and ſcirrous tumours. Rath ripe Figges alſo, eſpecially of the wild,

Stercus caprinum vetus.

Haly Abbas emplaſtrum.

Emplaſtrũ Avicennæ.

Brunni & Theodorici emplaſtrũ ad ſtrumas Rogerij emplaſtrũ.

Emplaſtrũ præceptoris. Guidonis ex tiſmacibus.

wild fig-tree, applyed with Hogs-greaſe, to diſcuſſe all kinds of tumors. Therfore by this our method of curing, you ſhall heale all kind of *Strumæ* which are but newly begun, & not yet inveterate, as well in children as in them which cannot abide manuall practiſe, even by the applying of ſuch medicines as can diſſolve, and digeſt, and diſcuſſe. But firſt you muſt labour to mollifie, and afterward to diſſolve, or elſe uſe ſome medicine of a double quality, which can worke both theſe effects together, of which kind are all thoſe remedies almoſt which are before deſcribed. Now if digeſtive medicines ſhall nothing prevaile in theſe Abſceſſions, they muſt either be brought unto ſuppuration or conſumed, or elſe cured by Chyrurgery, (as it ſhall be ſaid hereafter.) But here we muſt not omit that thing which is recorded of ſome very diligently: namely, that they which are diſeaſed with *Strumæ*, & with any leproſie, are marvellouſly holpen by the uſing of Vipers and Serpents, and by drinking of the gumme called *Laſer*, every day faſting to the quantity of a cich peaſe. Therefore caſt the dead Serpent into a pot, and ſtop the mouth thereof very juſt with ſome plaiſter, and ſet it in the fire, then take the aſhes of the burned Serpent, and mingle them with the like quantity of Fenugreek, and uſe them in wine. For this doth excellently helpe them which be ſtrumous. Alſo in them that labour with *Strumæ*, you muſt provide that the belly be made ſoluble, and a ſlender diet obſerved: you muſt daily provoke vomiting, & endeavour to purge fleame upward: you muſt drie the head, and apply Cataplaſmes to the fore-part thereof, which can raiſe up litle puſhes in the skin, as is, the root of Capers, with *Polenta*, and other ſuch like things. And you muſt uſe purging medicines and fine powders that be of like vertue. We alſo do generally diſpatch the declaration of the third rule, by the uſe of the former remedies: for all mollifying and reſolving medicines, if they find any place of matter diſobedient unto reſolution, they doubtles do ripen the ſame matter, and bring it to ſuppuration, eſpecially if the ſaid matter be gentle and tractable, or commixed with bloud. But *Haly Abbas*, that he might bring theſe kinds of Abſceſſions unto maturity, miniſtred a plaiſter made of Barly meale, pitch, and *Olibanum*, and of the Urine of a young child, al well incorporate together. But *Avicen*, to repreſſe the vehemencie of the heate, willeth to commixe the decoction of Coriander with the foreſaid Urine. But if theſe things do nothing helpe, and there be required a more effectuall remedy, take of Myrrhe part j. of *Licium*, part ij, and mingle them with the afore-ſaid decoction. This medicine under-written, doth bring *Strumæ* unto ſuppuration, which medicine is recorded of *Paulus Ægineta, lib. 4.* ℞. of Myrrhe, ʒ.x. of *Ammoniacum Thymiama*, ʒ.vj. of *Viſcus quercinum*, ʒ.viij. of *Galbanum*, ʒ.iiij *Propelis*, ʒ j beate them in a mortar. But when theſe Abſceſſions be ripe, & brought unto ſuppuration (which you ſhall eaſily perceive by theſe tokens of matter) they muſt be opened and cleanſed with that ointment commonly called *Unguentum Apoſtolorũ*, which is an ointment of great efficacy in malignant and ulcerated *Strumæ*. To this purpoſe alſo the ointment called *Unguentum Ægyptiacum*, is very profitable, & the *Emplaſtrũ de ſuccis* (which they call *Diachylon* & *Diapalma*, which the Greeks cal ϑαυμάσιον whoſe deſcriptions are to be found in other places. But if theſe Abſceſſions ſhall poſſeſſe any member, wherein there ſubſiſteth any putrifaction: and cor-

The uſing of vipers and ſerpẽts doth marvellouſly helpe them which are ſtrumous.

3.
Tertij Canonis declaratio.

Suppurantia, ſeu maturantia.

Pauli medicamentũ ad ſtrumas ſuppurãdas

Detergentia.

Unguentũ Apoſtolorum.

Unguentũ Ægyptiacum

Diachylon

Diapalma

ruption of the bones, or any evill ſymptomate ſhall have acceſſe to them, they muſt be cured after the manner of ulcers, with which they have ſome affinity and acquaintance. Concerning our fourth Canon, you ſhall cure gentle, obedient, ſuperficiall, and curable *Strumæ*, very cunningly and ſhortly, after this ſort. Firſt, command the ſick to lye downe: for that when he ſitteth, his heart will quickly faile him. When he is thus layed, bind his legs ſurely together, and tye them to the bedſted, and charge the ſervants about him to hold his head very hard. Then cut the skin that compaſſeth the tumor, either with a right or a little overthwart ſection, but that inciſion which is drawne overthwart in the neck, is altogether unprofitable, becauſe in it the veſſels and ſinewes are extended right forth. But you ſhall not cut the whole thickneſſe of the skin haſtily at one time without ceaſing: for our mind is to uſe no violent thing in this our work. And truly in little tumours, that is, in ſmall *Strumæ*, make but a ſimple inciſion, or divide them with a ſmall line: but in great Abſceſſions cut the skin to the forme of a Myrtle leafe, then thoſe veſſels which are uncovered, (as the veines and arteries) put them ſoftly and eaſily aſide. After theſe things diſtend and ſtretch out the ſides of the ſection, or the edges of the divided skin with pinſers, or with other ſuch inſtruments, and pluck out the filmes within, either with your fingers, or with ſome other inſtrument appointed for that purpoſe, and ſo by litle and litle pick out *Strumæ*, where it appeareth bare and unfolded from the tunicles. But if *Strumæ* ſhall be wound about the veſſels, you muſt handle the cure with great attention, leſt through negligence there followeth a copious profuſion of blood. Therefore in diſpatching this cure draw one onely ſide of the ſection at once with the pinſers, and ſo by little and little ſeparate it with the point of a penknife, from the other parts thereunto adjoyning: and when you have drawne and looſed the connexion on the one ſide, do the like alſo on the other ſide, & then cut out the whole foundation or ground work, becauſe of the ſinewes and veſſels lying underneath. But in thoſe *Strumæ* which do change about the arme-holes, and about the privie members, you muſt make an overthwart inciſion, by reaſon of the doubling of the skin. Moreover, in that ſection which is made in *Strumæ* that poſſeſſe the necke, you muſt have a ſingular care, leſt either the arteries, which they call *Carotides* or the quivering ſinewes be touched and hurt. But if by the cutting of any veſſell when you make inciſion, the profuſion of blood doth delay and hinder your work, either take up the veſſell with a ſmall cord, or (if it be not very great) cut it quite off, (as *Paulus* counſelleth) or elſe, (if it burſteth not out with great violence) apply ſuch remedies as are appointed to ſtanch the bloud. Afterward returne againe unto your enterpriſed labour. Therefore when the foundation of *Strumæ* is brought into a narrow roome, cut it cleane off cunningly and handſomely, and then put in the fore-finger, and ſearch the place diligently, whether there be any other *Strumæ* thereunto adjoyned or not: which (if there be any found) you muſt alſo draw forth after that manner which we have before expreſſed. Moreover, you ſhall eaſily repreſſe a meane flux of bloud by applying thoſe things which have power to dry up, as flaxe, ſponges, or liniments made of cotton, infuſed in cold water, or in Vineger, or in a mixture of both, (which they call *Oxycraton*) & afterward

4. *The way to cure and deſtroy Strumæ, out of Albucaſis and Leonidas.*

ward wrong out. But if the ſection ſhall continue without bloodſhed, fill it up with the powder of Frankinſence, and apply Liniments, and for the longer preſervation of the Liniments, bind to wool dipped in wine. But if any ful veine worthy the ſpeaking of be connexed within the roote or bottome of *Glandula* or *Struma*, or ſome ſuch like tumour, it is not convenient to cut it off at the very ground, but to take it up and bind it with a ſmall cord, that it may fall out of it owne accord, peece by peece without danger. In which fall the cure muſt be followed with Liniments: but the cord muſt be of ſome matter which will not eaſily putrifie, as are thoſe threads which are called *Serica*, or ſmal Lute ſtrings: for thoſe bands which do quickly rot do ſoone fal from thoſe members whereunto they are tied. But if when the worke is finiſhed, ſome of the skinne which covereth the matter of the former Abſceſſions, or ſome other ſtrange thing ſhal remaine behind, *Albucaſis* willeth it to be drawne out, firſt, by filling the wound with cotton, or with ſome other like thing dipped in ſalt water. But *Guido* to draw out thoſe relicts which remained behind, did fil up the gaping ulcer, firſt with the white of an egge, and with Alume ſprinkled over it, afterward with *Unguentum Ægyptiacum*, or with ſome of thoſe corroſiving medicines which are deſcribed in the Antidotary. Moreover in all theſe operations, you muſt apply ſuch medicines as can leniſie paine: but amongſt al other things, we do commonly lay on flaxe dipped in the white of an egg, and in oyle of Roſes. You ſhall finiſh the ſcope of our fift rule after this ſort: breake the skin with ſome burning hote medicine according to the greatneſſe of the abſceſſion: But while you attempt that thing, you muſt give diligent heede, leſt that the ſcalding medicine do touch the other parts lying about the tumours. You ſhal notably diſpatch this labour, by applying ſome hot medicine made of lime or ſope, which things do happily execute their affects within the ſpace of twelve houres: but though they remaine ſomewhat longer, yet there wil enſue no danger or diſcommodity thereby. The skinne therefore being thus broken by ſome burning medicine, and the cruſt procured in the place thereof, you ſhal divide the tumour with a ſtraight line al along through the middeſt of the cruſt: but you muſt make inciſion ſomewhat deepely almoſt to the very quicke, and then lay upon the cut or gaping wound, a Liniment ſtriked with ſome conſuming or eating medicine, as is, the powder of *Aſphodelus*. Moreover although many do apply a great number of medicines in theſe abſceſſions, yet Arſenicke in this caſe obtaineth the preheminence, ſo that a man know how to uſe it aright. But the certaine quantity of uſing the ſame cannot be deſcribed (as *Galen* hath noted in *libro tertio Therapeut.*) It is not therfore to be uſed raſhly, becauſe it is a medicine vehement and violent without meaſure, exciting Feavers, and procuring many other vicious ſymptomates. Beſides that alſo the miniſtring of a ſmall quantity doth performe a marvellous and almoſt an incredible effect: notwithſtanding the common meaſure or quantity therof, is the mediety of one graine of wheate in a ſtrong body, and in thoſe members which are farre off from the principall parts: but in weake natures, and in thoſe places which are ſituated neare unto the principal members, a leſſe quantity muſt be applied. But to be ſhort, it is better, and

What is to be done, if a veine be annexed unto Struma.

Cords made of ſilke.

Albucaſis.

Coroſio & mundificatio.

Cauſticum ex calce & ſapone.

Arſenicum

Quantitas Arſenici.

more safe, to minister a little at once and often, then at one time to apply an immoderate quantity. The operation or effect of Arsenick remaineth three whole daies, in all which time the sick must use the diet of them that are feverous. But the affected member, & the parts lying about it both for the owne defence, and to stop the fluxe (which immoderate heate may cause) ought to be annointed, and all to washed with the ointment called *Populeon*, with water also, or with the juyce of Night-shade, and with vineger, & with other refrigerating remedies of the like kind. But when you are certainely assured, that *Glandula* is destroyed and wasted away (which you shall know by the hardnes and swelling of the procured crust) then the crust must be resolved even from the quick, by washing it with butter, & by applying a litle wheat meale thicked together, and by some other fat and unctuous thing that is not salted, as swines grease, and such like. But when the crust is fallen from the tumour, if any thing either of *Glandula*, *Lupia*, or *Strumæ* do yet remaine behind, it must be fetched out with some gnawing medicine, as with powder of *Asphodelus*, with *Unguentum Ægyptiacum*, or with some such like thing. But if there remaineth nothing behind, it must be brought unto a scarre, after the manner of other ulcers.

Quando crusta à vinore olvenda.

6. *Ligaturæ & evulsio*

But now that we may also accompliſh the intention of our sixt Canon, these abscessions which have very narrow bases or foundations, must be fast bound either with a cord of silke, or with horse haire, and they must be bound daily more and more, either with the former bands, or with other new cords, untill they appeare very dry, and voluntarily do fall away of their owne accord, (as we have said of those Abscessions which are deepely planted, and folded about the great vessels.) But the band must be ayded with some consuming & drying medicine. The paine also must be asswaged with the white of an egge, with oyle of Roses, with *Unguentum Populeon*, or with some other remedy that can mitigate paine. But when the cord shall fall off alone of it owne accord, the tumour must be cured after this manner which we have before expressed. And thus much generally concerning those Abscessions which universally consist above nature, especially of them that have their originall of fleame. Now we have here thought it convenient to set downe the proper and particular method of curing *Melicerides*, *Steatomata*, and *Atheromata*, which diseases are alwaies & often incident to mens bodies, and do comprehend under them, other certaine kinds and differences of tumours beside nature, called of the late Physicians, after certaine new titles and names, which among the ancient sort were never heard of, as *Talpa*, *Testudo*, *Natta*, and others of that kind, which we have expressed in our former Chapters: in those three kinds of Abscessions which do most frequent mens bodies (I meane in *Steatomata*, *Atheromata*, and *Meliceris*) there is one generall order of their cure, namely, that the matter which is contained in the tunicle which they call *Cystis*, may be discussed, or that the whole tumour together with the very tunicle may be consumed by medicines, or taken away by section. But some of those tumors require a three-fold method of curing, as those which containe a more liquid humour, as is *Meliceris*. Some againe are cured two waies, as *Atheroma*, which is destroyed by section, and consumed by medicines. But *Steatomata* can neither be discussed nor consumed, but it is cured by the only labours of the hand, that is, by section

Curatio Atheromatis, Steatomatis & Meliceris.

How many waies these Abscessions may be cured.

ſection onely. Moreover, of medicines which in theſe affects have power to diſcuſſe and diſperſe, you ſhall find plenty among thoſe remedies which wee before have ſet downe for the cure of *Strumæ*. But *Paulus* doth particularly and properly diſcuſſe *Melicerides* with that medicine, which containeth of preſſed Grapes (the kernels being taken out) ℥x. of the ſcourings of Braſſe, ℥.iiij. which medicine muſt not be applyed before the member be nouriſhed with foments. Another Emplaiſter appointed for *Melicerides*, which *Ætius* reported unto *Leonidas*. ℞. of preſſed Grapes (the kernels being detracted) ℔ j. of Comin ſeed beaten very ſmall, ℥ vj. of *Nitrum*, ℥.iij. bray altogether in a mortar, and bind them to the tumour. Another diſcuſſive medicine expreſſed of the ſame writer, very profitable againſt *Melicerides*, ℞. *Salis ammoniaci*, of the ſcourings of ſilver, and of Ceruſe, ana. ℔ j. of Waxe, *Terebinthina*, *Chalbana*, *Opoponax*. ana. ℥.j. of *Rubrica ſinopica*, ℥ vj. of Vineger, ℥ vij. ß. boyle the ſcourings of ſilver, Ceruſe, and ſalt beaten very ſmall all together, then caſt in the *Rubrica ſinopica*, which firſt muſt be ſteeped in Vineger, and melt them together; laſt of all, when they be all boyled together, and colde, commixe therewith *Opoponax* and *Chalbana*, both diſſolved in Vineger, and conſerve them to your uſe. But if in ſuch kind of Abſceſſions you mind to waſt the humour by applying of gnawing medicines (which the Grecians call *Septica*) it is expedient firſt to uncover them (as alſo in *Strumæ*) by hot burning medicines applied to the skinne, whereof (ſaith *Paulus*) the beſt remedy is that which conſiſteth of quick Lime, that is, which is not yet quenched with water, of Sope, and of the aſhes of Lye that are made in a ſtillatorie. There is another more diverſe remedy which may be kept a long time. ℞. of unſlaked Lime, ℥.iiij. of *Sphecle*, that is, of the burnt dregges of Wine, Liquide *Nitrum*, parched in the fire, ana. ℥ ij. of *Minium*, or *Rubrica ſinopica*, ℥.j. Let them be brayed with the diſtilled aſhes of Lye, and when you have brought them to the thickneſſe of liquid Hony, heate them thrice over the fire, that it may be of a meane ſubſtance, and lay on *Pixis plumbra*, with the diſtilled Lye above, leſt it drie up too ſoone. Therefore firſt break the skin that is beſee, with ſuch medicines as can procure a cruſt: but when the cruſt is fallen off, apply conſuming remedies, among which this remedy following doth notably waſt without gnawing & byting, ℞. of the offal of braſſe, ℥.iiij. of *Sandaracha*, that is, of red Arſenicke, and of *Helleborus niger*, ana. ℥.ij. apply them with oyle of Roſes. Another remedy very effectuall for the ſame purpoſe, ℞. of a burnt Hedge-hog, of *Teſta ſepia*, and of Orpine or Arſenick, ana. an equal proportion, commix them with oyle of Roſes. But the parts which lie about the tumour and are adjacent thereunto, let them be firſt annointed with Ceruſe and oile. But if we purpoſe to cure theſe kinds of Abſceſſions by making inciſions, that is, by Chyrurgery, truly in that method of curing (whether it be a mealy humour, or a hony, or a fat humour, or of what ſubſtance ſoever it be, which is contained in them) wee muſt obſerve one onely and principall intention, namely to take away the tunicle wherein the tumour is included.) But in enterpriſing the ſame, we muſt be very attentive and wary (as we have ſaid before of *Strumæ*) that we raſhly hurt not and teare in pieces the filme or tunicle, whereupon the humour which was contained therein,

Lib. 4. Curatio per digerentia.

Lib. 15.

Curatio per excedentia. Lib. 4.

A medicine to waſt without byting.

Curatio per Chyrurgiam.

gushing out plentifully, doth both hinder our operation, and some portion thereof also remaineth still behind For if (when the tunicle is divided, and the humour issued) the tumour shall sinke downe, the tunicle will hardly be plucked away and cured. But if any remnant of the humour be left behind in the Abscession, it is to be feared that the disease will grow againe (as doth *Struma*) when as any portion thereof sticketh behind. But if any such thing doth happen, it is not expedient to sew together the Abscession, but to draw out the relicts thereof, either with those consuming medicines which we have before expressed, or by some such remedies. Now if *Steatoma* hath a very broad top, and a very narrow and slender foundation, then (setting aside all other superfluous medicines) you must cut it up quite even by the very roote, for so the labour of the Chyrurgian may be quickly ended, the ulcer made plaine and equall with the other parts, and the cure shortly dispatched.

Ætius. lib. 15.

CHAP. XXV.

Of hard and Scirrhus tumours, engendred of melancholy.

WE have hitherto discourſed of those tumors which are caused of blood choler, and fleame: of *Verrucæ* also, and of the abscessions which are excited through a watery humour, and a flatuous vapour: of those Apostemes also which have their beginning of a flegmatick substance, and of other tumours generally consisting above nature. Now it remaineth that we intreat of those Abscessions which do proceed of a melancholick humour, as are *Scirrhus*, indurated cancerous tumours, which they call *Cancerosi*, *Apostemosi*. To *Scirrhus* therefore (as also to *Phlegmone*, *Erysipelas*, and *Oedema*) there is assigned of the late Chyrurgians, a double difference, which notwithstanding is comprehended under the same title, *videlicet*, *Scirrhus verus*, *& Scirrhus non verus*. But a true and lawfull *Scirrhus* is said to proceed of naturall melancholy. Also naturall melancholy is the drogs of good bloud, and as it were a certaine slimie superfluity, and very grosse blood, whose colour is black, but the taste thereof sharpe and sowre (as it is not unknowne to them that do vomite the same) it is lodged in a certaine bloody corner, wherein all the humours are contained, and appointed of nature to nourish the melancholick members. But an unlawfull *Scirrhus* after the opinion of the late Chyrurgians, is that which is engendred of unnaturall melancholy. And unnaturall melancholy is that which differeth from the former description of the naturall humour, and yet it keepeth within the precincts of his liberty, which if it shall once pretergresse (they say) it is no longer to be called melancholie, but some other humour. But melancholie (to enter into the generall definition thereof) is a cold and dry humour, proceeding (as *Guido* saith) of a very grosse portion of that which we call *Chylus*. But of unnaturall melancholy there are commonly appointed foure differences. 1. The first is, when as that melancholick humour which is called naturall, and doth daily engender in the body, even when a man is in perfect health, is in his owne proper essence, burned, putrified, and become exquisite melancholie. For

Scirrhus duplex.

Melancholia naturalis.

Scirrhus illegitimus Melancholia non naturalis.

Differentiæ. 4. non naturalis melancholiæ.

that

that (as *Galen* saith) it is ingendred of a black humour that is vehemently burnt, and it glistereth like unto Lime or Pitch. But this is soure, & being powred upon the ground, it is hot like Vineger, and it riseth up like leaven, it is also very unpleasant to all creatures living, so that neither mice nor flies will taste thereof. It sheweth likewise like unto abundance of Salt, wherein no living thing can uphold his life, as the Sea which is said to be dead. Furthermore, this black kind of choler is then ingendred, when as that slimie blood (which we have said to be naturall melancholy) doth continue long in the body, and is purged out neither by any sensible nor secret function, but is transformed, corrupted and rotten. For truly this humour (saith *Galen*) when it waxeth vehemently hot, either because of the corruption thereof, or because of a burning feaver, it causeth melancholy: which truly is cold, because it resembleth the nature of the earth, but yet it is not void of heate, as is ashes and Vineger, and when it is purged downeward (as it happeneth sometime to them which are diseased with *Dysenteria*) it appeareth more glistering and more black then that thick and black blood which we do call a melancholious humour. *Lib. 4. Aphoro. Lib. 14. Therap.*

2. The second *Species* or difference of unnaturall melancholy is that which commeth through the aduction of other humours, as that which proceedeth of choler vehemently burnt, which is of so great malice and rancour, that it raiseth the earth, and lifteth it up on high, after the manner of exquisite melancholy. But the flies also do abhorre it, as in a true melancholy. If blood also or fleame shall be vehemently heated in the body, and burnt, there is also called a melancholike humour, which *Avicen* because of the aduction, termed to be unnaturall: but these two last kinds, which do come of the aduction of blood and fleame, *Avicen* hath thought to be very mild and gentle: yet *Galen* writeth, that the kind of melancholy which is engendred of burnt choler, is a great deale more dangerous then that which hath his generation of grosse blood, which is like unto the dregs of Wine in the bottome of a vessell, or in proportion resembling the dregs of oyle; for this is more gentle and mild, yea and especially when as it tarrieth not long within the body with an abundant heate exceeding nature. But before it be changed into exact melancholy, it passeth first into a yellowish forme, secondly into a leekie substance, and thirdly into a rusty colour. *2. Melancholy commeth by the aduction of other humours. Com 29. lib. 3. præd. Hip.*

3. The third *Species* of unnaturall melancholy, is that which borroweth his originall of a certaine stony concretion, as when through the ignorance of unskilfull Physicians or Chyrurgians *Erysipelas*, and those inflammations which the Grecians call *Phlegmone*, or any other tumours proceeding of naturall humours, are too vehemently cooled and bound by the applying of extraordinary medicines: or else when those medicines which do mightily draw and digest, are ministred to the same tumours. For then (the whole substance which was very small in them, being dispersed) the grosse matter which remaineth, being exceedingly dryed, will resemble the hardnes of a stone, and be converted into a melancholious humour. *3. Bilis atra per congelationem (ut vocãt) & indurationem.*

4. The fourth difference of unnaturall melancholy ariseth, when as some other humour is mixed with naturall melancholy: which thing while it happeneth it is made sweet, and doth waxe mild, untill such time as one burnt choler or other be commixed therewith, for then it waxeth sharp & bitter *4. Melancholy through admixtion of other humors.*

bitter, and is made partaker of immoderate gnawing. We may gather therefore by our former words, that the 4 differences of tumours above nature, do proceed of melancholy: for first, of naturall melancholy (which we have said to breed daily in sound bodies) there is caused a true and lawful *Scirrhus*, called of the Arabians *Sephiros*, of the Greeks, σκίρρος and σκίρρος ἐξ ἀκριβοῦς, that is, *Scirrhus*, or *Scirrhus non exactus seu non exquisitus*; which kind of tumor truly is very hard and void of paine, but yet not altogether insensible: *Avicen* calleth it *impurus*. Yet *Galen lib.* 14 *Meth med.* pardoning them which do contend about the names of tumours, calleth it a tumour consisted of a melancholious humour, and then properly *Scirrhus*, when as notwithstanding it is expert of any feeling or sense: but if it be not yet made altogether insensible, it is rather to be called a scirrhus tumour, then *Scirrhus* it selfe. Secondly, of unnaturall melancholy through the admixtion of other humours, there doe grow three other differences of tumours, that is to say, *Scirrhus phlegmonódes, œdematódes*, and *Erysipelatódes*, which diseases are here rehearsed for one only difference. Thirdly, of unnaturall melancholy, caused through a certaine stony hardnesse and concretion, there is engendred an exquisite *cirrhus*, hard, and void of sense and paine: it is called of *Avicen*, *purus*, which evill admitteth no cure. Fourthly, of unnatural melancholy, through adustion, are all these kinds of cankers ingendred, as well ulcerate, as not ulcerate: of the which kind is *Scirrhus cancrosus*. *Scirrhus* therefore properly is a tumour very hard and without paine, but yet not altogether without feeling; proceeding of a naturall melancholy, and uncorrupt humour, which definition the late Chyrurgians have assigned thereunto. The causes of *Scirrhus*, as of other tumours besides nature, are three. First primitive, as an evill diet, ingendring and gathering grosse and melancholick bloud. Secondly antecedents, as a melancholick humour collected in the body, which is drawne from the spleene (whose dutie it is to purge the liver from that grosse and muddy bloud) and yet is not expelled without the body (as it ought to be.) Thirdly, *Conjuncta causa*, is the melancholike humour it selfe, compacted in the affected member. The signes of *Scirrhus* his presence (as *Guido* reporteth) are these, a hard tumor, and mighty resisting, a middle colour, betweene a red and a black, which is a browne colour. This *Schirrus* when it happeneth in the parts of the body, many of the Physicians (as *Galen* saith) do call it *Pelidnon*, that is to say, black and blew. Moreover if the affected member hath any manifest veines appearing in it, you shal see them puffed up and swolne by the meanes of thick and black bloud, such as is sometime purged downeward in them which labour with the disease of the liver, but then it is called *Scirrhus impurus & cancrosus*. For these signes which *Guido* doth here ascribe unto *Scirrhus*, do properply agree with the signes of Cancer, as *Galen* writeth, 14. *Meth. med.* And truly they may very fitly be attributed unto *Scirrhus*, if this one thing be excepted, namely, that *Scirrhus* hath not such swelling and full veines as Cancer hath, except *Scirrhus* (as wee have said before) chance to be *cancrosus*: for *Scirrhus* doth oftentimes degenerate into Cancer, and that not without great cause, seeing that both proceed of one matter, that is, of a melancholick humour. The proper signes therefore of a lawfull *Scirrhus* are these, an hard and stony tumour, very obstinate and resisting touching.

Foure differences of tumours caused of melancholy

Verus scirrhus non exquisitus.

Scirrhus phlegmonódes, œdematódes, erysipelatódes.

Scirrhus exquisitus.

Scirrhus cancrosus.

Scirrhus propriè quid.

Causæ 3.

Scirrhi legitimi.

Signa.

14. *Meth. med.*

Guido notas Cancri tribuit Scirrho.

ching, wherein there is preſent a very dull ſenſe. There do appeare many other ſignes which do teſtifie the dominion of a melancholy humor in the body. Such tumors as are truly *Scirrhi*, in their beginning and firſt conception are wont to appeare very ſmall; but in proceſſe of time, they do grow and increaſe by little and little, and become great and mighty, whereof ſome do annoy one only member, but other ſome of the ſaid tumors do leave that member which they did firſt infect, & afterwards do paſſe over into the poſſeſſion of another, which thing when it happeneth, then *Avicen* calleth the evill *Ferinos*. Furthermore theſe kinds of melancholious humors if they be rightly handled, they are commonly cured by reſolution; oftentimes they continue indurated and hard, and many times (which is worſt of all) they degenerate and change into *Cancer*.

Indicia.
Scirrhi.
Ferinos.
The cure of a true & lawfull ſcirrhus, yet not exquiſite, and growne into a ſtony hardnes, altogether inſenſible.

But now we will proſecute the abſolute cure of theſe kinds of hard tumours above nature, which are called true *Scirrhi*, and not *exquiſiti*, by three ſpeciall intentions. The firſt preſcribeth a convenient order of diet. The ſecond admoniſheth us to take away the antecedent matter, which is ready to procure the diſeaſe. The third warneth us to enterpriſe the vacuation of that conjunct matter (as they call it) which now cauſeth the evill. Therfore (to ſpeake generally) you muſt appoint to them which are diſeaſed with *Scirrhus*, a ſober and moderate diet, and ſuch a one as declineth unto heate and moiſture in thoſe things which they call *Res non naturales*, as before. Give him therefore meates of good juyce, and which can ingender good blood. Let his bread be made of wheate, well kneaded, and baked in an Oven with a ſoft fire, and let it have ſome leaven, and Salt as much as ſhall ſuffice. Let his drinke be ſmall Ale or Beere, give him rere egges, the fleſh of Chickens, Capons, Hennes, and the brothes of them. Let him alſo eate the fleſh of Partriches, Pheſants, Quailes, young Kids, ſucking Calves, and of weathers of a yeare old. For pot-herbes, let him uſe that which the Arabians call *Aſpanar*, but we ſomewhat altering the name, do call it Spinach, alſo Lettuce, Hops, Borrage, Bugloſſe, and other herbes of that nature which can purge forth bloud and make it more pure. To conclude, let him flie and avoid all thoſe things, which naturally do engender melancholick bloud, which things *Galen in libro tertio de affectis capite ſexto* hath deſcribed unto us, as are, the fleſh of Goates, and of Oxen, and of Buls, but eſpecially the fleſh of Aſſes, and of Camels, of Foxes, and of dogs, of Hares alſo and of Bores. Furthermore, Snailes, (if they be accuſtomed to be eaten) and the fleſh of all terreſtriall creatures, ſeaſoned with ſalt. The fleſh alſo of fiſhes, as of Tunie, of the fiſh called *Balnæa*, the Sea-Calfe, the Dolphin, the Dog-fiſh, and all kind of Whales. But of pot-herbs, Colewortsare wont onely to engender this kind of bloud. The buddes alſo of Trees, when they are ſeaſoned either with Brine or with *Oxalme*, eſpecially of the tree called a Maſtixe tree, of the Terebinth, of the Brier, and of the wild Eglantine brier (which the Greeks call *Cynosbatos*.) But of all kind of pulſe, lintels chiefly are accounted amongſt the number of melancholicke meats. Bread alſo made of Branne, and that which is made of Rye and of other corrupt and naughty ſeedes, which other Countreys do uſe in ſtead of Corne. Moreover, thick and black Wines are very fit to engender a melancholious humour: eſpecially, if one drinking them abundantly, doth by occaſion keepe his body in great heate.

Victus ratio.
Euclyma.
Panis.
Potus.
Ova.
Carnes.
Olera.
Carnes.
Limaces.
Piſces.
Olera.
Oxalme is made of vineger and ſalt.
Leguminū.
panis.
Typha.
Vinum.
Caſeus.

Finally,

Finally, old cheese when as by chance it shall be exceedingly hot in the body, doth easily breed this kind of humour. These things have we hitherto recited out of *Galen*. Furthermore, you must diligently beware of meates that are burnt, rosted, and fryed, which do vehemently dry up; of salt meats also, and those which are sharp and sowre, as Onions, Garlick, Pepper, Mustard, and of other things of that kind which do burne the bloud. You must also eschew anger, wrath, sadnesse, watchings, heavinesse, carefullnesse, and immoderate exercise. Quietnesse and tranquillity of mind, with mirth and gladnesse is greatly to be desired: and you must diligently endeavour every day to empty the belly. Hitherto concerning the first scope. 2. Now that we may accompish that which our second intention doth propound, let us somewhat consider the precept of *Avicen*, who willeth us to evacuate the whole body both by bloud-letting, if too black and grosse blood shall appeare, and also by some purging medicine, which can expell melancholy, as are those which follow out of *Mesua*, *Epithymum*, *Sene*, *Polypody*, *Fumus terræ*, which of the Grecians is called *Capnos*, or *Capnios*, (of the Latines *Fumaria*) *Lupulus*, and the herbe called *Volubilis*. Also *Cassia fistula*, *Mirobalani Indi*, *Lapis lazuli*, which the Greeks call *Cyaneus*, the Romans, *Cæruleus*, *Diacene*, *Diacatholicon*, *Hiera*, *Ruphi*: all which things do purge forth melancholick humours. But these things which pertaine unto Physick, do exceed the bounds of Chyrurgians. Omitting therefore the professors of the art of Physick, we will hasten to the third scope, which we shall very speedily dispatch, if we labour to emptie out all that matter, which unnaturally is compacted in the aggrieved member. Which truly is the generall and principall indication of all tumours which consist above nature: in which that leeky matter (as we have said before) is not yet engendred. But this is the only and proper way to evacuate them, about the which the Chyrurgian ought to be very circumspect, and attentive. For truly the matter of such kind of tumors, is naturally so malignant and stubburne, that it will turne into a stony hardnesse if it be rashly resolved. Againe, if it be mollified more then is requisite, it is greatly to be feared that it will putrifie and corrupt, and that *Scirrhus* will degenerate into *Cancer*. We must therefore in this case follow the counsell of *Galen* and *Paulus* (who wrote of this thing long before *Avicen*) namely, that in such Scirrhous affects, we must not apply any vehement, hot, and drying medicine, neither any thing else which hath the power only to mollifie and moisten. For that tumour which hath a superfluous humour, it doth nothing at all dissolve: but that which hath a small fluxe, it doth more dry up then need requireth. Hereupon *Avicen* did well admonish us, to apply to these indurated tumours by turnes, sometime mollifying, and sometime digesting remedies. But because that order was very tedious and hard to be done, it pleased *Galen* to use for the cure of those evills, such medicines as had a mixed and double faculty; which device was more safe, and lesse dangerous. For by this meanes we shall both mollifie and digest the indurate and hard substance all at one time: yet in the beginning we must commixe something with them which can moderatly represse. For this purpose *Avicen* hath set downe many kinds of remedies, which because they are rather appointed for these *Scirrhi* which proceed of *Phlegmone* and *Erysipelas*, when they

Sanguinē adurentia.

Animi pathemata.

Exercitatio.

2.
Vacuatio materiæ antecedentis.

3.
Vacuatio materiæ conjunctæ.

Materia scirrhorum cautè tractanda.

Gal 2. ad Glauc.

Medicines good for scirrhus.

they be exceedingly cooled (as we will declare in the chapters following) we will omit them, making choice of that medicine which *Razis in libro septimo ad Almansorum* hath described, using notwithstanding at the beginning some equall repression of the flowing of humours (by applying some moderate repelling remedy.) The forme of the medicine is this, ℞. of *Bdellium*, *Ammoniacum*, and *Galbanum*, of each a like quantity: beate them in a mortar with oyle *de ben*, which the Greeks call *Balanum myrepsicum*, the Latines *Glans unguentaria*, or with oile of Lillies. Then take of the filth of Fenugreek of Lineseed, and Figges, the weight of the former things, bray them all together till they be throughly incorporated the one with the other. *Galen* for this cure, doth greatly commend the barke of the roote *Althea*, which the common sort (saith he) doth call *Anadendro malache*, as though one would say *Arborescens malva*, melted with the fat of a goose, or of a cock, and then beaten together and brought into the forme of a Cataplasme. But if the tumour doth belong unto suppuration, you must be very wary, lest the affected member be incended or stirred up with hot medicines, or by any other meanes, for so *Cancer* should easily be procured: but if the tumour be opened, and the substance thereof already turned into matter, you must use the helpe of that ointment which is called *Diachylon*. Againe, if it shall degenerate into a stony hardnes, you must straightway repaire unto those remedies which shall be described in the Chapters following.

Razis medicamentũ ad scirrhus emolliendas & discutiẽdos.

Galeni cataplasma. Therap. 14

If Scirrhus wil matter

But now, when as through the unskilfullnesse and ignorance of Physicians, those inflammations which the Grecians call *Phlegmone* or *Erysipelata*, are exceedingly refrigerated, or else rashly resolved, through the ministring of such medicines as can vehemently draw and digest by their vapour, then all that substance which is any thing thinne and slender in them, is dissolved, but that which remaineth behind, being as it were congealed together, & marvellously dryed up, doth take unto it a stony hardnesse, and at the last commeth to that disease which is called of the Greekes *Scirrhus*. But it chanceth sometime, that some member is hardned through extention of the flesh, which commeth by reason of wind, or by some waterish humour (as wee have said before in our Treatise of flatuous and waterish humours.) Oftentimes also there ariseth up in certaine members a stony hardnesse, caused of the privation of the moisture of the body, and through too much drinesse, as it hapneth in the hardnesse of the joynts, and in the pores of the body, when the goute or such like diseases do raigne. But here we will only discourse of *Scirrhi*, or of other hard tumours, which have their originall from *Phlegmone* or *Erysipelas*, or else from *Oedema*, when as they be often refrigerated and cooled, which tumours we have termed not without some reason *Scirrhi ex coincidentia procreati*, that is, *Scirrhi* proceeding of an unity, being as it were a double disease incident both at one time. The signes and tokens of an unlawfull *Scirrhus* which is not exquisite or perfect are these: a hard tumour, scarce sensible, that is, as though it were without feeling and paine, perfectly representing the colour of the body, drawing his beginning from unnaturall melancholy. This evill is not altogether incurable, and yet it admitteth no easie cure, neither is it easily remedied. For that humour whereupon this evill gathereth his force,

Scirrhus illegitimus & nonexquisitus. Quando generetur.

The causes of hardnes in the parts of the body

Scirrhi ex coincidentia procreati.

The signes of an unlawfull Scirrhus.

is.

Indicia. is clammish, glewish, and thicke, or (as *Galen* saith) a partaker of both kinds, which when it is stuffed in the hard members, it doth obstinatly withstand resolution, and when the humidity thereof is throughly resolved, then that which remaineth behind is dried up, and made as hard as a stone. But an exquisite *Scirrhus*, and such a one as is altogether intensible doth not receive any cure. But if it may be holpen any way, it must be done by some moistening medicine. That hardnesse also which commeth through too much exsiccation, and when the moisture of the body is cleane extinguished, is also incurable, for it is sufficient if you stop it, that the drinesse may proceed no further. But those *Scirrhi* also, wherein there do grow certaine haires, and which are great and very hard, and doe resemble the colour of the body, are neither cured, nor yet changed at any time into any other disease, as *Avicen* hath declared.

Scirrhus exquisitus curationem non admittit.

Scirrhi incurabiles.

Summa in curandis scirrhorum

The common and generall declaration of curing these tumours, is in this order described, namely, to evacuate all that matter which unnaturally is contained in the member. For the onely way of evacuation (as *Galen* hath noted *lib* 14. *Metho. med.*) is this, even to cleanse and draw out that corruption which stubburnly doth cleave unto the humour. But if any man shall assay to make evacuation by those medicines which do vehemently draw and digest, neither shall mollifie and soften with any drying and moistening remedies, the cure shall seeme to him within very few daies greatly to have prevailed: for *Scirrhus* will manifestly appeare to be diminished, but that which remaineth of the disease will be incurable. For truly when the whole substance which is very thinne in the tumour, is digested or dispersed, then that which remaineth behind, is turned into a certaine stony concretion. For this cause therfore there is no medicine that doth vehemently heate or drie up, meete and convenient for these hard and scirrhus affects, but such remedies onely which can fitly both mollifie, and also digest, as are these things following: the marrow of a Hart and of a calfe, also Goats suet, Bulls suet, the tallow of a Lybard and of a Lyon. Among the fat of birds, Goose-grease is greatly commended, next that the fat of a Cock and of a Pheasant. Also *Ammoniacum Thymiama*, viz. *Suffimen*, perfume, *Galbanum*, and *Bdellium* of both kinds, but rather that which is called *Sythicum*, because it is somewhat moist. *Styrax* also which is something moist and fat. Moreover the roote of *Altbea*, and of the wild Mallow, which groweth almost every where, the leaves whereof must be moderately boyled with Goose or Cocks suet, or if there be none of these at hand, you may use Swines grease: these remedies are greatly profitable for this intention. But *Avicen* warneth us not to commixe any Hogges tallow that is salted, with the former things, and to use Mastick, *Labdanum*, oyle of wooll, *Strigmenta gymnasiorum* (which they call the filthinesse of baths) Asses dung, and the dreggs of oyle of Lillies, of oyle of *Alchanna*, which they call *Cyprinum*, and of *Cherva*, which of the Greeks is called κίννιον but of the Latines *Recinum*. But that cure which is administred by Vineger, is profitable for this evill, that is, for *Scirrhus* which is full growne, and when the member is prepared to receive mollifying medicines, as *Galen* also hath declared: for truly saith he, the force of Vineger, if it be used moderatly and in due time, is very wholesome

Medulla cervi

Adipes. Gal. 14. Metb. med.

Anadendro malache.

Oleum recinium. 14. Meth. med

Vsus Aceti

wholesome in these diseases, because it doth devide and resolve the grosse humors included in them: but if it be applyed immoderately and out of a convenient season, it violently consumeth the thinner parts, and maketh that which remaineth behind to become very hard; also if it be used long, it will diminish and corrupt the very substance of the sinewes. For this cause therfore we must not very often nor at the beginning, nor any long time, apply those medicines to the great sinewes or cords of the body, which are compounded and made of Vineger Wherefore *Galen* did cure the child of one *Cercilius*, who through too much cooling and vehement binding of *Erysipelas*, had a hard and scirrous tumor remaining in his thigh, after this manner. First, he annointed his thigh with *Oleum sabinum*, which of all oiles is most thin, in stead whereof they use in these daies *Oleum sambucinum*, oile of Elder, which the common sort call *Iasminum*. When he had thus washed and annointed the member, he applyed *Ammoniacum Thymiama*, which must be grosse and not very old, commixed with the aforesaid suets and marrowes Afterward he annointed his whole thigh round about with very fat *Ammoniacum*, dissolved in exceeding sharpe Vineger, and commanded the child to hop on the other legge, that so the more nourishment might be brought unto it. By such medicines therefore as could release and mollifie the tumour, and by digesting or resolving remedies also, and by the moderate and right use thereof, he perfectly cured the child. But in those great sinewes and ligaments of the body, which are drawne together and covered with *Scirrhus*, you must use Vineger after this sort as *Galen* counselleth us: Take a stone and heate it very hot in the fire; and quench it in very sharp Vineger: if it be possible, let the stone be that which we call *Pyrites*, but if there be no plenty thereof, take the stone called *Lapis molaris*, which the Greeks call *Mylites*: then let the affected member be holden over the hot vapour that riseth up from the stone out of the Vineger, that it may receive the steming vapour, which doth dissolve *Scirrhus*; and afterward lay on againe some mollifying medicine: yet the affected part must be every day even from the beginning throughly annointed with oyle and not with water, which oyle must not be astrictive in any ease, but of a thin substance, as is oile of Savine But sometime you may boile in oile the roots of *Alibea*, and of the wild Cucumber, and other things of that sort. By this method of curing, many men truly have beene perfectly healed in a short space, so that some have thought it (as *Galen* saith) to be done by the art of Magick. By these things therfore it doth plainly appeare, that with that cure which we accomplish by mollifying remedies as well in the sinewes, as in the ligaments of the body, you must commixe some medicine that can cut, dissolve and devide, among which number Vineger is chiefly the principall. Now as concerning other medicines which can mollifie the hardnes of these tumours, we have spoken nothing, hoping that they may easily be gathered out of our former discourse. Now followeth the summe of the cure of *Scirrhus* tumors, which we have drawn into a compendious forme hereafter ensuing. 1. That kind of *Scirrhus* which having all his humidity and moisture consumed and wasted, is growne into a stony hardnes, and is altogether destitute of sence, (as is that which *Galen* calleth *exquisitus Scirrhus*) of such a *Scirrhus* I say, attempt not the cure, but leave it as an evill.

Historia. Lib. 2. ad Glaucon.

Oleum sabinum.

Suffimentum.

The cure of Scirrhus, sinewes, & veines, out of Galen and Paulus.

Lapis mylites.

Lapis pyrites.

Oleum sabinum.

2. ad glauconem.

The summe of curing Scirrhous tumours.

1.

evill incurable. 2. To *Scirrhus non exquisitus*, which is not altogether insensible and yet scarce feeleth any thing, apply such medicines as carry with them a marvellous heate, and a meane moisture, that is to say, which by mollifying can also moderately digest. 3. Unto such members as are infected with *Scirrhus*, minister no remedies which do vehemently digest, and immoderatly dry up, for in them their small humidity is quickly resolved, and then that which abideth still behind, is dried up, and turned into a stonie hardnesse. 4. In hard and grosse members, which are annoyed with *Scirrhus* (as are the great vessels of the body) and in other places also, where the evill is inveterate, you must commixe such medicines as have power to cut and divide, as is Vineger, with those remedies which can mollifie and moderately digest. 5. Also command that this scirrhus member which is hard and grosse, or any other part besides, which is affected with *Scirrhus*, be holden over the hot vapour of *Lapis molaris*, burnt in the fire, and quenched in Vineger, and let this be done often. 6. Furthermore let the aggrieved member be every day annointed with some thinne oyle, wherein either the roote of the wild Cucumber, or of *Althæa*, or greene and fresh Dill, or some such like thing hath beene boyled and infused. 7. Apply unto the afore-said scirrhus members, such medicines as can drie, divide, and resolve the grosse humours moderately, that is to say, neither often, nor any long time, nor out of convenient season, that is, not at the beginning of the disease, to prevent the use of mollifying remedies. 8. To conclude, all such scirrhus tumours as are not indurated and of a stony hardnesse, let them be cured with such medicines as can fitly digest and mollifie. 9. Last of all, commit the cure of a Scirrhus spleene and a lapidous liver, to the wisedome of the Physician.

CHAP. XXVI.

Of a Cancerous tumour, which they commonly call Cancer Apostematosus.

Cancer pertaineth unto two kinds of diseases.

THe name and title of the disease called *Cancer*, among the Physitians and Chyrurgians hath diverse and sundry significations: for the notifying or declaration thereof, is extended unto two kinds of diseases, that is to say, unto a cancerous tumour (which they commonly call *Cancer Apostematosus*, as well that which is evident and appeareth in the outward members, as that which is hidden, and lyeth in the inward and secret parts of the body; as in the hips, the roote of the mouth, and in the pappes of a woman.) The other signification, pertaineth unto an ulcerate *Cancer*. But both these evils are ingendred of melancholy, that is to say, of such a humour as resembleth the dreggs of Wine, and the filthinesse of oyle, which thing *Galen libro decimo quarto Therapeutices*, and in his little book, *De tumoribus præter naturam*, doth plainely testifie. Now this afore-said humour, when it is quiet, milde, and gentle, it engendereth a secret or an inward *Cancer* without any ulcer. But if it happeneth to be sharp firee and malignant, it gnaweth the skinne, and causeth a Cancer with an ulcer. But here we will openly discourse of that kind of Cancer which hath his residence in the outward parts of the body, and of that which is not

Of what humour Cancer is ingendred.

Cancer sine ulcere.

Cancer cũ ulcere.

yet

yet exulcerate, which alſo ſometime (as *Galen* affirmeth) is ſaid to be a priuie Cancer. That Cancer therefore whereof we now intreate, is a hard tumour, unequall, round, having the veines round about it ſwolne and puffed up: it is blew or browne, and (as *Paulus* ſaith) it is more blacke in colour then an inflammation: it is alſo hot, but yet not ſo vehement as inflammations are; it ſuddainely increaſeth, and greatly wearieth the ſick, and afflicteth them almoſt with a continuall griefe: in the Greeke it is called καρκῖνος, and καρκίνωμα, which title as well the Latines as the Grecians have aſſigned to this diſeaſe of the fiſh called a Crabbe, becauſe the veines about this evill are filled and ſtretched out, very like unto the feete of Crabs, deſcending from the round compaſſe of their bodies. But ſome have given it this name, becauſe it is very hardly pulled away from thoſe members which it doth lay hold on, as the ſea Crab doth, who obſtinately doth cleave to that place which it once hath apprehended. Moreover this tumour doth alſo repreſent the colour of a Crab, whoſe hew is very black. But the firſt beginnings of theſe Cancres are ſometime ſo confuſed and ſo ſmall, that the common ſort may be ignorant thereof: for when they do begin, they do ſcarce reſemble the greatneſſe of a peaſe or of a beane. Wherefore it is no marvell (ſaith *Galen*) though the common ſort do not know them, for they be like unto the little roots that ariſe out of the earth, which are not diſcerned but of skilfull husbandmen. But afterward they grow up into ſuch huge greatneſſe, and do bring with them ſo vehement, great, and manifeſt ſymptomates, that a child may eaſily diſcerne them. Let no man therefore doubt of the name thereof, ſeeing all men with one conſent do terme this kind of diſeaſe *Cancer*, becauſe (as we have ſaid) the veines in this evill do ſwell on every ſide, and are greatly ſtretched out, and they do repreſent the forme and likeneſſe of a Crab. A cancerous tumor (as we have ſaid before) is hard and unequall, which by the touching of it doth plainely appeare. It hath a blew or browne colour, which is a meane betweene red and black, called of the Greeks πέλιδνον. About the place where Cancer is lodged, there is felt a certaine beating or pulſe, and as it were a pricking, ſometime alſo (as *Celſus* ſaith) the tumour is aſleepe, and as it were dead. It maketh the veines round about it to ſwell and riſe up, like unto the Cancer in the armes. Oftentimes alſo in ſome they are ſecretly hidden, and when the place is touched, it is felt in ſome very painefull, but in otherſome it is contrary. This tumour alſo is marvellouſly ſtout, and reſiſteth touching. Moreover it hath in it a certaine ſtrange and extraordinary heate. *Cancer* or *Carcinoma* generally is a grievous and pernicious diſeaſe, for it can ſcarcely be healed any way, by reaſon of the groſeneſſe of the humour, neither can it be repreſſed or diſcuſſed, neither will it yeeld to any purgation, though it be throughout the whole body. The malice alſo of this diſeaſe is ſo great, that it contemneth all gentle and eaſie remedies, putting forth but the middle finger to them, (as the proverbe is) but it muſt be ſtirred and chafed, and overcome with very vehement remedies (as we are wont to do in the evill called *Crabro*.) This diſeaſe is wont to happen in every part of the body, but eſpecially in the upper parts, about the face, the noſtrils, the eares, the lippes, and about the pappes of women, and thoſe chiefly, which are not naturally purged of menſtruis.

Cancrosi tumoris deſcriptio.

Cancri nomen à Cãcro aquatico.

Cancri notæ per initia confuſæ & obſcuræ Lib. 14. Therap.

Notæ Cãcri evidentis non ulcerati.

Indicia. Lib. 14. Therap.

Celſus lib. 5.

Gal lib. 2. ad Glauconem.

But Cancers do alſo commonly haunt men, whoſe accuſtomed purgings are ſuppreſſed through hemorrhoids growing in the fundament: for by them that groſſe and thick bloud (whereupon this evill taketh his firſt beginning) is wont naturally to be purg'd out. Moreover when this melancholicus humour, reſembling in proportion the dregs of wine, doth deſcend and flow into any member, and there abideth compact together, it cauſeth ſometime the diſeaſe called *Varices*, and ſometime it breedeth a Cancre, as when the ſame is ſomewhat cooled. But when it is thruſt out to the whole skin, it cauſeth that evill which they call *Elephans Cancer* therfore is a certaine particular *Elephantiaſis*, which the common ſort call *Lepra*, the Lepry. But the thicker and the blacker the bloud is whereof Cancre proceedeth, the more dangerous will the diſeaſe be. Now when Cancre is full growne (as they ſay) and inveterate, it admitteth not any cure, except it be plucked up by the roots, either by ſection or by aduſtion: but thoſe Cancres which have their conſtitution in the inward parts of the body, doe not deſire any ſuch kinde of cure, as the ancient *Hippocrates*, ſimply the Prince of Phyſitions, hath taught us very well in the Aphoriſme following, ſaying that it is not good to cure all inward Cancres: for when they are cured, they doe ſoone periſh againe, but when they are not cured, they remaine a long time For experience hath taught us, as *Galen* witneſſeth in his Commentary upon this Aphoriſme, that they which enterpriſe the cure of theſe Cancres either by ſection or uſtion, do rather increaſe their fury then abate it, whereby they ſhortly deſtroy thoſe men whom this evill hath attached. Thoſe Cancres therefore are onely curable which do ſtick in the outward part of the body, and which are exulcerate, and ſo do weary the ſick, that they willingly deſire the diligence of the Chyrurgian: and theſe tumours alſo do conſiſt in thoſe parts, which a man may cut and ſeare off by the rootes. Now when I name the rootes of *Cancer*, I meane as *Galen* ſtirreth, thoſe veines which are full of melancholick bloud, and which every way are extended toward the places lying about the tumour. But of an unulcerate Cancre there often proceedeth an ulcerate tumour, when as in proceſſe of time the humour doth putrifie, and the diſeaſe is couched in the veſſels of the body, or elſe when it is ſtirred and made worſe by medicines unadviſedly miniſtred. This exulcerate Cancre of all other is thought to be moſt vile, becauſe it doth altogether reſiſt the true cure, which attempteth and worketh all things to bring the ſicke member unto health; for this tumour, to cure it perfectly and abſolutely, doth require gnawing, ſharp, and vehement medicines: howbeit by ſuch remedies, as we have ſaid, it is the more provoked and ſtirred to anger, and therefore it cannot be, that it ſhould either be lenified, or cured by them. It ſhall therefore be ſufficient to hinder the increaſing of unulcerate Cancres, which as yet do occupy the outward parts of the body, eſpecially thoſe which be great and inveterate, withdrawing our skill from any perfect cure, which thing *Hippocrates* alſo admoniſhed us of in his former Aphoriſme. For thoſe tumours which do weary the ſicke without exulceration, *Galen* alſo hath called them ſecret and inward Cancres, wherein both their vehement heate and their great pulſe beating, do threaten or foretell exulceration to enſue. The cure of a Cancre which is not yet ulcerate, but newly begun, hath three principall intentions.

Apho 38. lib. 6.

What Cãcre muſt be rooted out, and what not.

An exulcerate Cancre worſt of all.

What things do foretell exulceration.

Curatio cancri non ulcerati.

tions. 1. The first is to stop the generation of the melancholicke humor. 2. The second is to empty out the melancholious humour disperſed throughout the whole body. 3. The third is to digeſt the humour which poſſeſſeth the affected member, and to ſtrengthen and confirme the diſeaſed place. The firſt intention is finiſhed by a juſt and due obſervation of that kind of diet, which is before deſcribed in the Chapters *de Scirrho legitimo*. But among other things this is chiefly and principally to be obſerved, namely, that ſuch nouriſhments be given to the diſeaſed, as have vertue to refrigerate and moiſten, and which do engender good and ſlender juyce, as are theſe; the juyce of Barley ſteeped in water and preſſed, fiſhes of gravelly places, birds of all kinds, ſave thoſe which live in fennie grounds, the yolkes of egs, but ſpecially of rere eggs (which the Grecians call ῥόφητα) and other things of that ſort. But if any extreme heate ſhall infect the aggrieved place, and yet without a feaver, you may ſafely give him heifers milke, from the which the butter is taken, or elſe the whey of milke. Pot-herbes alſo which have a coole and moiſtning nature as Mallowes, Orach, Spinage, and when time ſerveth Gourds. Citrons alſo and Borage may be given him in meate. The ſecond ſcope (which is to purge the whole body from that melancholy humour, whereof this evill proceedeth is accompliſhed by the applying of purging medicines, which are appointed to evacuate melancholy, whereof you may find plenty in the Chapter of *Scirrhus*: among the which *Epithymum* (which the Romanes call *Involucrum*) as a preſent remedy, doth obtaine the preheminence, whereof you muſt take foure drammes ſteeped in the whey of milke, or in *Muſſa* (as *Galen* commandeth *lib* 14 *Meth. med*) But this quantity of *Epithymum*, or ſomewhat more, muſt be offered every third day, that the melancholicke humour which is gathered together in the veines, and cauſeth the generation of Cancre, may by little and little be emptied and purged out, becauſe it is impoſſible to evacuate all at one time. But we cannot alwaies prohibite the fluxe, leſt afterward the like humour be engendred in the body, and compact together in the veines. The purging therefore of the antecedent matter muſt be attempted at the beginning, as it were by turnes, by the applying of ſome ſimple medicine: afterward (if the matter ſo requireth, and the miniſtring of ſimples doth little availe) you may uſe the helpe of ſome compound remedies, as is that medicine of *Galen* dedicated for the purging of melancholy, which conſiſteth of two and thirty ſimples, as *Hiera Ruffi*, or *Hiera Avicennæ*, which is made of black *Helleborus*. But you muſt not deſiſt from thoſe former rehearſed purgations, untill the whole melancholious humour which is ſtuffed in the veines be brought out, and until the member which is beſet with this cantrous tumour, be throughly reduced to his naturall ſtate. But if nothing do let it, as age & ſtrength, it ſhal not be amiſſe in theſe Cancres to let bloud, and then to purge (as we have ſaid before) and if they be women you muſt labour to purge menſtruis, if they be not above fifty yeares old (as *Galen* hath taught us *lib. 2. ad Glauconem*) This ſecond indication (ſaith *Galen*) is the firſt and chiefe of all, for that which is put in the firſt place, doth rightly challenge the ſecond degree. The generall manifeſtation therfore (ſaith he) of the cure of a Cancre, conſiſteth in the ſpeedy emptying out of that humour whereof this evill groweth, and in the prohibition and

Primus ſcopus.

Victus ratio tenuis ſit & prohibi ſucci.

Secundus ſcopus. Humoris melancholici vacuatio

Epithymi.

Hiera Ruffi. Hiera Avicennæ.

Sanguinis miſſio.

Lib. 14. meth. medendi,

ſtopping thereof, and to foreſee, (if it be poſſible) that this melancholious humour be not collected in the veines by the meanes of another. But if that thing cannot be brought to paſſe, you muſt evacuate the humour by turnes, now ſome and then ſome: and you muſt alſo endevour to ſtrengthen the member, leſt the abundance of the humours do plentifully flow unto it. 3. The third intention, which is generall to all ſuch diſeaſes comming of the flowing of humours, doth will us to digeſt the humour which lurketh in the affected member, and to roborate the ſame, leſt the humours abundantly have acceſſe thereunto: moreover you muſt appoint a convenient time to repell that which is flowne, and that in the beginning, as well in the very time of purging, as before; but now when the whole body is throughly purged, then may you lawfully endevour to digeſt, and if there went before but a ſmall & meane purging, then you muſt apply ſome remedy which hath a mixed faculty, that is to ſay, which can both repreſſe and digeſt. Now, that we may juſtly accompliſh theſe intentions, we muſt make choiſe of thoſe medicines which are of a meane force, and of a gentile quality, for ſuch remedies are moſt convenient for theſe diſeaſes For thoſe which carry with them a weake and feeble power, do work no effect (as *Galen* ſaith) but are eaſily overcome: but ſuch remedies as are ſtrong and mighty, do vehemently either digeſt or thruſt backe the thinne bloud which lyeth in the veines, but the groſſe and melancholicke parts, which we have likened before to the dreggs of wine, they neither purge forth nor repreſſe, but rather do make them more obſtinate and more hard to be diſſolved and diſcuſſed. Therefore to cure theſe Cancers but yet beginning, you muſt uſe medicines of a meane and moderate ſtrength, which neither for their imbecility can be vanquiſhed, nor for the vehemencie can mightily thicken the bloud. Furthermore you muſt apply (as it is ſaid) ſuch medicines as are gentle, and which do not gnaw or bite: becauſe the malignity of the evill through ſuch vehement medicines is ſtirred and provoked, and made more fierce and ſavage (as we commonly terme it.) But when the matter whereof theſe Cancres do come, is for the moſt part groſſe, and thick, and diſobedient to reſolution, and partner alſo with many other vicious humours, we ſhall deale ſufficiently in this caſe (eſpecially when we feare the danger of Chyrurgery, & that the evill cannot otherwiſe be cured) if we by the uſe of the former remedies, which are made of burnt and waſhed metals (as *Galen* counſelleth) ſhall ſtop and hinder their growing and increaſing, eſpecially if they be great tumors: or elſe after the opinion of *Avicen*, if we ſeek to defend them from ulceration For the which intention, *Galen lib. 2. ad Glaucon.* doth greatly commend the juyce of Nightſhade, and that medicine which is made of *Pompholygos*, or that which conſiſteth of *Chalcites* commonly called *Diapalma*, Therfore *Theodoricus* alſo for the ſame purpoſe, appointed the ointment named *Diapompholygos*, which is made of oile of Roſes, of white waxe, ana. ℥.v. of the juyce of red Pomegranats, & of Nightſhade, ana ℥ iiij. of Ceruſe waſhed, ℥.ij of lead burnt and waſhed, of *Pompholygos*; which is commonly called *Tuthia*, ana. ℥.j. of Frankinſence, ℥.ß. *Galen* alſo reporteth *libro primo de compoſitione pharmacorum ſecundùm locos*, which book is entituled of the ancient interpreters *Myamis*, a certaine ointment invented of *Apollonius* for ulcers appearing in the

Tertius ſcopus.

Quod aptum medicamentum cancris. Lib. 14. Iber.

Succi Solani Diapompholygos.

Diapheniconſeu diapalma. Unguentum Diapompholygos Theoderici

the head which the Greeks call *Achore*: which oyntment he affirmeth to be very effectuall against the cancrous tumours. The medicine is this: ℞ of oyle of Roſes, or of unripe Olives, *Hemina*, which the Greeks call *Cotylæ*, viz. ℥. vij. ß which muſt be infuſed or put into a leaden mortar, and ſtirred up and down with a leaden ladle, or els brayed with a leaden peſtil, ſo long till it wax thick and black reſembling the very colour of lead: then beat by it ſelfe *Lythargirum* ℔ 1. of Ceruſe as much, and commix them with the oyle, and make an ointment. Moreover how great the force of lead is in all ſuch cancrous diſpoſitions, eſpecially that which is burnt and waſhed, all men may ſufficiently know, which have had ſome experience therof, and which have ſtudiouſly peruſed thoſe things wich *Galen libro nono de ſimplicium medicamentorum facultate*, doth wright of lead, which he himſelfe calleth in Greek *Molybdos*. For this cancrous diſeaſe *Paulus* and *Avicen* do greatly commend the Emplaſter made of ſea Crabbs, eſpecially if it be mingled with an equall quantity of the ſcourings of braſſe. Take therfore of ſea Crabbs burned, and of the offal of braſſe an even portion, beat them to flower and ſtrew them upon the tumour, or els lay on the aſhes of the Crabbs with a ſeare cloath or cerote. But the ſame *Avicen* willeth to pluck up theſe little cancres hard by the roots, or els to cut them off, and then to wring and cruſh out the thick blood on every ſide, and afterward ſeare the place with ſome hot inſtrument. For this doth diſſipate the reliqts of the matter, and conſumeth them, it ſtrengtheneth the member and ſtoppeth the flux of blood. *Galen* alſo before *Avicen* his time, did allow that cancres might ſometime be cured by Chyrurgery. But truly although *Galen* and *Avicen* do permit this manuall cure by Chyrurgery, yet to avoid the danger of immoderate flux of blood and of ulceration, yea and of the life of the ſick, omitting thoſe things, we ought to follow the preſcript rule of curing, which is only accompliſhed by gentle and mild medicines, as a more ſafe way and leſſe troubleſome, and to content our ſelves with that only method: becauſe that if ſuch a cancrous tumour which is grown to a mighty bigneſſe, ſhould be cut round about in thoſe places which are joyned to the whole parts, the danger of immoderate profuſion of blood would ſtraight follow, by reaſon of the greatneſſe of the veſſell and wideneſſe of the arteries, which parts (ſaith *Galen*) if you ſhould take and bind them with cords, the other members by reaſon of their neare acquaintance would be troubled and greatly grieved. Moreover *Celſus* ſaith, that although *carcinomata* be cut off, and brought to a ſcarr, yet they will return again, and give occaſion of death. But if you intend to ſeare off the roots of this evill, yet truly you cannot do this neither without hurting of the next parts, eſpecially if you make exuſtion neare unto the principall members. Great Cancres therfore, and thoſe which are inveterate muſt neither raſhly be burned with any inſtrument, nor cut off with a pen-knife, but rather handled gently and mildly (as we have ſaid before.) For many men not by the applying of any forcible or vehement medicine to take away this evill, but by the only miniſtring of eaſie and gentle remedies, which can, as it were pleaſe or delight, have ſo hindred the tumours, that they could not attain unto any perfect age or ripenes. Now followeth the ſumme of the cure of *Cancer*

Appolony medicamentum.

The force of lead is marvellous in cancred tumours.

Paulus lib. 4 ex Archigene.

Lib. 14. Meth. med.

Chyrurgery not raſhly to bee uſed in cancres.

Lib. 5.

Capita curationis Cancri non ulcerati.

cer non ulceratus, which is yet in beginning, and doth occupy the outward
1. parts of the body, briefly in these words 1 Inprimis in a Cancre which is
but newly begun, and which consisteth of no very thick humour, nor
causeth the veins to swel greatly, purge out the melancholick humour
2. which causeth this evill universally throwout the whole body, 2. If age
and strength do suffer it, cut a veine in the elbow, and draw out as much
3. bloud as need requireth. 3. Afterward minister to the sick such medicines
as can purge melancholy downward: in the beginning let them be gentle
and eathe, but afterward somewhat vehement, increasing their force by little
and little. 4. If the purging of menstruis in women before fifty yeares of
4. age, or if hemorrhoides both in them and in men be suppressed, that
bloud aboundeth not at times now and then, you must provoke them by all
meanes possible. 5. In the meane time appoint unto the sick a thin diet
5. which can ingender good juyce and cause no melancholick bloud. 6. If you
6. cannot avoid it, but that a grosse and melancholious humour be gathered
together in the veines, you must evacuate the same by turnes, both with simple
and compound medicines. But these former Aphorismes do pertain unto the
7. Physition: now we will declare the duty of a Chyrurgion. 7. Apply unto the
affected member both before purging, and in the very time of purging, such
medicines as can repell and drive back but when the body is universally pur-
ged, than use digestive remedies, but let them be such as are of a moderate
8. strength and of a gentle nature. 8. Therfore minister to the aggrieved place
juyce of Nightshade, or the medicine made of *Pompholigos*, or that which
consisteth of *Calcites*, commonly called *Diapalma*, and other remedies of that
9. sort. 9. But if by the art of Chyrurgery you dare enterprise the cure of *Cancer*
you must first (taking the Physitions counsell) purge forth the melancholick
humour, and then cut the corrupted tumour cleane off, and suffer a
good quantity of blood to come forth, and wring
the thick blood out of the adjoyned parts,
and afterward cure the disease af-
ter the manner of other
ulcers.

The end of the fifth Booke.

THE SIXTH BOOKE,
CONTAINING THE CVRE OF THE DISEASE CALLED *MORBVS GALLICVS.*

CHAP. I.
Of the diverſe names of the griefe which I minde to ſpeake of, and where it had beginning.

HAving promiſed to write of all the infirmities in mans body, and now ſpying many faults in the firſt print and in the ſecond, I will performe my promiſe, and amend the faults eſcaped in all the books, for the benefit of my country: and being prevented by the Printer, this Book was left out, wherin is contained a grievous paine and trouble, which doth reigne in all the world at this day, in great fury and raging manner: in ſo much that it ſpareth none of what degree or calling ſoever they be of, (if they ſeek for it) be they Kings, Lords, or Ladies, it ſearcheth them. This griefe hath gotten many names, and ſo many as come to my memory I will rehearſe, and wher they were firſt begotten. Firſt the Spanyards borrowed it of the Indians, and brought it home in ſtead of their gold, and afterwards *Charles* the eight King of *France*, who was a man of great power, and delighted much in ſhedding of bloud, ſparing neither man, woman, nor child; in ſo much that he ſpoiled a great part of Italy, and ſubdued the Dukedome of *Millan*, with great hurt, ruine and ſpoile to all the common-wealth of *Florence*: and at the laſt he came to *Rome* and *Naples* with his whole hoaſt, ſpoyling all as he went with great cruelty: and for his hire, this diſeaſe began firſt to ſhew it ſelfe plentifully among his people, and ſpecially becauſe his ſouldiers were much given to Venery. The *Frenchmen* at that ſiege got the buttons of *Naples* (as we terme them) which doth much annoy them at this day. But the firſt finding of this grievous ſickneſſe, was brought into *Spaine* by *Columbus* at his comming Home, ſo that all *Chriſtendome* may curſe that King and *Columbus*. This griefe at the firſt was ſo extreme, cruell and ſo mercileſſe, that it moleſted thoſe which were infected therwith, even the Head, eyes, noſe, palate of the mouth, skin, fleſh, bones,

ligaments, and all the inward parts of their bodies. Then *Columbus* travelled a-gain, and brought with him litle gold, but all his men were well infected with this griefe: insomuch that the Physitions in those daies did not know what to make of the griefe, nor how to help the people. So for want of knowledge many were spoiled. After (as I told you before of the siege of Naples) the Spaniards for friendship they beare to the Frenchmen, sent to them of their curtizans infected with this griefe, minding to let them have some of their jewels, which they brought out of the Indian countrey. The Frenchmen (not knowing their kind hearts) fell in love with them, and (being ravished with their beauty) dealt with them to their great cost and trouble to this day Now to the variety of the names. First, the Italians call it *Morbus Gallicus*, and some call it *Variolam Gallicam*, because it first appeared amongst the Frenchmen at the siege before named. The French call it *Scabiem*, or *Morbum Italicum*, because they had the victory, and for that they had this sicknes And they also call it *Scabiem Hispanicam*, because the Spaniards first brought it out of the Indies. The Germains call it *Menium*, why they should so terme it I know not wel, unles *Menium* do signifie the privy parts infected with this disease. Some of them call it also *Scabiem Hispanicam*. In Spain they name it *Morbum Neapolitanum*: the cause I told you before. They of Naples call it also *Patnysa paraduptur*, that is, the proper name at home in India. Some interpret it *Violentum morbum*, or thus, a great foule and vehement disease. Other some call it *Pendenlagra*, because it first infecteth the privy parts both of men and women: and we in our country call it the French disease But howsoever it be called it skilleth not, so that we know how to help it, which I mind to declare hereafter by Gods grace.

CHAP. II.

Of the signes.

But first I mean to declare the signes how you shall know those that are infected with this griefe, and then the nature of this French disease; as by the effects following it may appeare; and after the cause therof is shewed to be nothing els but that contagion, it resteth that we now say somewhat of the signes, wherby you may understand and perceive those which are infected with this disease: and because signes do proceed and are taken either of the nature of the effects, or of the causes of the sickneſſe, or also of some symptomates or consequents therof; and because it chiefly beginneth in the Liver, and cannot be looked into, let us not look for any signe as *Analogia morbi*: for all signes that can give certaine testimony and shew therof, are contained under the affects, and consequently of the disease. Of these there be two sorts, some are *Symptomates*, and some be *Morbi*, or affects of nature. *Symptomata* be these, falling of haires, ach in the head and members, and small infection of the skin. Those which I call *Morbi*, be more sore and vehement ulcers, tumors of the shins, and other parts of the body, with pustules, *&c.* which follow this disease, even as the shadow waiteth upon the Sun. But because long diseases have their times, to wit, beginning, increase, state and declination, and this French disease is one kind of long disease, great reason there is why it should have his distinct times, and according to the diversity of those times there happe-

happeneth divers *Symptomata*. For one kind of ſymptomates happen at the beginning of this diſeaſe: another kind to the ſtate or vigour, *&c.* And therfore I will devide all ſymptomates into two ſorts, to wit, thoſe that follow and properly belong unto this grief, beginning at thoſe which follow the ſame being inveterate & confirmed; and theſe next enſuing be of the firſt ſort. Straight wayes after a young man is infected, he feeleth in himſelf a certain laſſitude or wearines come upon all his members without any outward occaſion, as walking or moving, *&c.* which foreſheweth this cruell diſeaſe and happeneth unto them which are moſt ſtrong and luſty before. There is perceived alſo a lumpiſh heavines in the whole body: a dulnes, faintnes, lithernes, or ſlownes to move in all the members. The occaſion of this, is the infection of the naturall ſpirits, which are the immediate inſtruments of the faculty ſuſtaining and giving livelineſſe to the whole body: by whoſe infection, the body waxeth more heavy and weariſome than it was before. Moreover, there is a certain pain or ach, which wandereth throwout all the body and parts therof. After this laſſitude of the body, the head aketh: and again by and by it leaveth the Head and goeth into the ſhoulders, and from the one ſhoulder into the other. Out of the ſhoulder it fleeteth into the legs, the one of them or the other, & in like ſort may it be ſaid of all other members. The cauſe of this is a certain vapour which beginneth to riſe up from the Liver. The evil humour of this affect is not yet begotten: but by reaſon of that fervent heat of the Liver cauſed by infection there is ingendred a certain ſmal vapour, wherof do grow theſe wandring or fleeting pains. Thirdly, when the diſeaſe hath begun, & hath a litle prevailed the color of the face is changed; you ſhal ſee the moſt beautiful, lively, and clean cõplexion of the skin, in three or foure daies ſpace change it into a much worſe courſe than before, and what manner of motion this is, I cannot tel. But certes their face diſſereth not a litle from that it was before, the colour is altred, the lively ſpirits in the eyes be changed, the mouth, lips, and cheeks ſometimes are changed from their natural comlines. And marke you this (which may much further your judgement and knowledge therin) there is under the eyes a wan-coloured or blewiſh circle, ſuch as appeareth in women when they have their naturall purgation, or before it. Noting and finding theſe things in him, conſider with your ſelf whither he paſſed meaſure in drinking, in watching, or ſleeping, or have vexed his mind with care; and if it happen not throw one of theſe, than may you judge he *is* taken with this diſeaſe. Fourthly, there is wont to break out a notable heat in the palmes of the hands, and the ſoles of the feet, yea even in the Winter time. This appeareth through vaporous ſpirits, taking their beginning of the Liver, which being infected, the face alſo is affected, and the extreme parts or uttermoſt members are ſore diſtempered with heat. Fiftly, you may add a drouſines, or a diſpoſition to ſleep oftentimes interrupted: And this is cauſed through a turbulent vapour, which is increaſed through the infection and heat. Sixtly, you may adde heavineſſe, and ſadneſſe of the mind: for though a pleaſant and merry nature ſhould be infected with this diſeaſe, yet he ſhall ſtraightway be ſad, and given to penſivenes, and even grone therwith. This infection increaſing, burneth the blood, which ſendeth up troublous and noyſome vapours unto the head,

1.

2.

3.

4.

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6.

and

and ſeat of the mind. Seventhly, the patient ſometime hath a Feaver, becauſe of
7. the heat which is about the diſtempered parts: but this ſeldome chanceth:
8. The eight is the appearance of ſome putrified matter, and this is *Signum Pathognomicum*, a ſigne to diſcover the malady. Therfore as oftentimes as you ſhall ſee this putrified matter, yet ſmall in quantity about the privy place, and know no occaſion to have gone before, you may pronounce it to be the *French* diſeaſe. And what is the reaſon? This *caries* or matter cannot happen but of two cauſes: either becauſe the corruption of the womans matrice hath eaten and gnawne the fine skin of the yard; or els becauſe the contagion is communicated and imparted unto the Liver by the naturall ſpirits, and the Liver expelleth thoſe infected ſpirits and ſanious matter unto the privy parts. Of this *caries* how it may be known when it commeth of *Morbus Gallicus*, and when it is cauſed otherwiſe, I wil ſpeak afterwards. In the ninth place ſucceedeth
9. *Bubo*, and that not great, as thus; A yong man had to do with a woman, after which act there came upon him an heavineſſe of his members, and a ſadneſſe of the mind, and after two or three daies there appeareth *Bubo parvus*, that is to ſay, a ſmal tumour in the arme-holes or ſhare, which is painfull, not grown to any greatneſſe. this ſignifieth that the diſeaſe is yet gentle, and in the beginning, but the cauſe of this is the greatneſſe by the purging places of the Liver, and therfore the Liver disburdeneth himſelfe by ſending the diſeaſe unto
10. them, and hereof commeth *Bubo*. The latter ſigne of this diſeaſe at the beginning is *Gonorrhoia Gallica*, which bewrayeth unto us the nature of this Proteus. After the firſt comming of this diſeaſe, for the ſpace of forty yeares, there was not joyned with it *defluvium capillorum*: but the nature of this diſeaſe is to be changeable and divers, for *Gonorrhoia Gallica* hath not bin ſeene above theſe five and thirty yeares. Therfore we may look for new and ſtrange *Symptomates*, I pray God they be light and eaſie to be holpen. Now how this *Gallica Gonorrhoia* is to be diſcerned from that which is not *Gallica*, I will hereafter declare, to avoid tediouſneſſe in this place. The cauſe of this *Gonorrhoia* is *labefactatio ſpirituum*, weakning and ſubverſion of the ſpirits which rule the naturall faculties or vertues of the teſticles and ſpermatick veſſels, by reaſon wherof the ſtrength of thoſe parts is diſſolved: ſo that they cannot keep their ſeed but it continually droppeth foorth. But now let us ſpeak of thoſe ſignes which are appropriated to the diſeaſe in his progreſſe or confirmation: and firſt of hard puſtules in the whole body, and the ſame grievous and deformed in the Head and beard, ſometime with ſanious matter, ſometime without it. And know you, the diſeaſe cannot be above the age of five or ſix moneths at the moſt when theſe *ſymptomates* appeare. And if the diſeaſe beginneth in the Winter, it ſhal bring forth his cruſts in the beginning of Sommer: if it begin in the Spring time, his cruſts appeare in Autumn, *&c.*

CHAP. III.

Of the cauſes of the breaking out of Puſtules.

1. AND the chiefe cauſes of this breaking out of puſtules are theſe: Firſt be-
2. cauſe the matter infected is ſent thither from the Liver. Secondly, becauſe the parts infected do not digeſt and expell (by way of tranſpiration) his excre-

ments

ments, and therfore they remain in it ſtill, and grow unto cruſts. The third ſigne of this diſeaſe confirmed, is callous ulcers about the privy parts, which either be callous at the beginning, or become callous afterward: and therfore as often as you ſee the *caries* in the privy parts healed, and that there remain *Calli* or hardneſſe about the place where it was, be you aſſured that this is *Gallicus Morbus* confirmed. Therfore I wiſh that you remember this, when you take in hand the cure; for thoſe hardneſſes be moſt manifeſt & certaine ſignes of this diſeaſe confirmed. 3. The fourth is hanging down of the *uvula*, the *uvula* hanging down in the further part of the mouth, and if it do ſo much moiſture commeth to the mouth by reaſon wherof happeneth *rauca vocis*, a great hoarſenes of the voice. Therfore open their mouth, when you ſhall heare them ſpeak thus hoarſely, and you ſhall perceive the *uvula* full of moiſture, and (if the patient have no catarrhe) ſay that it is *Morbus Gallicus* confirmed. 4. The cauſe of the Humectation or moiſtnes of the *uvula*, is the naturall ſpirits infected and changed, which is carried with the bloud of the veines, throwout the whole body, and becauſe it is ſo infected and weakned, therfore the function therof is weak and feeble in the ſtomack and maketh evill digeſtion. Therfore the ſame ſtomack aboundeth with flegme in the brain, and it doth not his function. Therfore in the brain there is ingendred *Mucus*, that is, a skinned cold moiſture in the veins, by reaſon of the weaknes of the ſpirits, ingendred of flegmatick blood, with unnaturall humours. If they be afterward by acceſſe of heat aduſt, the diſeaſe becommeth very grievous and vehement. No marveli therfore, if this aboundance of moiſt humours fall to the *uvula*, and be preſſed down with moiſture: and if the bloud be ſharper then the skalls break foorth in the skin, the roots of the Haires be conſumed, ſo that they fall: it exulcerateth the mouth, the palat, and the noſe, it periſheth the ſcalpe of the brain, and is the occaſion of many other *Symptomates*. The cauſe of hoarſenes of the voice, is humidity and excrements which do ſtop and let the waies of the voice. 5. Fifthly, you may add the tumours of the glandules in the further part of the mouth; and when you ſee this, be you out of doubt, that the infection of the diſeaſe is now confirmed. For the infected matter is now ſent unto the head, which is expelled by his *emunctory* places, that is, glandules. 6. And ſixtly, add therunto the corruption of the palate of the mouth, and of the teeth: and when you ſee theſe, looke not to any greater ſignes of the confirmation of this evill. 7. In the ſeventh place I put outragious and continuall pain, making the patient even to cry out: this beginneth at the two and twentieth houre of the artificiall day, & continueth not fully until midnight; and theſe moſt orgueilous and extreme paines are cauſed of a very moiſt and maligne vapour, which riſeth up from the Liver, and from the excrements be acquired and gathered by evill nouriſhment in every part, and eſpecially above the *perioſtion*, that is, the rims which cover the bones of every part. 8. And in the eight place, I remember corruption of the bones in the Head and in the armes, before there appeare any ulcer. How you may know the bones to be corrupted, the skin remaining whole and ſound, I will hereafter ſhew. 9. In the ninth place you may add tumours *arberomatous*, that is tumours which yeeld a tough ſlimy matter. Theſe of ſome writers are cal-

called *Bumbata* or *Gummata*, by a similitude taken of trees. For in *Morbo Gallico* tumours do grow like the gumms which issue out of trees, and this happeneth either because the party himselfe is not well nourished, and heapeth up undigested excrements, or els because the Liver communicateth and sendeth
10. unto it infected matter. We may add here in the tenth and last place, maligne ulcers in all the parts of the body, which ulcerate the whole skin, head, and all parts through abundance of offensive matter. To conclude, there succeed this disease sometime their effects, as *Asthma*, which when it is come upon a patient, it declareth him to be past cure. Therfore never put such a one to pain by medicines or other meanes, for you shall never heale him. Now will I teach you in processe of time following, the waies how to asswage and cure all the *Symptomates*, which although they be very hard and rebellious to remedy, yet I undertake unto you that I have found out such waies and meanes by medicines, as will assuredly, speedily and without danger (as much as is possible) help and cure them by Gods grace.

CHAP. IIII.

Of the cure of Morbus Gallicus.

NOw after we have declared the names, nature, causes, and signes of this affect, it remaineth that we proceed and declare also the cure. And understand you, that the waies of curing therof are manifold and divers, because the nature therof is not comprehended in any method of curing, but was alwayes opened by the experiments of Empericks; for *Hap* and *Hardy* have given us medicines against this disease. And because divers medicines have bin found out by chance, therfore there be divers wayes of curing this affect, of the which one is light and easie, that is, great moving and exercise of the body, which is in young men, strong and lusty, able to endure sweat, either in wrastling, leaping, darting, dancing, or playing at tennis, or such like, hath bin a sufficient remedy for this evill in the beginning: for by it the heat so groweth, and the excrements therby be so abundantly expelled, that the spirits be renewed and made more pure and apt to overcome the infection: and therfore it is not to be marvelled, if by this meanes the Liver sometimes purgeth himselfe, when the disease hath taken no deep root in him. Why doth *Febris putrida* cease and take an end without medicine? Because perdy, it is not in the sound parts of the body. But in *Febri hectica* the patients are healed by medicines alwaies which coole and moysten, because the affect consisteth in the sound parts. Semblable, in *Morbo Gallico*, when the disease is in the beginning, and not confirmed or fixed in the inward parts it is possible that the spirits may be restored of themselves, for this affect is in the spirits. Therfore to return to our purpose, some indeed by procuring a great sweat have bin cured, but this was in the beginning of the disease, in very strong bodies, and yet it hath not had in all such successe neither.

CHAP. V.

Of Fumigations.

THere is another way that Empericks have used to cure this disease, and that is *per Suffumigia*. The Antients cured indeed divers affects by suffumigations

migation: but the Emperickes trying alwaies to helpe this affect, at length found out an excellent Suffumigation, *ex Cinaberi*, yet this oftentimes hurteth: albeit it is counted amongst the waies of curing this diſeaſe, and ſometime doubtleſſe it healeth them.

CHAP. VI.
Of purging of Morbus Gallicus.

HAving thus farre proceeded in this matter, we will now come unto the firſt ſcope propoſed, I meane evacuation of the matter preſent *in ſubſtantia*, wherewith is joyned *fervor*, out of the which groweth a hot diſtemper and excrementuous matter; firſt therefore naturall, and that whenſoever you go about to cure this diſeaſe: for the very Empericks doe that ever at the beginning of their cure. And becauſe the preſent humours may offend either in quantity, or in quality, or in both, you ought to uſe diligent conſideration therein. For if they offend in quantity onely, firſt we muſt give him a lenitive medicine, either of *Caſſia*, or *ſyrup. Roſ. ſol.* and after that open a veine, that the ebullition of bloud in the liver may ſo be tempered and aſſwaged. Secondly, abate and diminiſh the matter, which requireth firſt to be altered by medicines, and afterwards to be expelled. Thirdly, for as much as the diſeaſe happeneth by contagion, which contagion infecteth the liver, unto the which as their fountaine all the humours have their recourſe, it behoveth revulſion to be made from the inward parts unto the outward, as in bloud-letting it is. I omit the greatneſſe of the diſeaſe, which alſo indicateth Phlebotomy: but the three firſt only we take as indications of bloud-letting, and the veine that is to be opened is *Hepatica*, in the right arme, becauſe it is direct unto the parts affected. But underſtand that ſometime we may not uſe this evacuation, becauſe in the beginning of the diſeaſe (for the moſt part) the patient is wont to have *Bubones*, which *Bubones* becauſe they come from the Liver, expelling the ſuperfluous or unnaturall matter unto his emunctory place, if we ſhould cut the veine the patient having them upon him, we might haply thereby divert and turne backe the matter againe unto the Liver, to the danger of the patient. So that in this caſe it is determined among learned men, that a veine ought not to be opened, leſt the matter (as I ſaid before) ſhould be drawne againe unto the Liver, and the diſeaſe made more dangerous and painfull.

CHAP. VII.
Of the preparation of humors.

AFter the patient hath beene let bloud, as his ſtrength may permit, the time well ſerveth to prepare his humours: and for as much as in the beginning of the diſeaſe, there is not alwaies the ſame mixture of humours that is in the end, in which there is *pituita* and *exuſta materia*, this *pituita* ought to be prepared, firſt by thoſe things which have power to attenuate and ſcoure, and to open obſtructions, of which medicines you ſhall finde plenty in the former bookes, for the avoiding of cholerick, flegmatick and melancholick humors and mixt humors, and then let us come to the cure.

CHAP.

CHAP. VIII.

Of the certaine and true medicine for the diſeaſe.

IN the cure of this diſeaſe, after evacuation is made, the ſtate and temperature of the inward parts by convenient meanes altered, the body prepared by the medicines before ſufficiently, and purged, and afterward confirmed, and comforted againe as before we have declared: if we ſee the diſeaſe continue ſtill, and not yeeld to all this miniſtration, we ought then to come unto that which maketh the true and certaine alteration of the inward parts, and that of it ſelfe hath a knowne vertue, both to alter and reſtore the Liver to his naturall eſtate: and this is the decoction of *Lignum Guaicum* otherwiſe called *Lignum Indicum*, and *Lignum Sanctum*, which medicine was found out by chance, and confirmed by great experience to cure this diſeaſe, the patient obſerving a very ſlender diet, and drinking the decoction, in which there is a vertue to attenuate, and power to overcome this diſeaſe.

CHAP. IX.

What ſort of that wood is to be choſen as beſt for this purpoſe.

NOw ſithence it is determined that for this purpoſe to uſe this wood is beſt, it is neceſſary to ſhew alſo the manner of uſing this wood, concerning which you ought to obſerve theſe things. Firſt what manner wood, and what manner rind is to be choſen for the beſt. Secondly the preparation. Thirdly the way of giving it, Fourthly the order of diet to be uſed in miniſtring it. Firſt concerning the election or choiſe of the wood, I ſay it is not to be doubted, alwaies to chooſe that which is of moſt vertue, and that is *Lignum Sanctum*, which is yellowiſh and fat, having no blackneſſe in it: and if we cannot have this, let us uſe *Guaicum*, whereof there is more plenty. Moreover, in both kinds of this wood the meane ſort is beſt: we may have it of a tree that is old, or of a yong tree, or of a tree of middle age. I call that the meane ſort, which is not altogether black, nor for the greater part white, neither ſlender, nor groſſe. I chooſe this middle ſort, becauſe it hath more unctuoſity and oyliſhneſſe in it then the other which is growne unto age. For if the ſame unctuoſity doth more abound in the yonger wood, it is more inconcoct and excrementous. Moreover, we ought to chooſe that which is beſt in reſpect of the diſeaſe, to wit, in a confirmed diſeaſe, the moſt vertufull and efficatious, as is *Lignum Sanctum* of middle age: but if the diſeaſe be not ſo greatly confirmed, but light and eaſie, we may uſe that which is of a more weaker operation, both in *genere* and *ſpecie*. Furthermore, regard muſt be had alſo of the patient his age, for in an old body, the old plant is moſt convenient: for one that is yong, and ſtrong, the middle ſort is to be choſen. Fifthly, in chooſing this wood, we muſt conſider of the time of the yeare. for in a cold ſeaſon, as in the Winter, we ought to uſe the hotter, ſharper, and bitter kind, which we may judge by our ſenſes: in the Summer time, that which is leſſe ſharp, and leaſt of all bitter, either of an old or yong tree; And the markes whereby we may diſcerne the beſt from the other, of the wood of the old tree, which hath in

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it great quantity of blacknes, are these: it is very bigge, and hath a grosse and thicke rinde, which so cleaveth unto the wood, that unneath it can with a knife be separated. For as often as you see the rinde to come easily from the wood, it hath been moistned with salt water, and is of the worst sort. In the middle sort of this wood, all these things appeare in a meane. Besides this, I would wish you to rape a little of this wood, and if in so doing you perceive not a smell proceed from it, you may be bold to say, that it is either very old, or else corrupt. The third signe to choose this wood by, is, if in raping it appeareth oylish, so that the dust thereof doth somewhat glister. Fourthly, you may taste of that you have raped in your mouth, and if it biteth the tongue forthwith, and afterward yeeldeth a bitternesse, it is good. Fifthly, take and rape it, and if there appeareth in the substance thereof manifest pores and small holes after you have raped it, and the superficies remaineth not equall and sound, it is of the worse sort: and if you make your decoction thereof, it is cleare, and neither bitter nor sharpe in tast. Sixthly, it ought to be chosen very pondrous and heavie. Seventhly, see that it be such as hath not the whitish colour inclining to dimmednesse, neither having the veines of the white part black, but greenish, and of dimme pale colour: for if it be otherwise, it is a token of corruption. The last proofe of this wood is, to boile the rapings thereof, and if the decoction be thicke, very bitter, and sharpe, it is good. The signes of goodnesse in the rinde are these: First, that it be taken of a tree which is old, or of middle age, for that which commeth of a small bough is naught; and we know when it commeth of a middle age or old tree, for it hath great peeces, and large cavities. Secondly, it is required, that the rinde be very thicke. Thirdly, that it be very hard. Fourthly, that on the inside it seemeth as it were black, sprinckled with an asse colour: and this is the colour of the most excellent barke. If withall in breaking it appeareth black, but not like unto *Ebenus* be ye sure it is of the best sort.

CHAP. X.
Of the decoction of Guaicum.

THe wood being thus raped, we come to his boyling, which we call decoction. And touching that, we shall note that the common use is, for every ounce of raped wood, to add a pound of water. But truth it is, if we deale with a ladde or stripling of tender yeares, of hot complexion, and that in Summer season, we must use for every ounce of the wood, to take one pound and a halfe of water. But the common custome is (as I said) for every ounce of the said wood, to take one pound of water. Therefore in making the decoction we are wont to take one pound of the raped wood and twelve pounds of the water, except in the Summer season when the syrupe cannot be kept: and then we take *Lignum*, ℥.vj. of water ℔ vj. Also in the Winter time we take of the wood raped ℔.j ß. of water eighteene pounds. In the middle seasons or times betwixt both these one pound of the wood, and twelve pounds of water. But you must take and macerate or infuse the wood twelve houres before, or sometimes more, sometimes lesse while. Some infuse the wood in cold water,

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but I like not that way: for if you marke the difference which is betweene the decoction made after the infusion of cold water, and that which is made after the wood is infused in hot water, you shall find the last far more sharper, more bitter, and more thicke. Therefore hardly let it be infused in water which is made even seething hot. Moreover, I wish that you stoppe your pot very closely, and set it in a place amongst Branne, covering it up even unto the middle part in the said Branne: for by this meanes it long time retaineth his heate. Besides this, encompasse it round about with linnen clothes, that it may be perfectly macerated, and the decoction have his requisite strength, and to be boyled in a vessell of stone, or of earth well glased within, those vessels of glasse are best of all. And note you furthermore, that this decoction may be made two diverse waies, to wit, by drie fire, or in *Balneo Mariæ*, which is the more excellent way: for the decoction will be farre better, and work better effect, and sooner. Also choose your vessell having as small a mouth as may be, and boile your liquor therein, the top being close stopped, and keep it in boiling continually: let it boile till halfe be wasted, as the common use is: some will boile it till three parts be consumed, to have it drie more. This is the rule for boiling this decoction, which when it is boiled, sometime is suffered to coole before it be strained, and some straine it whiles it is yet boiling hot, that the wood make not the decoction thick or grosse with his substance. I think it no matter whether it be cleansed hot or cold, and this is the making of this first decoction. The spume or froth thereof must be gathered for that purpose, which hereafter I will declare. The second decoction is made in this wise: we take the same wood (without macerating it any more) and boile it againe in the same quantity of water (as custome is) that it boile unto the consumption of the third part: so that of twelve pounds, after boiling there remaine eight. But in the second decoction we use to increase the quantity of this water: for sometime we add eighteene pounds of water, sometime fifteene, and this we are accustomed to doe when we have a patient that is given to drinke much. Secondly, we increase the *dosis* of the water, if it be in the Summer season, for then the patients are compelled to drinke betweene dinner and supper. And this is to be drunk at dinner and supper, or (if need be) at any time of the day. Nevertheless ye shall understand, some Physitions do give the first decoction even at dinner and supper also, and so they make but one decoction onely: but this use is but rare, and when they will drie vehemently. One thing I must add, which is this, that in leane and weake persons we use to prepare this wood to be given with the broth of Veale, of a chicken, or a bird, so that the broth be not fat. It is boiled after the manner aforesaid: and this I thought necessary to let you understand. Thus much may suffice the simple for making of these decoctions.

CHAP. XI.

Of making the compound decoctions of this wood.

THis *Guaicum* is boiled not onely single and by it selfe, (as I have shewed before) but also diverse other things in boiling are mixed and compounded

ded therwith diverſly. Firſt J will declare unto you thoſe decoctions which be made of this wood moſt ſingly; afterwards others, which becauſe they have more things added unto them, are called compound decoctions of this wood. The moſt ſimple or ſingle decoction is made of the rinde of the wood, and pure water only. And this ſimple decoction the beſt Phyſitions do uſe, when they will make the decoction ſtrong. The forme of making it is this. We take the ſame quantity of the wood *Guaicum*, & the ſome of water which is declared in the Chapter before, and we add unto the ſame the bark or rind of *Guaicum*, which hath no determinate quantities; for ſometimes we put 2 ſometime 3. ſometime 4 ounces unto one pound of the wood, and for halfe an ounce of the rind we add 4 pounds of water: as for example, admit the quantity of the wood be 1 ℔. the quantity of the rind, ℥ ij. the quantity of water ſhall be 16 pounds But when we will have the medicine of great operation and ſtrength, we take of the wood 1. pound, of the rind, ℥. vj. of water, ℔. 18. we beat the rind into groſſe powder, & afterward ſteep it in the water 24. houres, then boyle we it to the conſumption of the 3. part, in ſuch wiſe as is ſaid of the ſimple decoction. In certain places they prepare and make this decoction with wine: the forme of preparing it, is this. ℞ *Guaici* 1. pound, *corticis ejus* half a pound, water ℔. 18. let theſe be infuſed together according to art, afterward boyle them to the conſumption of 2 or 3 parts, ſo that 6 pounds only of the decoction do remain. This done, they add thereto of ſtrong white wine, which they boyle a little, and then ſtrain it and uſe it as before. Sometime it happeneth (by the weaknes or vice of the patient his ſtomack) that the whole decoction is caſt up again: therfore that it may pierce the ſooner, we adde wine therto, but if the patient can receive and retain it without wine, it were the better way. Yet have we another decoction of this wood which is more compounded, which is this, ℞. *ligni Guaici* ℔ *j corticis ejus*, ℔. ß. *aquæ* ℔. 18 theſe be infuſed according to art, then they boyle to the conſumption of the 3 part then we add to it *Carduus Benedictus*, which is much uſed, *Camedrios*, *Betonicæ*, of each of theſe herbs a handfull. Again, they boyle it even till the one halfe be waſted: ſo that of the whole decoction remaineth no more then 6. pounds. Then we add therto again of wine 3. pints, and after 1. walme or 2. boylings we cleanſe or ſtrain it ℞. the ſame wood, the ſame rind, and the ſame water in quantity, infuſe and boyle them after the ſame manner: then add of Roſemary, *Fœniculi*, *Stœchadis*, *Betonicæ*, ana. M. j. *Scine*, Anniſe, ℥. j let theſe boyle to the conſumption of the halfe part, ſo that there remain of the liquor but 6 pounds, and therto add 3. pints of wine, after the manner afoteſaid. Laſtly we make it another way, as thus, ℞. the ſame quantity of the wood and rind wherof we ſpake before, and add of the rootes of *Enula campana*, of the roots of *Altbæa*, of the dry roots of *Ircos*, ana. ℥. j. of Maiden-haire, of Liquorice, *Stœchados*, ana. ℥. ß. Boyle theſe together to the conſumption of halfe, then put unto it three pints of wine, and ſo the decoction is made perfect by boyling, as is aforeſaid. And theſe be the formes and deſcriptions of thoſe decoctions which are uſuall with practitioners and others. They which uſe to miniſter theſe manner of decoctions, make no ſecond decoction, but prepare ſome other liqnor for their dinner and ſupper at their diſcretion J my ſelfe have been

wont in this decoction to put purging medicines, and ſpecially to thoſe which have ſuch ſtomacks as cannot have purging medicines. I have uſed the foreſaid compound decoctions, but not alwaies, but eſpecially in cold griefes, as *Aſthma* and coldneſſe of the ſtomack, *Sciatica*, and Palſey, in Fiſtulaes, and other foule ſores and pains in the joynts, and in affects of the feet comming of cold diſtemper: in theſe caſes I have uſed the ſaid decoction with good ſucceſſe. But the moſt ſimple decoction, I ſay, doth beſt againſt *Morbus Gallicus*, ſo that there be no compound diſeaſe joyned with it, then the compound decoctions are chiefly to be uſed according to the direction of them which do practiſe.

CHAP. XII.

Of the time convenient to give this decoction.

BUt at what time is this decoction to be given? Certes the moſt meet time is the Spring time; for although we require in the working therof, heat, ſweat, and much digeſtion of excrements, yet the heat of Sommer is too great, the bodies are therby reſolved and made faint. Therfore the middle Spring, and the beginning of Sommer is moſt convenient. Next unto the Spring is the Autumn; as for the Sommer and Winter they be ſeaſons unfit for it, the one for his great heat, and the other for his exceſſe of cold. And if of theſe two I muſt needs chuſe one, yet I would rather chuſe the Winter, for in the Winter ſeaſon we may have good fires; the chamber may be made cloſe and warme. Therfore concerning the time remember alwaies the Spring is beſt, the Autumn next, the Winter next, and the Sommer worſt of all.

CHAP. XIII.

Of the place where this decoction is to be given.

WE may not conveniently give this decoction in every place. Our anceſtors the Phyſitions that lived before the laſt 40. yeares, were wont to keepe their patients in darkneſſe, as it were in a dungeon, for the ſpace of 40. daies, pining them unto bones: and they did well, ſo cruell, ſo fierce, and outragious was then this diſeaſe. But now ſithence it is become more meek and tollerable, Phyſitions ought not to deale ſo hardly with all. Therfore we keep our patients in a chamber, where is ſomwhat drier ground, not open unto the winds, the windowes cloſed in with paper or linnen cloaths, the dores not altogether kept cloſe.

CHAP. XIIII.

What quantity of the decoction is to be taken at once.

IN meaſuring the quantity we obſerve theſe things. Firſt, how great the affect is; for if it be great and rebellious, then muſt a great quantity of this potion be given: if the affect be not great, the quantity ſhould be leſſe. Unto a child we miniſter a ſmaller quantity then to one of full growth. Alſo conſideration ought to be had of the complexion of the patient; if his temperament bee hot, a little quantity; if it be cold, a great quantity is to be given. If the ſtomack be weak, we give a very ſmall quantity; if the ſtomack be ſtrong, we give a great quantity. This quantity is given (when it is large) by a ſirupes, but whē it is litle by one ſyrupe only: our limits are frō ℥iiij. unto ℥x. In a child, from 4. unto 6. ℥-

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if he be ſtrong & valiant of ſtomack, you may proceed to ℥ viij In the ſtrongeſt perſon, the diſeaſe alſo being rebellious, we proceed not above ℥ x and that quantity we ſeldome uſe in any. Moreover, you muſt obſerve another rule, that is, to give a greater quantity alwaies of the ſyrupe in the morning then in the evening, becauſe in the morning the ſtomack is empty: and in the night, becauſe of ſleep, the force therof is greater. Again, this is to be obſerved, in the 1. and 2. day we give no more, but each day once of the day, which is in the morning and likewiſe in the end of the diet But after we give the ſyrupe twiſe a day, to wit, morning & evening, at a certain hour, without failing or breaking of time.

CHAP. XV.

How many daies this decoction is to be received.

THe queſtion hath beene to give the decoction of *Guaicum* the ſpace of forty daies, becauſe this *Morbus Gallicus*, is *Morbus erronicus*, a long diſeaſe, requiring therfore a long cure. But this time ſerveth when the diſeaſe is in a meane betweene confirmed and beginning. If it be but *Morbus incipiens*, we ſcarcely prolōg the uſe of this decoctiō til the thirtieth day, or the five & twentieth day; but when the diſeaſe is inveterate, we caſt not to give it in *Veratro*, untill the 60. day. Wherby ſhall we know certainly when to leave the uſe of this decoction? Truly when we ſee that all *Symptomata* be ceaſed and gone, and if they be ceaſed at the fifteene dayes end, let us leave the uſe of the drink: if not let us continue it ſtil, untill the *Symptomata* be all gone. But if after we have given it forty daies, the *Symptomata* ceaſe not, yet leave not off as yet for all that, but continue it ſtill, preſcribing to the patient *victus nobilium*, and let him till an hundred daies be expired drink of the decoction, leſt the diſeaſe return or be confirmed more. And ye ſhall underſtand, there be two rebellious *Symptomates*, which if they remain, hope you not for any perfect cure. The one ſort of theſe be certain callous and hard ſcarrs, we Engliſh men terme them the buttons of Naples, for they be certain ſcarres like indeed unto buttons, and except the patient continue this decoction till theſe be perfectly cured, it is alwaies to be feared, that the diſeaſe will again return. The other rebellious *Symptomata*, is *Gonorrhoia Gallica*, which if it ceaſeth not through the uſe of the decoction or other medicine, of which I will ſpeak hereafter, the diſeaſe alſo endureth. Therfore ſee that after forty daies, yet they drinke one of the decoctions.

CHAP. XVI.

Of the time of giving the decoction, and things to be obſerved therein.

NOw comming to ſpeak of the time of giving this decoction, I ſay that the Phyſitiōs give it in the morning before dinner, the ſpace of three or foure houres, and for the evening after ſupper three houres. And if it ſo chanceth that we give but one ſirupe only, the time is not ſo much to be regarded. Moreover, remember that the decoction ought alwaies to be taken very hot, to the end it may provoke ſweat: again, that it ought to be received of the patiene

lying in his bed. The ſirupe being drunk, the patients do uſe to ſleep upon it, and this they muſt attempt to do, that it may the better be digeſted and diſtributed into the habit of the body.

CHAP. XVII.

Of things to be eſchued of him that receiveth this decoction.

CHiefly *Venus* muſt be ſhut out of the doore quite, eſpecially while this decoction is in giving. Some by committing this act but once in this cure, have failed of remedy through the ſame. There be divelliſh women deſirous to be handled & dealt withall, who will beautifie themſelves, to inflame mens hearts to luſt towards them; abandon theſe your company, and thruſt them out of the doores and houſe: let none of that hue be ſeen in your diet; beware again of perturbation and chafing of the mind, which to avoide, fly cards, dice, and all manner of games, which may provoke anger, and nouriſh fraud and covetouſnes, which doth inflame the bloud and ſtir cholerick humours.

CHAP. XVIII.

Of things to be corrected, or Symptomates to be oppugned in this cure.

CErtain accidents alſo in this cure are to be corrected and holpen, among the which, one is a certain loathing of the ſtomack, or diſpoſition to vomit, called of the Latins *Nauſea*. This comming upon the palat, letteth him to receive his potion. This is reſiſted and helped by mixing pleaſant things with the decoction, as is ſome pleaſant Julep to be mixed with the decoction according to the humour which is the cauſe therof. ſome having a hot ſtomack do abhorre it; therfore let him uſe in the decoction cold waters, as *Cisbory*, and ſuch like, to make it more thin. Some cannot eat their bisket, in which caſe we permit unto them good common bread, made of the beſt floure of the beſt wheat. Moreover ſharp and grievous pains are wont to happen unto the patients after the fourth day, or the eight day of their begun diet, untill the fifteenth day be paſt; which we endeavour to quality and lighten two waies. Firſt by perſwading with the patient to ſuſtain them patiently, telling him it is the nature of working of the wood, and that they will ſoone be at an end, to his great commodity and much comfort. Secondly, by fomenting the parts, and annointing them, wherof I will ſpeak more at large, when I treat *de doloribus*. Another inconvenience that followeth this cure, is coſtivenes, and the patient commeth into laſſitude or wearineſſe: this is holpen by clyſters given every third day. Again, ſome do abhor cliſters unto ſuch we give once in the day of the ſirupe *cum duabus radicibus*, or, *mellis roſacei* And if it be ſuch a perſon as wil not be ſcoured by common *mel roſaceum*, then in ſtead therof we add unto the ſirupe *roſ. ſoluti*, ℥j. Some uſe to give pils of Aloes, but *mel roſ.* in my judgement is beſt. Alſo otherwhiles it happeneth that the patient fainteth or ſwoundeth; and this happeneth after foure and twenty daies, through the ſlenderneſſe of

the

the diet. Then grant him a large diet, as an egg every day, morning and evening, or ſome other thing at your diſcretion. And otherwhiles the cauſe of this their faintneſſe and ſwounding commeth, for that they are not nouriſhed, or becauſe they take litle of their bisket, in which caſe (as I ſaid) we help them with a draught of ale, or an egg reare. But if their ſtomacks will not digeſt bisket, let them have good fine bread. And you ſhall know this weaknes of the ſtomacks digeſtion by theſe ſignes: When either the ſaid ſolutive ſirupe or clyſters be given them, (if their ſtomack be ſo weak) there is brought forth with it a great part of the decoction, yellowiſh ſomewhat reſembling the color of the yolke of an egg, and ſomewhat thick or troubled, in the which ye may ſee crums and ſmall peeces of the bisket ſwimming whole. And when this appeareth unto you, uſe a remedy for it betimes, that is, permit unto the patient a large diet, and let him have a leſſe quantity of the decoction, with which if you do mix alſo ſome Iulep, it is the better. Theſe be the *Symptomata*, and the means to remedy them by.

CHAP. XIX.

Of Excrements.

NOW am I come to that part of my Treatiſe wherin I have to ſpeak of Excrements. And concerning this matter, firſt you ſhall underſtand, there be two kinds of Excrements, which are to be regarded and conſidered of. The one is *Excrementum ſiccum*, that is to ſay the ordure, wherof I have ſpoken. The other kind of Excrements wherby the body is purged, being of three ſorts, is avoided ſometime by urine, ſometime by ſweat, ſometime by purging medicines. Although (in this caſe) it be not neceſſary that the matter be purged, but that the inward affected part be altered, yet evacuation is good by the way of urine: very good it were indeed, but no Phyſitions have attempted that way. For (be it never ſo good) they have thought it inconvenient to ſend ſuch hot matter unto the reynes, eſpecially if the patient have *Gonorrhoia*: for then aſſuredly the diſeaſe ſhall be exaſperated, and more hurt than commodity will therupon enſue. To drive forth by ſweat, Phyſitions do their diligence, for a large ſweat diſſolveth the matter of that diſeaſe. Some therfore do further and provoke this ſweating after the moſt ſimple and common way, that is by covering the patient well with cloathes, covering the patients Head, by laying him in a hot bed, and giving him his decoction warme to drink (the Head of the patient being covered, I doubt whither that will do hurt or nay) I can commend it in ſuch patients as have not the Head very hot and ſweating already: alſo ſuch as have puſtules, and do feare the ſhedding of their haire. Others take bread hot out of the oven, and apply it to the back and ſides of the patient, that by the moiſt heat therof, they might the more eaſily ſweat. I like not this device, for the bread is infected therby, and therfore this is not good. Some uſe to lay a warme brick ſprinckled with wine or verjuyce, and wrapped up in cloathes, and this is a good commendable way, obſerving yet this rule for the uſe therof, that you omit it in ſuch perſons as have *Rhagades* in their feet: in ſuch you muſt lay no brick to their feet in any wiſe. The laſt way of voyding excrements, is to expell them by the ſiege. And the *Guaicum* potion is wont

ſometime to work that effect, but ſometime it doth not. The moſt part of Phyſitions do (in this caſe) commend evacuation made with convenient diſtance of time by purgative medicines: wherfore if very great evacuation be made by ſweats, let them every eight day be purged: if they ſweat not plentcouſly, then purge them oftner, every third or fourth day, in the Name of God: and the purgations which we in this caſe do uſe, be according to the humors which do moſt abound, as ſomtime with pils, with *Sena, Epithymo, Hermodactyli*: and ſomtime with Electuaries, as *confectio Hamech, Diacatholicon*, and ſuch other like, as you may find plenty in the firſt and ſecõd books, if you look carefully in them for medicines for the purpoſe which you would have avoided.

CHAP. XX.

Of Diet to be obſerved in this cure.

NOW are we come to ſpeak of the diet to be uſed while this decoction is in taking. This diet is ordained alwaies ſlender touch ing the quantity, and drying and it conſiſteth in bisket, which we give unto the patient firſt and before other things, to the intent the meat taken after it might the leſſe moiſten, (and ſo it helpeth much to the cure of the tumours which belong to this diſeaſe) and alſo becauſe this bisket bread tarieth longer in eating, and yet the patients appetite is ſomewhat ſtayed: and if the ſtomack be very weak, permit him to eat common bread of the very beſt. His meat muſt be roſted and excellent good, Chickens, Rabbets, Mutton, Partriches, and ſuch like. And when he doth purge, let his meat be boyled that day: once, twice, or thrice in the week let him have to his ſupper bread and great Raiſins, as you like his ſtrength. Some do miniſter Corants, which I commend. But when the excrements of the body are daily avoided by abundance of ſweat, ſo that we may hope the patient ſhall that way be perfectly purged, then I thinke beſt to give no purging medicines; for nature it ſelfe expelleth them to the skinne, to be evacuated that way by ſweat, whoſe work ſhould by purgative medicines partly be hindered. If his ſweat be not ſufficient, then it is beſt to uſe purging of what kind you think beſt (as before) For his ordinary drinke at meales and other times, let him uſe the ſecond decoction, wherof let him take as much as he will But do not you beleeve, the more they drink the ſooner they ſhall be cured of this diſeaſe. And if they cannot drink the ſecond decoction, we muſt ſuffer them to take ſome ale or beere, but let it not be very ſtrong in any caſe. The time of the dyet being expired, we ought forthwith to obſerve whether the Liver be too hot yea or no: if it be ſo, then preſcribe a medicine to qualifie the diſtemper, as thus. Take conſerves of Roſes, of Borage or of Violets or ſuch like, wherof you may find plenty in our former books.

CHAP. XXI.

Of the root of China.

NOW have we to treat of the root of *China*, wherof ſome Phyſitions do make very great account, not only for *Morbus Gallicus*, but alſo for the cure of *Phthiſis*, ulcers for the Lunge, conſumption of the members. In *Lepra Græcorum*

Græcorum.i.ſcabies; Elephantiaſis,i,Lepra, proceeding of the melancholick humour; *Podagra* (in all which effects they uſe it) the Spaniards do bring over this root, but from what place I cannot learne, I could never attaine to try the vertues therof this way, but uſe it profitably againſt the Dropſie: alſo to repreſſe and temper the melancholick humour, for bleare eyes comming of a hot diſtemper: moreover, in an exceeding hot diſtemper of the ſtomack and liver. But in the cure of *Morbus Gallicus*, I will not uſe it againe; for I have proved it it three or foure times, and could yet never bring any thing to good perfection: to finiſh their cures they take two pounds therof.

CHAP. XXII.

The way of making the decoction of the root China.

THE decoction is made in this wiſe: we take this root and cut it in thin peeces, afterward we take ℥,ij. therof, and xij. pounds of cleare water: we heat the water, and infuſe the *China* in it, for a whole nights ſpace, or foure and twenty houres. Afterwards we ſet it to the fire, and boyle it to the conſumption of halfe, ſo that ſix pounds and no more remaine. We make but one decoction, which forthwith we cleanſe, and ſpread out the ſaid thin peeces upon a table, that they may be dried in the ſhadow, becauſe they are reſerved to uſe again. The decoction is kept warme in a pot, ſet either upon the embers or the hot coales, for if it remaineth not luke warme, it waxeth ſowre. But obſerve that the decoction be made in a veſſell with a very narrow mouth: and the ſame ſtopped exactly with corke, while it is in boyling. Of this decoction we give in manner of a ſirupe in the morning ℥,x. or xij. in the evening as much, The ſtomack liketh well therof, for it is a pleaſant drink: ſometime we permit the patient to drink wine if he have been accuſtomed to wine, or els to common ale at his meat, if he be weak, or els not. Their diet is common bread of the beſt, and fleſh both ſodden and roſted in moderate quantity. No purging medicine is to be given before the end therof, and ſo the decoction is daily made: for of two pound (which, as I told you in the end of the laſt Chapter, is the full *Doſis* of the root) we take daily two ounces, and ſo the whole laſteth twelve dayes. Afterward we take again of the ſame root dried, and boyle again of the ſame every day, ℥,iiij and ſo it laſteth ſix daies more, til the ſpace of eighteen daies be finiſhed. Now if we wil miniſter it longer, if need be, we do as before. *Diet.*

CHAP XXIII.

Of the election of China.

IF you will chuſe the beſt *China*, take that which is rough in colour and ponderous, not worme-eaten, nor corrupted. And be diligent in this, for among an hundred rootes, unneath you ſhall find foure good; for commonly they have two faults: one, that they be ſpongious and light, another that they be corrupt and worm-eaten. And if you can have none without both theſe faults, (as few there are indeed to be found) rather chuſe thoſe that be eaten with

worms, for that they are leſſe evill of the two. And ſpongious roots ſoon putrify, and have in the decoction no ſtrength to profit the patient any thing at all. And this is the ſecond way or manner, wherby ſome Phyſitions indeavour to vanquiſh this evill.

CHAP. XXIIII.

Of another manner of making of the decoction with Salſa and the wood, and without the wood, and ſometime with the barke.

I Have alwayes obſerved and followed this rule: I take of *Salſa periglia*, ℥ iiij. of water x pints. I cut the *Salſa periglia* into ſmall parts: afterwards infuſe it in hot water, by the ſpace of foure and twenty houres. When it is infuſed, it is boyled to the conſumption of the one halfe, afterward it is ſtrayned, and this decoction kept for the ſirupe. Then we take the ſame *Salſa* again, and put therto of water fifteen pints, and without any more infuſion, we boyle it unto the conſumption of the third part: and this decoction is good to be drunk at Dinner and Supper. Truth it is, I ſometime make the decoction with wine, in this wiſe: The firſt decoction being made (as I have before declared) I take of water fifteen pounds or pints, and the ſame quantity of *Salſa*, and boyle them together till halfe the liquour be waſted; than before I take the veſſell from the fire, I put therto of white wine not ſtrong, but pleaſant in drinking, one quart, and after it hath boyled a litle, I cleanſe it out: and this wine I uſe to put unto it when I ſee the patient not much infected, and ſo he may walk abroad if it pleaſe the patient; or els when his ſtomack is much infeebled. Moreover ſometime I uſe to mix the wood, and ſometime the rinde, and than I take of *Salſa*, ℥ iij. of the *Guiacke* wood as much, and ſometime of his rind, ℥ ij (but not both at once, very ſeldome.) Sometime I uſe the one and ſometime the other; after this forme. ℞. *Salſa* ℥ iiij *ligni Guaici*, ℥ iij ß. or els of the rind, ℥ ij. to which I put of water thirteen pints, and let them boyle together till halfe be waſted. Again, to make their drink for Dinner and Supper, I take of water eighteen pints, and boyle it the conſumption of the third part: When I uſe the barke, I take even to the ſame quantity of water, although there be of it but ℥ ij. Now when it chanceth me to have a patient very delicate, and therfore will not give him theſe decoctions, in this caſe I boyle the *Salſa* in thirteen pints of water, unto the conſumption of halfe: And when it is thus boyled, I have a veſſell either of the raped *Guaicum*, or the powder of the rinde, which I beſt like of, and into it I cleanſe the decoction of *Salſa*, as hot as is poſſible; and ſo it is infuſed for thirteen houres, and then I ſtrain it, and thus I prepare this ſyrupe. At dinner and ſupper, I give only the ſecond decoction of *Salſa*. The reaſon why I thus admix them, is becauſe the decoction of *Salſa* doth litle offend the ſtomack, but ſometime it mooveth the belly, therfore I mix *Guaicum* therwith. Another cauſe why I mix them, is to eradicate the diſeaſe, wherfore *Salſa* is needfull. Thirdly, when I have one that hath had this diſeaſe long time, I uſe both *Guaicum* and *Salſa*, yea and ſometime the rind,

but

but that I do very ſeldome, and I uſe this decoction in all points as the other in quantity and time. And ſometime if the patient be very full of ulcers, I uſe this decoction following; I take *Guaicum* ℥.vij. of *Salſa* ℥.iij. and infuſe them in fourteen pints of warme water, foure and twenty houres; than boyle them until there be left ſeven pints, and towards the end of the boyling, add two of Liquorice, ℥.j. Raiſins of the Sun the ſtones picked out, ℥.ij. the roots of *Conſolida major*, ℥ ij, ß of the ſeeds of *Cardum Benedictus*, ℥. ß. and when it is cold ſtrain it. This decoction take for the firſt morning and evening, ℥ viij. at a time warme, and every morning procure him to ſweat if it be poſſible. For the ſecond decoction, take that which is ſtrayned, and add therto of freſh *Guaicum*, ℥ iij. of *Salſa*, ℥.j. put of water ſixteen pints, let it infuſe thirteen houres, and boyle them to ten pints, and add in the end of the boyling Barly. ℥ ij Liquorice and Raiſins of the Sun, the ſtones taken out, ana. ℥ j. Violet flowers ℥ ß. & than when it is cold, ſtrain it and drink of it at his meat, and at any other time of the day, remembring to purge the body once in foure dayes, if there be need. And let him take this decoction thirty dayes, or five and twenty dayes at the leaſt, as you ſee cauſe, and as the ulcers do heale, remembring to waſh or bath the places grieved, morning and evening with the firſt decoction warme.

CHAP. XXV.

Of other faculties or vertues which this Salſa hath.

BUT you ſhall underſtand, that this *Salſa* doth not cure and put away this *Morbum Gallicum* only, but the ſame is good for many other affects, as in a Catarre or diſtillation from the Head, being ſharpe and Salt, in Cancers not ulcerate, and in tumours which are hard to be reſolved: and I have found by mine own experience, that it yeeldeth good effect in the cure of *Scroſulæ*, commonly called the Kings evill I miniſter it in this wiſe: for the ſpace of forty dayes, I take of the powder of *Salſa*, and the powder of *Ruſcus*, called of ſome *Bruſchus*, of both a like portion, and every day I give of this powder, ℥ j. with white wine, or ale, as I ſee cauſe, and it commeth well to paſſe therby, ſometimes purging the body as I ſee cauſe, and let the patient go abroad at his pleaſure I have proved this powder in the tumor of the Spleen, but I add therto the juſt quantity of *Tamariſcus*, which maketh it the better.

CHAP. XXVI.

Of Suffumigations which ſome practitioners uſe.

THis diſeaſe ſometime is cured of practitioners by Suffumigations, otherwiſe called perfumes, which way of curing is not to be recommended amongſt thoſe wayes before named. The cauſe is this; often and many times ſore inconveniences come therupon, and it cureth not with ſo ſmall danger to the patient. Wherfore, I have alwayes held it the beſt (as much as may be) to ſhun this way of curing, for as much as in ſome it is extremely evill and dangerous, as in leane perſons, ſuch as have a hot and dry temperament

perament; alſo in thoſe vvhich have ſtreightneſſe in the breaſt, either through obſtruction of the veſſels, or ſomewhat diſtilling from the Head. Moreover, it is pernicious unto them which at any time have ſpitted bloud: Furthermore, ſuch perſons as have *Peripneumonia*, if they uſe ſuffumigations, it coſts them their lives. To be ſhort, all ſuch as are troubled vvith *Dyſenteria*, or any other kind of Flux, ought to forbeare theſe ſuffumigations. I my ſelfe never uſed them, but in one caſe or two at the moſt, and marvell you not therat, for I utterly miſlike of them. But I will ſpeak a litle of Suffumigations; they have in them theſe faculties, and ſtrengths. Firſt they open all the conduits of the body: for their nature is ſuch, that immediately they pierce the body, in piercing they alter it; they mundifie or ſcoure the inward parts, and firſt the Heart. And the braine it ſelfe is altered, for by the Lungs it is communicated unto the heart, by the noſtrils unto the braine, as by the veins the ſame alſo is communicated unto the Liver. And this appeareth by experience; for *Suffimenta* alvvayes looſen the belly, and bring excrements unto the bowels, even as a purgation, therfore it muſt needs be that they pierce or penetrate.

CHAP XXVII.

Of the manner of perfuming of the whole body.

FIRST, there is none ſo ignorant or fooliſh an Emperick, but he purgeth the body before the uſe of theſe Suffumigations, by one, two or three purgations, with reſpect of the humour abounding, the habite of the body, and the ſickneſſe. And if the diſeaſe be confirmed and inveterate, the purgations ought to be ſtrong; which rules of evacuation you may find before in their convenient place, where vve treated of purging the body, both in the beginning and the ending. And firſt to begin this work with him, even about that houre that the Sun riſeth, they give the patient a couple of rere egs, & ſtraight after he hath eaten them, a ſop of bread infuſed in Malmeſey, then they let him drinke a litle quantity. Laſtly, after all theſe they let him take ℥.j. of *Saccharum roſ.* and lye ſtill after that a quarter of an houre. In the mean time they prepare a litle chamber vvhich they make very hot, and therin they make a pavillion or tent, vvhich is made of a thick and cloſe cloath, within the vvhich they ſet a pot full of burning coales, and the patient himſelfe alſo ſitteth naked under this tent on a litle ſeat for the purpoſe. And they have their things ready at hand, vvhich by litle and litle they ſtrevv upon the coales, and the ſmoake therof being cloſely kept in, flyeth about the tent, drying and drawing out of his body. And vvhen that vvhich they have already caſt upon the coales faileth and is gone, they ſtrevv on more, and that diverſs times, and there they let the patient continue (if he can) the ſpace of a vvhole houre, or halfe an houre, as he can abide it. But let them alvvayes take heed, ſo long as he is under the pavillion that they talke vvith him and aske of him how he fareth; for ſomtime they ſvvound and fall down vvithin the tent, vvhich is very dangerous: and if he anſvvereth very faintly, take him out in all the haſte you can, then vvrap him in a vvarme linnen ſheet, and lay him in bed, and there covering him vvith cloathes, let him continue there tvvo houres ſpace.

And

And this is the way which they uſe or ought to uſe: they uſe to perfume them three daies together, and reſt one day; and then other three daies, and ſo to nine dayes. Sometime we uſe this Suffumigation more dayes, even as the diſeaſe requireth: for if we ſee that the palate of the mouth is exulcerated, or ſore in the third day, and that the matter floweth out, forthwith we leave off; or if a laxe commeth upon the patient, we ceaſe: yea though it be in the third, fourth, firſt, or ſixt day. If once in the day, we uſe ſuffumigation ſtill, and that is in the morning, afterward dry up the ſweat, and let him eat his meat, and drink thin ale. In al other things, let his diet be at large, and at his pleaſure, to his beſt liking.

A good ſigne to know the time to leave off.

Diet.

CHAP. XXVIII.

Of Symptomata which ſometime happen in this way of curing.

THis way of curing by Suffumigations is endangered to certain evill *Symptomata*, as ſometime laxe of the belly, ſometime corruption of the roofe of the mouth, ſometime looſenes and ſhaking of the teeth. All which are wont to follow the annointing with quickſilver; and when we ſhall come to treate of that way of curing, we ſhall ſpeak our mind concerning theſe *Symptomata*.

CHAP. XXIX.

Of Suffumigations made of a matter benigne and harmeleſſe.

I Told you before that there are two ſorts of Suffumigations; one ſort is compounded and made of things gentle and benigne, another ſort is made of things venimous and maligne. Firſt, let us ſpeake of thoſe which containe a matter benigne and void of malice, amongſt which this is: (the firſt forme of one which is mighty indeed of operation, but yet of the gentler ſort.) ℞. *Thuris maſculi, Aloes, Mirrhæ*, ana. ℥. j *Cinamomi, Storacis ſiccæ, Spica nardi, Moſchatæ*, ana. ℥. ß. *Ambræ vel Charabe*, ℈ j *Moſchi*, gra. ij. 1. These are mixed together and lightly beaten unto powder, and with a little ſpoone it is ſtrewed upon hot burning coales. Another is deſcribed thus. ℞. *Santal alborum, rubrorum, & citrinorum*, ana. ℥. j *Nucis moſchatæ, Maceris, Squinanthi, Cariophyllorum, Camphoræ, Aſari*, ana ℥. ß. *Corticum mali apioli, ſiccatorum ambra* ana. ℥. ß. 2. They are mixed and beaten into powder, and with *Terebinthina* made into a paſte, which paſte is afterward divided into round bals, which by litle and litle are laied upon the fiery coales. The third compoſition being yet more ſtrong is this. ℞ *Storacis ſiccæ, Belzoni, ligni Aloes, Gallæ moſchatæ*, ana. ℥. ß *gummi Hederæ*, ℥. j *Ladani*, ʒ ij. *Squinanthi, Cinamomi*, ana. ℥. ß. *Albi animæ Charabe* ℥ ß *miſce*. 3. Theſe are beaten, and with *Storax liquida*, made into a paſte, which paſte is made into litle round bals, *ut ſuprà*.

CHAP. XXX.

Of maligne Suffumigations.

MOrbus *Gallicus* is overcome by Suffumigations, which piercing through the whole body, do dry the brain, the Heart, the Liver, and the whole habit:

habite: these be of two sorts; the one sort particular, the other common. Of which some be light and easie, some strong and vehement, some of a matter more benigne, some of a matter more maligne. Which they be that consist of a benigne matter, we have declared in the former Chapter; now we have to speak of the composition of those which do consist of a matter maligne. Of this sort I will set down three in number which are now in use, and the principall things in them be *Cinaberis artificialis*, *Sandaracha Græcorum*, and *Auripigmentum*; and these be those, which (for as much as they be poysons) of their own nature, do inspire a certain venimous vapour into the body. But to be briefe, you shall understand that the whole effect consisteth in *Hydrargyro*, or in some other matter of like nature unto it, as is *Arsenicum*, *Sandaracha*, and *Cinaberis artificialis*, or *Præcipitatum*. These things be mixed with Aromaticks to strengthen the inward parts, for otherwise they should be much offended by them and hurt; and the chiefe of these Aromatick things be *Resinæ* and divers kinds of gums. The first forme of this sort is this: ℞. *Cinaberis*, ℥ß, *iij. Myrrhæ*, *Thuris*, *Mastiches*, ana ℥j. *Aloes hepaticæ*, *Sandarachæ Arabum*, *Stiracis siccæ*, *Belzoni*, ana ℥ *iij*. These be beaten grosly, and therof is made a powder, which is sprinckled upon the fiery coales. The second forme is this: ℞. *Cinaberis*, ℥iij *Sandarachæ Græcorum*, ℥ j ß. *Mirrhæ*, *Thuris*, *ligni Aloes*, *Ladani*, *Ammoniaci*, ana ℥j. These be beaten in grosse wise, and mixed with *Terebinthina*, and therof are made small bals to cast upon the burning coales. The third forme of maligne Suffumigations is this. ℞. *Cinaberis*, ℥iij. *Auripigmenti*, *Sandarachæ Græcorum*, ana ℥ ß *Præcipitati*, ℥ iij. *Thuris*, *Aloes hepaticæ*, *Mastiches*, *Myrrhæ electæ*, *Belzoni*, *Stiracis siccæ*, *Ladani*, *Ammoniaci*, ana ℥ ß *Miscentur*. Of these make a grosie powder, which is strewed upon the burning coales. And these be the descriptions of those Suffumigations which have a venimous faculty, and do expel by the malignity of their nature.

CHAP. XXXI.

Of the cure by annoynting with Quick-silver.

THe first way that experience found out to heale this disease in *Italy*, was by *Argentum vivum*. For when this disease began to spread in that country, Chyrurgians attempting all things for the cure therof, because they had read that Quick-silver should be of great vertue against an old rebellious scab (for at the first cõming in of this disease, it had alwayes ulcers joyned therwith) they thought good to try that *Argentum vivum*, and that with good successe, for some therby gathered great riches. Many fell into *Marasmus* by this annoynting, many lost their teeth after it: some had the palate of their mouth rotted away, some had the bones of their Head eaten, which so doth continue stil; one hath his mouth in like sort, another his face set awry therby. For if it healeth not: it driveth the whole channell of vicious humors into the Head. I have taken in hand some, who have bin annoynted with this oyntment three yeares before; and when they have had sores (called *Gumata*) upon their skins, wherby the bones have beene discovered, I have seen the *Argentum vivum* gathered within the place: for this cause I commend not this medicine, I have used it sometime when I could not attain my purpose, by the said wayes of curing, called

Harmes following the use of quicke-silver.

called *Regia*. I ſaw once a young ſtripling that had *Morbum Gallicum*, upon whom al the aforeſaid *Regiæ curationes* had been practiſed, and he never the better therfore; yet he afterwards was cured by the wayes of annoynting. Wherfore in ſuch as have rebellious affects, and are to be deſpaired of, I uſe it when I have prooved alwayes, and all ſorts of medicines before. And when I uſe it, I obſerve this order. Firſt, to purge the humour that doth abound, and if the humours be mixt, then all the body: I give the *decoctum Guaici* by the ſpace of ten or twelve daies to ſtrengthen the inward parts, as the Head, brain, and Liver; and then the venimous medicine hurteth not ſo much. And after I have thus prepared my patients, I annoint them in this ſort. Firſt three daies if the Symptomates do not appeare; then foure, five, ſix, yea tenne daies, till I ſee the Symptomates do appeare: then I annoint no more. Of theſe *Sympromata*, ſome happen commonly very much, other ſome very litle: it commonly happeneth that after annoynting, the patients have their palate ſwelled and raw, their tongue grow̃e bigger, ſo that ſometime they can neither ſpeak nor ſwallow down any meat, their tongue is exceeding ſore by reaſon of great inflammation, and ſuch abundance of corrupt and ſtinking ſpittle flowing upon it; all their teeth are looſe in their head, and do ſhake, ſometime they looſe ſome of them. Finally, ſuch a quantity of corrupt matter is gathered and brought to the mouth, that ſometime the teeth are quite covered therwith. This medicine of his own nature flieth altogether to the mouth and there ſeeketh to break forth. In this caſe you ought to appoint the patient a diet of things eaſie to be digeſted, as ſome cullaze of delicate fleſh. Let the drink which he drinketh be pleaſant, and if he hath been uſed to drink wine let him have it, and let his diet be large enough, of broth, and good ſtore of fine bread in it, and ſo nouriſh him largely and plentifully: for the evacuation which he ſuſtaineth is great, ſo that I have been compelled to cut the *Cephalica* veine for the ſwelling of the tongue.

CHAP. XXXII.

To correct the Symptomata which happen in the mouth in this way of curing.

AND amongſt other things this alſo is to be obſerved, as much as is poſſible to draw out the *Hydrargyron* which lieth ſoaked in the palate and the teeth. The way to do it is this: Let the patient hold and keep in his mouth, a ring of fine gold, and draw it forth twiſe or thriſe, and if it chance to look white, lay it on the coales, and it will come to his colour as before: and then put it in and ſo keep it at his pleaſure. But if the patient have great paine, we uſe to waſh his mouth with milke. If the paine continue, I uſe Barley water and ſyrupe of Myrtle, or *Diamoron*, or *Nenuphar*, and ſometime we uſe *aqua Solani*, or Plantain. Sometime we uſe of repercuſſive juyce, as *ſuccus foliorum Rubri, foliorum Plantaginis*; ſometime of the juyce of Vine leaves. Sometime we uſe Barley water, with *mel roſ.* ſyrupe *Myrti*, *Diamorum ſimplex*, to ſcoure withall the mouth. Another *Symptoma* yet followeth upon this way

of

of curing, and that is, immoderate laxe of the belly; for sometime the patient voideth by the siege pure bloud, or strings of blood, as we see in *Dysenteria*. In this case (if the patient his strength may well sustain it) let us not stay the flux, but moderate it, and cause that the excoriation of the bowels do not therby increase. First by ministring clisters of milke, wherin have been quenched red hot gaddes of steele, or litle black flint stones; or by the injection of the juyce of Ptisan, or pure milk. Sometime (the patient being weak) we come to the use of astringent things, as *oleum Myrtinum*, or, *oleum Omphacinum in clistere*, also the juice of Plantaine, or of the hip Briar. Sometime we put in our clisters also *Bolus Armena*, or, *Lapis Hæmatitis*. Moreover, we use astringent waters: sometime we open a veine, sometime we use ligatures and other meanes or waies of revulsion: now if none of these *Symptomata* shall come upon them, we nourish them with good meats (as it is said) and so end the cure.

CHAP. XXXIII.

Of the diverse compositions of ointments which be used in this way of curing.

1. THere be divers kinds of unguents: I will set forth but two of them. ℞. *oleum Petroleum* ℥ ß. *olei Lumbricorum, olei spicæ nardi, olei Tartari albi, olei Turpentini* ana. ℥ j *unguentum Diatrbeæ, ungu Marciaton, Axungia Taxi, Storax liquida, Turpentini*, ana ℥ ij. *Axungiæ porcinæ*, ℔ß. *Armoniaci, Opoponacii, Bdellij, Elemnij Ladani, Styracis, Calaminthæ, Belzoni*, ana. ℥ j.
2. *Tartari albi combusti, Aluminis combusti*, ana. ℥ iiij. *Vitrioli Romani combusti*, ℥ j quicke silver, ℔ j. *Minium*, ℥ ß. mix all, and beate them in a mortar 2. houres at the least (if it be three it is the better) without ceasing. ℞. *Pinguedinis gallinæ, Axungiæ porcinæ, Axungiæ ursinæ*, ana. ℥ iiij. *olei Liliorum albi, olei Laurini*, ana. ℥ ij. quicke silver, ℥ viij. In this composition, the fats are not melted at the fire, but the filmes cleane taken out, they are beaten in a mortar very diligently; then by litle and litle the quicke silver is put into the mortar, and the medicine is wrought in the mortar, by the space of two or three houres at the least. Afterward put in these powders: *Thuris, Mastiches, Myrrhæ, Ammoniaci, Styracis, pulveris Salviæ, pulveris Stœchados, Lythargirij, Cerussæ*, ana. ℥ ß. Of these is made a very fine powder, which by litle and litle is put into the mortar, continually beating til al be well incorporated. Thus these two ointments be made, the first is strongest and best. If there be many ulcers, and at the fourth or fift annointing commonly the *Symptomata* wil appear, they use no more annoynting.

CHAP. XXXIIII.

Of Præcipitatum given by the mouth.

FUrthermore you shall understand, that some practitioners use to cure this disease, not only by annointing (wherof we have spoken before) but by giving *Præcipitatum* by the mouth. Some give the common *Præcipitatum* so prepared: It is given in weight, ß gra. seven, or tenne at the uttermost: *Dosis.*

they

they mix this quantity with medicines to alter the colour; that it may not be knowne. Some mix it with *Aloes*, *Myrrhe*, *Masticbes*, gr. iij. some mix it with conserves of Roses, some with *Mithridatum*, and such like. But there is a more safe curing then this, by *Turbith mineralis*, which the *Chymists* have invented in stead of *Præcipitatum*, which I better allow of, and it is very dangerous for the better sort of men: of the which I mind to speak hereafter as followeth. First the use of *Turbith mineralis* is betwixt grains xviij and xx. grains, or xxv. grains at the most, after the strength of the patient: they use in it this manner. First they take the dose as they themselves best like, and mix it with *Mithridatum*, one part or two as they will: some mix with it conserves of Roses, so that there be not in all past ℥. j. or ℥. j. ʒ. at the most. They make it into a bal, some make three or foure pils and guild them, other some rolle it in powder of *Diambre*, or such like. The patients body must be prepared by some easie meane, and eat a light supper: let the patient receive it early in the morning: after he hath received it, let him lie in his warme bed an houre at the least, and sleepe after it, if it be possible, then let him arise and apparell himselfe warme, and sit by the fire. Let his chamber be very warme, so that he may sweat temperately. Within foure houres after he hath received the said Bole, cause him to eat some warme broth, and let him not come out of his chamber till he be throughly whole or cured. Let his diet be very good warme meats. Two mornings next following, give him a little *Mithridatum* in clarified Mace ale, and cause him to sweat an houre or two in his bed. The third morning next following, give him the *Turbith* as before, and let him keep the order aforesaid: and if his mouth grow not sore in the meane time, give it him the third time in the third morning next following the second time: do so till his mouth be sore, then seek in the former Chapter to heale his mouth, as is taught there. Thus have you all the waies and meanes to helpe this pernicious griefe.

The dosis of Turbith mineralis.

Liber sexti finis.

THE VII. BOOKE,

TEACHETH THE FORME AND RULE OF MAKING REMEDIES AND MEDICINES, WHICH OUR PHYSITIONS DO COMMONLY

use at this day, and to know after what sort their proportion and quantity is distributed and noted, with the names of each medicine.

CHAP. I.

Of Suppositaries.

A Suppositary is a remedy, whole, long, and round, which is put into the fundament, that it may avoid the pricking, and moove and provoke the vertue repulsive to the avoiding of the excrements, compost, or ordure. We do use Suppositaries especially for three causes: the first is, for bringing out ordure, which when it lieth in the right bowell, it requireth no clister. The second is, when one or two clysters have been put into the body, and do not come out again at the fundament, as it doth chance in passions of the cholicke, then it is very perillous to put in other clisters. The third cause is, when the sick person is so weak that he may better suffer a suppositary then a clyster. A suppositary is made of hony that is boyled so long, till it doth waxe thick and hard; oftentimes common salt is mixed with the hony; but if you will make it more sharpe and quick, take of salt Gemme, the dung of a Mouse, Agarick, or els *Hiera simplex*. ℞. a Suppositary made of Hony, which if you think so weak that it will not moove the compost or ordure, add to these following. ℞ to make a common Suppositary, of sharpe Hony, *sal Armoniacke*, ℥.ß or of salt Gemme, ℈ ß. or of Mouse dung, ℈.ß or ℈ j. or of *Hiera simplex*, ʒ. ß. Also make Suppositaries of white sope, taliow of beasts, fat of bacon, candles, the stalkes of Beets, or Mercury, or their roots annointed with oyle or Hony, and strewed with powder of salt, specially for children and sucking babes, for whō one corne of Salt put in is sufficient. ℞. Thime, or *Cyclaminum*, or Wormwood, or Sothernwood, stamped in a mortar, ℥ j. or ß. of boyled Hony so much as sufficeth, and make a Suppositary. Suppositaries are good against the Palsey, made of Pellitory & Pepper, Napy (that is, a kind of rapes called a Navew) Centory, Bitumen, that is a kind of lime, the root of *Panex*, Hysope, *Galbanum*, mixed with dry Rosin, or Pitch and Wax. Let a Suppositary be round, and 6, 7, or 8. fingers in length. We do use no Suppositaries to them which have the hemorrhoides, or any other swelling in the fundament.

A suppositary to bring forth the ordure.

A suppositary against the wormes called Lũbrici.

CHAP.

CHAP. II.
Of making Nodulus.

NODVLI be thoſe which are called of *Aetius* in Greek προσθετα; they are good for thoſe which have clefts and ſwellings in the fundament. Theſe do avoid and take away the hardneſſe of Suppoſitaries, becauſe ſometime we are compelled to uſe flocks in their ſteads. Their matter is the ſame that Suppoſitaries be ℞. Flocks mingled or beaten with hony, and put into the tuell: and truly that *Nodulus* is beſt and ſweeteſt which is made of Salt and the white of an egg in cloth or wooll, made in the forme of a Beane, and put into the tuell with a threed hanged at the end, that it may be drawn out again.

CHAP. III.
Of making Peſſaries.

A Peſſary is a medicine which is made of ſoft wooll, or ſuch like thing, and it is put into the privities of women. The figure or ſhape of it is like a Suppositary, but that it is longer & thicker, becauſe it muſt be put into the wombe. It is made of Wax, or of cloth or cotton, or of lint, firſt dipped and wet in an oyntment, or in a medicine meet and convenient for the cure. Afterward wind them in ſilk, and hang a threed therunto, that it may be drawn out the more eaſily. It is put into the tuell and into the wombe to ceaſe the inflammations and ulcers of them both. Privatly it is put into the wombe to provoke the menſtruis and the ſecundine, or to ſtop immoderate flux of menſtruis, or to mollifie the hardnes of the wombe, or to cure other diſeaſes of the wombe, ℞. a peſſary dipped & wet in *Unguentum roſarum*, and put it into the place. To this ſometime is added *Opium*, that is, where the inflammation cauſeth great paine, *Opium* by his coldneſſe maketh aſtonied, therfore his quantity ought to be ſmall, as from halfe a ſcruple to a ſcruple, and let it be holden a litle time, leſt through his coldneſſe the parts which are ſinewy be hurt. It therfore may be holden halfe an houre ℞. a peſſary dipped and wet in *Unguentum Pomphobygos*, put it into the tuel or into the mattrice that is grieved. Peſſaries to bring forth menſtruis are made otherwiſe. The medicines are taken in ſilk cloth, that is as thin as ſindall, and let the forme and faſhion be thicker, which may bring out with his powder, as thus: ℞ *Hierapicra compoſita*, ℥j. of *Euphorbium*, and the apple of *Coloquintida*, ana. ℈. ß. mix them and make a Peſſary. Annoint it with *oleum Nardinum*, or with the juyce of Herbs that provoke menſtruis. Such Peſſaries be made oftentimes of brayed Herbs provoking menſtruis: as, ℞ Mercury, Neppe, or Mugwort, or Sothernwood, M. ß. bray them, and rolle them in ſilk, and make a Peſſary. If the menſtruis have endured with ſwelling and pain, firſt make a bath, for that doth mollifie and moiſt: the paunch ought firſt to be emptied, and the bladder to be unloden, becauſe the matrice is in the middeſt betweene them: for theſe being filled, and preſſing the matrice, the menſtruis for overmuch ſtraightneſſe may be retained and made ſlow in comming out. If immoderate menſtruis do flow, do thus: ℞ a Peſſary wet in *Unguentum comitiſſæ*, and put it into the matrice: or thus: ℞. of Plantain, or Knotgraſſe, or Brier, of Mirtle, or other that can

To ceaſe inflammation.

To dry ulcers.

To bring forth menſtruis.

stop menstruis, M.ß bray them, and roll them in silk, and make a pessary. Pessaries mollifying may be made of the marrow of a Calfe, and a Hart, of Rosin, Terebinthine, fatnesse of a Goose, or porke, and of gum Armoniack dissolved in water.

To mollifie the hardnesse of the wombe.

CHAP. IIII.

Of Clysters or Enema.

A Clyster or *Enema*, is a kind of medicine the which is cast and put into the bowels by the fundament, liquid and thin, and it is profitable for eight things. 1. To mollifie the wombe restrayned with hardnesse. 2. To provoke the violence detestable and astonied 3. To avoid any kind of humours. 4. To put away ventosities. 5. To cease dolours and paines 6 To bind and restrain the belly. 7. To make clean ulcers of the guts or bowels. 8. To make sound the same. There may be also added to alter and change, as here followeth. ℞. of Lettuce, Scarioll, *Rostrum porcinũ*, leaves of Sallow, ana M. j. flowers of Violets, and Nenuphar, of each a litle handfull: make a decoction of one pound. In the strayning let one ounce of *Cassia fistula* be dissolved, oyle of Violets, and of Nenuphar, ana ℥. j. ß. Camphire, ℈ j. and make a clyster. ℞. the foure kinds of remollitives, or mollificatives, Pellitory of the Wall, an. M j ß. the roots of the Mallowes called *Althæa*, and white Lillies, an. ℥ j. seed of Flax, Fenugreek and Anniſe, an. ℥. ß. of fat Figs, iiij make a decoction of ℔ j. in weight. In the strayning therof dissolve therin of *Cassia fistula*, *mel Violarum*, and fresh butter, an. ℥ j. oyle of Violets, ℥. iij. and make a clyster. If you will make a clyster mollificative lacking the things aforesaid, do thus. ℞. oyle made warme ℔ j. and make therof a clyster, or thus. ℞. oyle and fresh butter, an. ℔. ß. and make a clyster, ℞. the foure remollitives, an. M. j. seed of *Carthamum*, ℥. j. of Anniſe, Fennell, and *Careum*, an. ℥. iij. and make a decoction of ℔. j and in the straining dissolve *Hiera simplex*, or *Benedicta*, or *Diaphœnicon*, or *Electuarium de succo*, or *Electuarium Iudi majoris*, ℥ ß. of clarified Hony, or iuyce of *Squill*, ℥ j. or common Salt, ℥ ij. or salt Gemme, ℈. j. or ℥. ß. Many do add to clysters, ℥. j. of the juyce of Beets, which do moove and grieve the belly, or juyce of Beets and Coleworts, an. ℥ ß. of common Salt, ℥. ij. or ℥. j. which bite and gnaw the belly, or lesse, but the just weight must be as you conjecture to be easie or hard for the sick. Also such a clyster expulsing the detestable faculty or matter, may very well be made only of Hony, or hony with juyce of *Squilla*, or other things decoct. And if that the vertue expulsive be astonied and dull through the hardnes of the ordure, then make a clyster partly of mollificatives, and partly of expulsives aforesaid. Clysters which avoid humours are made so, that they vary according as the humours differ. For when the humour is grosse and cold, evil disposing the bowels, let it be made thus. ℞ the foure remollitives, an. M j. Cammomil, the tops of Dil, Origan, Calamint, Sothernwood, an. M. ß. Anniſe, *Careum*, Comin, Ammeos, Seseleos, an. ℥. ß. berries of Lawrel, seed of Rew, an. ℥. ij. make a decoction. In the strayning dissolve *Catholicon*, and *Diaphœnicon*, an. ℥ ß. or *Diaphœnicon*, or *Benedicta*, ℥. vj. or of both, ℥. ß. of red Sugar, and *mel Anthos*, an. ℥ iij, or ℥ ß. oyle of Dil, and Cammomil, an. quart ß. or oyle of Rew, ℥ j. oyle

A clyster mollificative.

A clyster provoking & making voide the violence astonied.

A clyster avoiding humors.

oyle of Dil, ℥ ij. or oyle of Lillies, ℥ ij. make a clyſter If ventoſity be preſent, add Calmatives. If pain be preſent, take a medicine releaſing griefe by provoking ſleep, as hereafter ſhal appeare by examples. If a cholerick and gnawing humour muſt be brought out with a clyſter, then let the clyſter be made of ſuch things as will avoid that humour, and mix it partly with ſuch helps as do ceaſe inflammation, as thus: ℞. Mallowes, Biſmallowes, Violets, Pellitory of the Wal, Endive, Succory, Lettuce, Purſlain, an. M j. and if there be ſo much need of coldnes, take the foure great cold ſeeds bruiſed, an ʒ iij. or ℥ ß of whole Barley, p. j. make a decoction of one pound. In the ſtrayning diſſolve *Caſſia fiſtula* and common Sugar, an. ℥ j. the white of one egge or two, oyle of Roſes, or of Violets, or common oyle, quart. j. make a clyſter. If ſuch a paſſion commeth of a melancholick humour, make it thus. ℞. the foure mollificatives, the leaves of Bugloſſe and Borage, the tops of Dil, *Lupuli*, and Fumitory, an. M. j. Melilot and Cammomil, an M. j. ſeed of *Carthamum*, and Polipody of the Oke, ana ℥ j. Anniſe and Fennel, ana. ℥ ß. make a decoction. In the ſtrayning diſſolve *Hiera Ruffi* which is not in uſe, or *confectio Hamech*, ℥ ß or *Catholicon*, ℥ j. red Sugar, or *mel Roſarum*, or Violets, ℥ j. oyle of Dil, Lillies, and Violets, ana. ℥ j make a clyſter. ℞. Mallowes, Biſmallowes, Pelitory of the Wal, Origan, Calamint, Cammomil, the tops of Dil, ana. M. j. Anniſe, *Careum*, Comin and Fennel, ana. ℥ ß or ʒ vj. of Laurel Berries, ʒ i j. or ℥ ß ſeed of Rew, ʒ ij or iij. and make a decoction. In the ſtrayning diſſolve *Benedicta*, or *Diaphœnicon*, or *Electuarium Indi majoris*, which we do not uſe here, ℥ ß confection of Lawrel berries, ʒ iij. or ℥ ß. red Sugar, ℥ j. oyle of Dil, Cammomil and Rew, ana. ℥ j make a clyſter. Into theſe clyſters which put away ventoſities, oyle of Nuts is wholeſome to put in, and alſo (as *Galen* ſaith) *Vinum malvaticum Cretenſe*, may wel be mixed with a clyſter as is aforeſaid. The ſignes of ventoſities and wind contained in the bowels, be often tarting and noiſe in the guts, becauſe it chanceth as often as burbles are broken in the bowels. Bowels wherin be burbles (as *Galen* teacheth *Particula 2 Aphoriſm. ſtrangulati nondum mortu, &c.*) be cauſed of ayre ſhut and encloſed with the humour. Clyſters to ceaſe pains are made many wayes: For if the cauſe be an hot gnawing humour, the example is ſhewed afore by cold things, where he intreateth of a clyſter to avoid humours. If the pain be of a cold cauſe take the ſame that is given againſt ventoſity laſt before: if the pain do come of moe cauſes, make a clyſter of many of thoſe things which are meet for the cauſes: and when the cauſe of the paine is not knowne, make it thus. ℞ flowers of Cammomil, Melilot, the toppes of Dil, an. pug ij make a decoction in milke. In the ſtrayning diſſolve therein white Sugar, becauſe the red is biting and pricking, ℥ j ß whites of eggs ij. oyle of Dil and Cammomil, an. quart ß. and make a clyſter. Or thus, ℞ oyle of Cammomil, Dil, and Violets, an. ℥ iij. caſt it in with a clyſter, and when we want ſuch oyle, we make it of quart iij or ℔ j of o le Oliue. ℞. milke ſodden quart iij or ℔ i. *Amylum ſive Amydum*, halfe a dramme or a dram at the moſt, Gumme Arabique, or Tragacanth, or both, a little burnt, an. halfe a dram, or a dramme, or two drammes, Bolearmoniacke, and *Sanguis Draconis*, ana. ʒ ij. oyle of Roſes and Cammomill, an. one ounce and an halfe: make

A clyſter to put and drive away ventoſities

A cliſter to ceaſe pain.

A cliſter reſtraining

A Clyſter profitable againſt an hot humor gnawing in the bowels.

a clyſter. ℞. the juyces of Plantain, *Arnogloſſa*, that is a kind of Plantain, Knot-graſſe, and Purſlain: let theſe juyces be cleanſed either by ſeething or reſidence; take of all theſe, or of one of theſe, as much as ſufficeth for a clyſter, adding of the powder aforeſaid, and with thoſe oyles make a clyſter. Note that when there is need, then you may make clyſters of thoſe Herbs ſodden, or of the waters diſtilled out of them, adding Roſewater, as: ℞. the water of *Arnogloſſa*, of Plantain, of Roſes, of Purſlain, of Knotgraſſe, as much as ſufficeth, and diſſolve ſome of the aforeſaid things therin. It is to be noted, that ſometime there are put into the aforeſaid decoctions, ſeeds and fruits that be ſtiptick, to make hard, and to bind, ſo that they lacke ſhurpneſſe, becauſe els they would prick, provoke and expulſe; therfore we can mix together the ſeeds of Myrtle, Sorrell, of Purſlain, Plantain, Cypreſſe, *Cauda equina*, Horſtaile, and ſuch like. Moreover note, that oyle muſt never be put into clyſters if the bowels be ulcerate, as they be in *Dyſenteria*, (which is a flux in the body) yet many do neglect that, not knowing that oyle is an enemy to ulcers (as *Galen* intreateth *tertio & quarto Methodi*.) Truly wine is a ſpeciall friend, the creame or curde of a Hare or of a Goat, in weight ℥ iij. *Sorbus*, Proynes, Medlars, Quinces, ana. ℥ j. more or leſſe, do reſtrain and bind: ℞. of whole Barley, p. ij. of red Roſes and Cammomill, and Plantain if pain be preſent, ana. p. j. make a decoction. In the ſtrayning diſſolve therin *mel Roſarum*, ℥. j. the white of an egg or two, make a clyſter. Such a clyſter is to be given alwaies before clyſters reſtrayning, binding and conſolidating, by meanes wherof the things is made prompt and eaſie. A clyſter conſolidating, is made when the filthineſſe of the bowels is not purged and tryed out, becauſe that is deadly: and therfore there needeth no clyſter, but that prognoſtication is ſufficient. ℞. of the juyce of Plantain, *Arnogloſſa*, and Purſlain, ana. ounces three, of Bolearmoniak, *Sanguis Draconis*, and *Amylum*, ana. dram one and a halfe: or the tallow of a male or female Goat one dram, or one ounce and a halfe, and make a clyſter. And becauſe Goats tallow cannot well diſſolve, but almoſt alwayes it congealeth and hardneth together in the bowels of the ſick, therfore it may be and ought to be diſſolved with a litle oyle of Roſes, and then it need not be feared for ulcers. Alſo ointments conſolidating (as is *Unguentum album*) ſometime are made liquide and mixed, and ſpecially when the ulcers be nigh, or in the great guts. Sometime in the ſtead of juyces may clyſters be made of milke very well for his whey portion, which doth reſtrain and conſolidate. Oftentimes both in theſe and in reſtrayning clyſters, the white of egs hard ſodden are diſſolved. And thus finiſheth the making and uſe of clyſters or *Enema*.

A Clyſter to ſcoure and cleanſe ulcers in the guts.

A Clyſter conſolidating, that is, making ſound of ulcers.

CHAP. V.
Of making Syrupes.

A Syrupe is of medicines a juyce with Sugar or Hony molten therin, decoct and boyled unto the meaſure of that Sugar. Practitioners do put a double underſtanding in ſyrupes, that is, *ſimplex*, which is called uſuall; and *compoſitum* which is called magiſtrall. Simples or uſuals be theſe, ſyrupes of Violets,

Violets, of Roſes, of Endive, of Nenuphar, of Mayden-haire, of Wormwood, of Mints, *Oxymelſquyllitícum*, ſirupe of *Eupatory*, of *Epithymum*, and of *Byzantijs*. They are called ſimples, as well becauſe they conſiſt in one ſimple medicine, as alſo becauſe they are ordained for one ſicknes and for one uſe. *Syrupus compoſitus* which is called magiſtrall, is compounded of divers medicines, being good for ſundry diſeaſes, as in example: if any man compound together ſirupe of Wormwood and *Stœchados*, being taken in even portions or quantity, there would come therof a ſirupe good for the ſtomack, becauſe of the Wormwood, and good for the head becauſe of the *Stœchados*. A Syrupe is good and profitable to digeſt humours before a purgation, that they may the eaſier and better obey the purgation. Therfore they are uſed of many Phyſitions to be given before medicines, although we have not read that old practitioners did obſerve it, but they did commit the digeſtion of humours wholy to nature. Look the comment, *Aphoriſm. 9. Lib. 2.* When any man will purge the body, it behoveth to make it flowing. Truly *Hippocrates* would do thus, ſaying, that the concoct and digeſt matter ought to be healed and moved, and not the crude and raw matter. And *Galen ad Glauconem libro primo*, ſpeaking of the cure of *Tertiana Notha*, would not have Wormwood to be given til the ſeventh day. Therfore it doth appeare for a truth that ſirupes ought rather to be given for the humours left after a purgation, then for their digeſtion and coction. But many do obſerve and uſe, that humors being groſſe and clammy and viſcous, may by ſirupes that do attenuate, cut and divide, be prepared and made eaſie to avoyding and purging; they call this digeſting of humours. Cold and cleaving humours are prepared with ſirupes that be hot, cutting and ſcouring; as to digeſt rheumy matter, ſuch as is a Feaver quotidian, and to prepare it to the purging. ℞. the five roots apertive, made clean, and tempered in vineger foure houres, an. ℥ ß or ℨ.iij. or the rinds of the five roots, Origan, Calamint, Hyſope, Betony, and Germander, an. M ß. of Anniſe and Fennell, an. ℨ ß. of Raiſins the ſtones picked out, ℨ.iij. both the *Stœchados*, an. p.j. make a decoction. In the ſtrayning, diſſolve of good hony quarts 4, of white Sugar, ℥.iiij make a ſirupe perfectly ſodden. Miniſter three ſpoonfull with double as much of water of Liquorice, or with Priſan, or with water of Raiſins or Anniſe. Humors that be moveable and thin, muſt be prepared to the avoyding and purging by ſirupes that do make thick and let the moving, which humours if they be carried to the wayes of expulſion, or be kept and contained in the wayes and conduits by which an apt and ready expulſion may be made of them, then they may be avoided without any preparative. But if thoſe humors be reſtrained and kept out of the places aforeſaid, then they ſhal be rectified and remedied with cold ſirups, the making wherof doth follow.

A ſirupe digeſting of rheumy matter.

A ſyrupe againſt thin and moveable humours.

℞. ſirupes of Purſlain, Sorrell, Endive, Nenuphar, of Ribes, of Barberies, of *Agreſta*, of Quinces, of Roſes, take of one of theſe or moe. ℨ vj. miniſter it with double as much of well-water ſodden. There may alſo conveniently be made a Julep in this wiſe. ℞. ſyrupes of Roſes, Purſlaine & Sorrell, an. ℨ.j.ß. or ℨ.ij. water of Roſes, *Arnoglоſſa*, Succory, or Endive, or Purſlain, or Sorrell, an. ℨ.ij. water ſodden or burnt, ſpecially if fluxe of the belly be preſent;

A ſyrupe to make humors groſſe & thicke.

Note

℥.vi. make a Julep clarified, and aromatized with ℥ ij. of Cinamon elect. Furthermore, if those humours do not make and cause fluxe of the belly, but being inflamed do begin a Feaver, then neither sirupes stipticke nor waters are to be used, but rather cold sirupes lacking stipticity, as be syrupes of Endive, Purslaine, Violets, of *Nymphæa*, called water Lillies, of Mayden-haire. But if we do suppose that there ought to be a greater extinguishing and quenching, that the rotten matter may be driven out the more easily, we do use cold sharpe sirupes, as be *Syrupus acetosus simplex*, which is put in both causes, as well hot as cold: also *Oxysaccharum simplex* and *Syrupus de acetositate Citri*, and of Limons, which if the fluxe *Diarrhœa* be present, being raised and caused of such hot humours, then syrupes that be acetose and sharpe are not to be ministred, because they excoriate, rase and flay; but sirupes of Ribes, Barberies, Quinces, and iuyce of Sorrell may be suffered and given, because they have but meane sharpenesse and acetosity. But against hot humours, make potions of syrupes magistrall in this wise. ℞ Endive that is young, or newset, and not growne long, wash it not ʒ *Adiantum*, Maiden-haire, Succory, Purslain, Lettuce, Singreen, Searioll, Plantain, of all, or of some of them, two or three, ana. M. ij. the foure great cold seeds, ana. dram iij. the root of Succory, the roote of Sorrell, of Gramen, and Nightshade, that is, the lesse Sorrell, called *Solatrum*, ana halfe an ounce, or dram iij. make a decoction, to which may be added the iuyce of the herbes afore written, cleansed so much, and halfe so much, or halfe as much more as the third part of the decoction. In one pound of the strayning dissolve Sugar Tabertzet, ℥.vi. of wine of Pomgranats, ounce j ß. of vineger, ℥ ß. make a sirupe clarified & aromatized with ℈ ij of white Saunders, or red, or both, ana. ℈. j But if thou wilt make the syrupe perfectly concoct and sodden, add too Sugar, and let it be sodden to the perfection that it may be kept. The use and ministration must be with double as much of some liquor, as water sodden, water of Liquorice, or the water of some of the herbes aforesaid distilled; yet I do not much praise and allow the use of distilled waters But if the sirupe be not perfectly boyled, (as is shewed in the first example) it must be given by it selfe, and without the administration of any thing els, neither shall the iuyces be put in, which should be put in, in a sirupe perfectly sodden.

A syrupe for melancholy humours.

Like Formes and uses may be made of sirupes, rubifying or digesting cold matter. Syrupe of *Epithymum*, syrupe of Fumitory, which is made two wayes: one way is of the onely decoction or iuyce of Fumitory, and then it is *Syrupus de Fumiterra simplex*: another way is according to the description of *Mesue*, and such a sirupe hath *Myrobolanes*, *Cassia*, and many other things: which sirupe is called compound for that cause: syrupe of Buglosse, sirupe of Borage, sirupe of Harts tongue, which openeth and looseth the stoppings of the spleen, and sirupe of Violets, because it moystneth very much.

The simple medicines wherewith these sirupes are compounded be these: Borage and Buglosse, Fumitory, *Lupulus*, *Epithymum*, and such like that doe help & aide the digestion of such an humour. Out of the aforesaid things may be made sirupes, potions, & Juleps decoct and boyled to the satisfying of these intentions and meanings. Oftentimes there be made sirupes laxative for the purging and avoyding of the matter that is cheumy & filthy, and also melan-

cholik

cholik matter, when long continuing diseases be bred of them, partly to the digestion of raw matter or humors, and partly to the avoyding and purging of humors which be rotten, as in long Feavers.

℞. The root of *Apium*, Fennell and Parsly scraped and made cleane, ana. ℥.iij. of Hysope, Origan and Calamint, ana M.ß. of seed of *Carthamum*, ℥ iij. greene Polypody of the Oke, ℥.ij of Annise, Fennell and Dill, ana, ℥ j.ß. of Liquorice scraped, ℥.iij. of Raisins the stones pulled out, ℥.ß. of the three cordiall floures, ana. p.j make a decoction strained to ℔ j. or ℔ j. ß. in the which infuse new trochiskes of Agaricke, ℥ j. ß. leaves of Sene cleansed, ℥.ij after ten houres make a strayning, wringing it strongly, whereto add syrupe of Violets, *syrupi de Bizantijs*, and white Sugar, an. ℥ iiij. make a syrupe perfectly sodden and aromatizate with ℥ j. of Cinamon elect, and with one sirupe, ℈. j *Xyloaloes*. The dose of this sirupe by meanes of the things that are put into it may be ℥.j.ß. which also the fourth or fifth day, may be given with double as much of *Hydromel*, that is, water and hony sodden together, or *aqua Mulsa*, or of some other decoction. By like meanes may the laxatives entring into this present sirupe be increased or diminished, by reason of the quantity making of the sirupe; for this present sirupe is ordained for 6. or 7. or more doses, therefore the forme and fashion of the proportions being kept, it may be made for, 1 2, 3. or more doses. Moreover by like reason a sirupe laxative is made for matter cholerick and filthy (as one would say) vitelline, the which causeth Feavers hard to be eradicate and taken away.

A syrupe laxative against rhumy matter & feavers Nothæ.

℞. The roots of *Apium*, and of Fennell, cleansed, and scraped, and tempered in vineger one nights space, ana. ℥ ß. of Hysope, Maiden-haire, *Adjantum*, *Polytricum*, some call it wall-ferne, Harts-tongue, Endive, Succory, ana M.ß. or M j. the 4 great cold seedes bruised, an dram ij or dram iij. Raisins the stones pulled out ℥ ß. the three cordial floures, an p.j make a decoction, in the which infuse Agaricke newly made in trochisks, dramme vj. the leaves of Sene made cleane, ℥ j. in the strayning dissolve sirupe of Maiden-haire and Violets, an. ℥ iij of white Sugar, ℥.iiij. make a sirupe perfectly boyled, putting in the end of the strayning of it ℥.ß of Reubarbe elect infused as it ought to be, which thing after it be strained, let it boyle on a soft fire without flame or smoke, unto the perfection of the decoction: the dose of it is, ℥.ij. or ℥.j ß. with double as much of the decoction of Endive, and Succory, or Liquorice, or with double as much of whey made of Goats milk. This sirupe is for five or six Doses. And if the first dose will not satisfie your intent, then you must dissolve somewhat therein that hath power to purge the humour that thou wouldest have brought out: as for example, ℞. of the sirupes aforesaid, ℥ j ß of whey made of Goats milk, ℥. iij. make a dose. And if therof do not follow the effect that you look for, adde therto either of *Cassia fistula*, ℥ ß or of *Diaprunis laxativæ*, ℥ j. or ℥ ij or *Diaphœnicon*, ℥.j.ß. or also some Reubarbe. You may also do the same in the example of the sirupe made to avoid rheum.

A sirupe laxative against filthy cholerick matter.

℞. of the juyces of *Lupuli*, that is, Hops and Fumitory, but it is unpleasant, of Bugloss, of Borage, and of sweet Apples cleansed, an. ounce ij. or iij. let them be twise cleansed, either by decoction and clarifying, or by residence of greene Polypody of the Oke, ℥.ij. or iij. of fat Tamarinds, ℥ j. *Epithymum Cretensis* put

A sirupe against melancholy

in the end of the decoction, ℥.ij. of *Adjarum*, Harts tongue, and the three cordial floures an. p.j. make a decoction strained to quarts ij. in the which infuse the leaves of *Sene* made clean, ℥.iij. make a straining, and mix it with the aforesaid iuyces: afterward add therto sirupe of Violets, ℥.vi. sirupes of Bugloss, and Sugar, Taberzet, an. ℥.ij. make a sirupe perfectly sodden, and Aromatizate with, ℥.j. of Cinamon, and ℈ j. of white Ginger scraped. The dose is two ounces with water of Bugloss, or Hops, or Fumitory, or whey made of milk. And thus much of making sirupes.

CHAP VI.
Of making Iuleps.

A Julep doth not much differ from a sirupe, but that it is lesse boyled then a sirupe is, and because also it is made without the permixtion of any other decoction with it, as sirupes are wont to have when they are made. Juleps are made either of water of infusion or distillation, or els of the iuyce of some simple medicine, as thus. ℞. of the water of infusion of Roses, or the water of infusion of Violets, ℥.v. Sugar, ℥ iiij boyle it easily and make a Julep: ministet it with twise or thrise as much of sodden water made cold again. Or thus. ℞ water of Roses, ℥.viij. of Sugar ℥.iiij. boyle them easily and make a Julep. Or thus. ℞. the iuyce of Roses, or the iuyce of violets, ℥.vi. Sugar, ℥ iiij. boyle them easily and make a Julep. Likewise Juleps may be made of other things that do either make warme or hot, or that do open or loose, or that do restrain and bind. But yet Physitions do commonly call a sirupe, dissolved in sodden water, a Julep: saying. ℞ sirupe of Roses, and the sirupe of Violets, or sirupe of Mayden-haire, or any other sirupe, ℥ iij. of sodden water. ℞. ℈. mix them together and make a Julep.

CHAP. VII.
Of Dolis sive Potio.

Dolis, otherwise called *Potus* or *Potio*, is a medicine laxative dissolved in some kind of liquor, and given in drink. There be of this many differences, because of the diversity of humours that they void and purge. The simple medicines do purge and bring forth rheum or fleame, as be these, *Agaricke*, *Turbith*, *Carthamus*, *Colocynthis*, and other often sought out by *Mesua*. The compounds be *Diaphœnicon*, *in forma opiatæ*, *Diacarthami* in the forme of Lozenges, *Electuarium de Citro*, *Electuarium Indum maius & minus*, *Benedicta*, and *Hiera simplex*, *Hiera composita*, and such like. But these be compounded, not that they avoid only one humour alone, but being mixed with another humour, as choler mixt with fleame or melancholy. Medicines are ministred in divers formes and fashions: as first in the Forme of a potion, for one only dose, or for one time, in the Forme of a bole, wherof shall be spoken hereafter, in the Forme of an Electuary liquid; as *Opiatæ*: whole in Forme, as Lozenges, in the Forme of sirupes, of Juleps, also in the Forme of powder and pils ℞. *Diaphœnicon*, ℥ ℈. or ℥.vi. if the sick be strong, dissolve it with the water of the decoction of Liquorice, Raisins, and Annise, as much as sufficeth. Make a dose with sirupe of Violets, ℥.vi. or ℥.j. or dissolve it with common strayning

The formes of a potion.

ning, and make a dose, or dissolve it with *Hydromel*, or dissolve it with certain distilled waters, as waters of Hops, Bugloss, Succory, or such like; or dissolve it with the decoction or broth of a Chicken, or with the whey of milk, or thus ℞. the three cordiall flowres, ana. M. j. of Proines Damascene, *Iujubarum* and *Sebesten*, an. foure in number, Liquorice scraped, ℥ j ß. Annise, ℥. j. make a decoction strayned for one dose: in the which dissolve *Diaphœnicon* ℥. ß or ℥. vj sirupe of Violets, ℥ j. and make a dose If you wil add to it another Electuary laxative, take of one a quantity away, and add to as much of another, as where it is said, take of *Diaphœnicon*, ℥. vi. you may say take of *Diaphœnicon* and *Carthamum*, an ℥ iij. and so likewise of other.

The forme of a potion or Dose, whose decoctiõ doth avoid certain rheum & fleame.

℞ Raisins the stones picked out, ℥. ß. the seed of *Carthamum* and *Polypody* of the Oke, an ℥ ß. or ℥. vi. of Annise, Fennell and Liquorice scraped, an ℥. j. ß. leaves of Hysop, ℥ j make a decoction, in the which infuse Agarick newly trochiscate, ℥ j or ℈ iiij. or ℥ j ß In the strayning dissolve *Diacarthamum*, or *Diaphœnicon*, or *Benedicta*, ℥ iij or ℥ ß. sirupe of Violets, ℥. j. and make a dose. These things avoid choler: iuyce of Roses, Violets, Tamarindes, Manna, *Diagredion*, that is, Scammony prepared, *Psillium*, Reubarbe and Myrobalanes, *Cassia fistula* purgeth as well choler as rheum: iuyce of Roses and *Ireos* do bring forth thin choler and yellow water. Compounds to avoid choler are these, *Electuarium de succo Rosarum*, *Diaprunis laxativum*, *Diaprunis simplex*, trochisks of Violets, which be seldom in use.

Simples to void choler.

Compoũds.

℞. of fat Tamarinds, ℥ j the three cordiall floures, an p ß. Liquorice scraped ℥. j. ß of Proines Damascene, number vi. make a decoction in a little quantity of water, in the which let the Tamarinds be strongly wrung out. In the strayning dissolve *Cassia fistula* that is new, ℥. j. or ℥ x. make a dose. In the like decoction you may dissolve, ℥ ß. or ℥. vi. of *Diaprunis simplex*, with ℥ j ß. or ℥ ij. of *Diaprunis* laxative. If it be feared that *Diagredion* will do hurt, and if the sick be rich, in the stead of *Diaprunis* laxative may be dissolved, ℥ j. or ℈. iiij, or ℥ j. ß, of Reubarbe Take heed and note that such a potion is good in cholerick Feavers, and in those Feavers in which the Frensie is feared, and truly it is excellent good, for by it is eschued the aversion, and also the refrigeration and the cooling. In stead of this present decoction and colature, medicines laxative may be dissolved in a common decoction, or with water of Fruits, or with *Hydromel*, or with waters distilled, either with Endive, Succory, Hops, or with the broth of a Chicken, or with the whey of milk. ℞. Raisins the stones picked out, ℥. iij Liquorice scraped, and Annise seeds, ana. ℥. j. Proynes Damascene, in number, vi. Tamarinds ℥. ß. the three cordiall flowres, Succory, young set Endive, an. M j make a decoction boyled for one dose, in the which dissolve new *Cassia fistula*, ℥ j or ℥ vi. after the strayning, infuse ℥ j or ℈ iiij or ℥ j ß. of Reubarbe elect as it ought to be, of sirupe of Violets, ℥ ß. or ℥ j. make a dose Give in the morning before Dinner 5, or 6. houres on that day he is lest afflicted. If choler be mixed with fleame, by reason of that mixture, let such things as do loosen choler, and such things as dissolve rheume be mixed together. Spikenard which is wont alwaies to be joyned with Reubarbe, is unpleasant to the belly, for it looseneth oppilations and stopping vehemently. Also it provoketh vomit, and in women with child,

The forme of a potion loosing & resolving choler.

The forme of a common dose in the beginning of cholerick feavers, especially in tertian fevers.

it

A dose under the forme of a sirupe for delicate folke.

it provoketh menstruis strongly. Therfore many do thinke that it ought not to be mixed with Reubarb in medicines that are given to women with child, or to those which be apt to vomit. For that cause if it be mixed, 3, or 4. graines are sufficient for ℥ j. of Reubarbe. For delicate persons which do abhorre all medicines, make a Dose under the Forme of a sirupe for two or three times, or for one Dose after this sort, specially for Tertians exquisite and dainty ℞. Endive young set, and Succory, ana. M ß the three cordiall floures, ana. p. ß Liquorice scraped, ℥. j. ß. Proynes Damascene vj in number, fat Tamarinds ℥. 6. Annise, ℥. ß. make a decoction boyled to ℨ iij. or els you may make a decoction for one Dose, in which dissolve sirupe of Violets, and Endive, ana. ℥. *vi.* or ℥. ß. of white Sugar, ℨ j. the wringing and strayning of ℥ ij. of Reubarb elect, infused as it ought to be without Spikenard, make a long sirupe, that is as it were in the Forme of an *Apozema* (which is a decoction so called of the Greeks, and used of them in stead of our sirupes. Let it be boyled upon the coales without any smoake long time together, wringing the Reubarbe strongly, being bound in a peece of linnen cloth, clarifie it, and aromitazate it, and make a Dose of ℨ. j. ß. it may be multiplyed for two or three Doses (the proportion of all being kept and observed.) But if you will make a sirupe to last long, seeth it to the perfection, and of that sirupe minister, ℨ j. ß or ℨ ij. with whey of milke, or with the decoction that serveth for thy purpose. Also you may add some *Sene* in the infusion, especially if you thinke choler aduste doth reigne, or if you desire a more full and quicke effect of the medicine: ℞. of young set Endive, of Succory, of *Adiantum*, and of Harts-tongue, ana. M. j. the foure great cold seeds, ana. ℥ iij. the seed of *Carthamum* ℨ j. ß. Polypody of the Oke, ℨ. ij. fat Tamarinds, ℨ. j ß. seed of Endive, Scariol and Liquorice scraped, ana ℥. ij. of Raisins the stones plucked out, ℥. ij. Proynes Damascene 12 in number, the three cordiall flowres. ana. p. j. make a decoction of ℔. 1. or ℨ viij. in the which infuse the leaves of Sene cleansed, ℨ j ß. Agaricke newly trochiscate, ℨ. j. In the strayning of the decoction dissolve sirupe of Violets, and Maiden-haire sirupe ana ℨ iij. white Sugar, ℨ ij. make a sirupe boyled upon a lent fire without smoak, putting unto it the strayning of ℥. vi. of Rubarbe elect, infused as it ought to be, make a sirupe perfectly boyled and aromatizate with ℥. ß. of Cinamon, and ℈. ij of Red Saunders, reserve it in an earthen or glasen vessell. The Dose of the aforesaid sirupe shall be the fourth part of it (that is to say ℨ. ij.) the which may be dissolved with whey of Goats milk or water of the decoction of the common colature, or with the waters of the decoctiõs of distillations of Succory or Endive. But *Igerreus* doth not allow distilled waters. And if the aforesaid doses do not sufficiently move the belly and cause it to be soluble enough, an infusion may conveniently be added to the second Dose, ℈. ij. or ℥ j. of Reubarbe elect, or some *Diaprunis laxative*, or *Electuarium de succo Rosarum*, as in example. ℞. of the aforesaid sirupe, ℨ. ij the strayning of two scruples of Reubarbe elect, or *Diaprunis laxative*, ℥ j. ounce or ℥. ij. of whey made of milk, ounce ij. or as much as is sufficient, & make a dose. It is to be noted that the aforesaid sirupe ought rather to be given and minstred to those that have *Tertianæ notbæ* (that is, bastardly Tertian Fevers) rather then to those that have Feavers exquisite, dainty, and lawfull; for these be of

A dose against bastardly fevers especially Tertians.

fewer

fewer fits, and be ended in a short time. The other be long and of more fits, so that they remaine many times and often from one Equinoctiall to another. To this also the Tertians that be exquisite and pure do come, and are caused of sincere and good choler: and the Feavers *Notbæ* and bastardly do come of filthy and vile choler. Here note also that *Carthamus* and *Agaricke*, which do avoyd and purge rheume, the leaves of Sene which doe purge melancholy, and also Reubarbe, which doth purge choler, may be put together to the aforesaid sirupe, wherby the matter that causeth Feavers *Notbæ* of long continuance, is avoided and purged. Also note, that in one day or in the third or fourth day, one dose ought to be given, but more daies must be let passe according to the doctrine of *Avicen de Cura Tertianarum Notharum* These do purge melancholy: Hops, Fumitory, *Epythimum Cretensis*, Polypody of the Oke, the leaves of Sene, *lapis Lazuli*, *Myrobalani nigri* or *Indi*, *lapis Armenus*, blacke Hellebore, and a thousand other are to be sought out of *Mesue*. The compounds that purge melancholy be *Catholicon*, or *Diacatholicon*, *Diasenæ*, *Catharticon imperiale*, *Hiera Russi*, *Confectio Hamech*, *Pilulæ de Fumitoria*, Pils of *lapis Lazulus*, Pils of the five kinds of Myrobalanes, of *Epithymum*, of Hellebore pils; whereof the dose is ʒ.i. We can or do seldome use the other compound medicines; for the bitternesse that they have in taste: All Electuaries (except *Catholicon*) be evill in tasting, and therefore they are confected, & made in Forme of potiõs ℞ Fumitory, & the tops of Hops, ana. M j ß. the three cordial floures, ana p j. of Raisins the stones picked out, ʒ.iij. or ʒ ß. of greene Polypody of the Oke dram, iij. of *Cuscuta*, & *Epithymum*, an, dram iij. of Annise & Liquorice scraped, an dram, j. ß. make a decoction, in which infuse the leaves of Sene made cleane, ʒ ij. or ʒ iij In the strayning of the decoction dissolve, *Diacatholicon*, ʒ j. or ʒ.x sirupe made of Violets, ʒ j. make a dose. In this dose sirupe of Violets, and the cordiall floures are put in, that they may temperate the drinesse of Sene and *Epithymum*. If we will more diligently purge melancholy, we do put in *Hiera picra Russi*, whose dose is ounce ß. in which *Hellebore* is entred, which is not in use at *Paris*. Or els take *confectio Hamech*, ʒ ß. the which is exceeding bitter for the plenty of *Coloquintida* that is therein. Remember and note, that medicines looting and purging choler, or rather melancholy, may conveniently be dissolved with the whey of Goates milke, or with the water of the decoction or infusion of the things aforesaid, putting in the dose before written, as in example. ℞. of all those or of part of those good things which be written in the dose aforesaid, afterward make a decoction in the whey of Goats milke, and in the decoction infuse the leaves of Sene, &c. And with some of the aforesaid Electuaries confect and make a dose according to the nature and strength of the sicke person or thus. ℞ the leaves of Sene made cleane, ʒ iij. infuse them in the whey of Goates milke all one night, and in the strayning of the decoction dissolve *Catholicon*, ʒ.j. or ʒ.x, or ʒ j. ß. and make a potion. Note that *Epithymum* doth sustaine and maintaine a decoction: and therfore we may write thus. ℞ *Epithymum Cretensis* ʒ.j. let it boyle with whey of Goats milke, afterward straine it, and wring it out strongly, and with ʒ.j. of syrupes of Violets make a dose, which if it seeme not to be sufficient, add to it some *Catholicon*. *Galen* doth counsell to take this potion,

Simples to purge melancholy humour.

The forme of a dose against melancholy.

13. *Therapeut.* in which place he considereth, that Cankers, and all melancholike diseases ought to be taken heed of before hand, and to be eschued: but he putteth in but ℥.iiij. which drams do shew to be of no effect, because, (as I think) we have not the good *Epithymum*, and therfore we take an ounce for the quantity, whereby the working of it may be the quicker and the better. All others do follow this sentence, which in their books of practises or abridgements have remembred this against the *Elephantia*, which is commonly called the Lepry, and is now made for the cure of *Elephantiasis*. Many do think and judge that the decoction of an old cock is very good and wholesome for diseases grown and begun, as well of melancholy, as also of rheum and fleam. The chiefe use of it is against the pains of the cholik, caused of rheume, and partly of wind, & also against diseases of the breast, as difficult in breathing, and moreover against diseases of the joynts caused of cold matter. It is prepared and made against the cholick, caused partly of rheume, and partly of ventosity and wind. It is thus as followeth. ℞ of Hysope, Calamint, an. M.j Raisins the stones picked out, ℥.j ß. of Annise, Fennel, and *Carui*, an. ℥.vi. of the seed of *Carthamum*, ℥.ij. of green Polypody of the Oke, ℥.j ß the three cordial flowers, an. p.j. of the flowers of Cammomil, p. ß. and make a decoction, putting al together into the belly of an old Cocke, prepared as it ought to be; infuse in the end of the decoction, the leaves of *Sene* made cleane, ℥.ij. ß. of Agaricke newly trochiscate, ℥. x. make a decoction of two pound and reserve it to your use. ℞. of the aforesaid decoction, ℥. iiij. sirupe of Violets, ℥.j ß. make a dose. Note that if the sicke person be strong and stubborne, there may be put in the dissolving some *Diaphœnicon*, as ℥.j. ß. or ℥.ij. or as much *Benedicta*. Take heed also, for Agaricke (as many do thinke and judge) is suspected, and thought to be hurtful to those that have the cholick: because that if the substance of it be throwne in with a clyster, the lightnesse of his substance cleaving to the guttes, doth pricke them and grieve them, and doth provoke a flux also, and oftentimes doth cause one to desire to sit long at the siege, because that it hath vertue and power to draw downe humours from the farre parts of the body; and therefore *Democritus* (as *Mesua* witnesseth) called it *Medicinam familiæ*, the medicine of his Family or household. Therefore it may not wel be given to those that have paine in the bowels, because it maketh a flux, that would not be unlesse that caused, and therefore I counsel in such cases to take away Agaricke. Furthermore note, that Cammomil may aptly and wel be put into those decoctions, although the use of it is rare, and seldome seen among Physitions, yet it is manifest, that the onely decoction of it in the broth of a Chicken or Capon, is excellent profitable against al inward griefes, and specially for those which have the cholicke and the Frensie (as many have proved it, to the great preservation of their health.) The water of the distillation of Cammomil is ministred for the same purpose, but yet the decoction therof is of more and better effect then the distillation of it. The bitternes of the decoction may be mitigated with Sugar, if it be for delicate persons. Also the decoction of a Cocke may conveniently be given for diseases in the breast and of *Dyspnœa*, if medicines pectorall be decoct with it as, ℞ of Hysope, of *Enula Campane*,

The decoction of an old cock.

of

of each the third part of a handfull, of Savory the fourth part of a handfull, of horſehoote, called *Ungula caballina*, which is an Hearbe called of ſome, litle Clot, wherof you may take a good handfull, ſeed of *Carthamum*, and greene Polypody of the Oke, ana, ℥ ij of Anniſe and Liquorice ſcraped, ana. ℥. ß. roots of *Ireos*, and roots of *Enula*, ana. ʒ. iij. or ℥ ß. of fat Figs not putrified foure or ſix in number, of fat Dates, the skins and filmes taken away, foure in number, of Jujubes and Sebeſten, ana. twelve in number, of Raiſons the ſtones picked out, ʒ. j. the three cordiall floures, an p. j. make a decoction in the belly of an old Cock that is hunted, prepared and dreſſed as it ought to be, putting into it at the end, of Agarick and of the leaves of *Sene*, as much as you think will be ſufficient for your purpoſe: but note, that here Agarick may conveniently be uſed and miniſtred. There are other medicines alſo which be made againſt all ſuperfluities in other formes, that is to ſay, in the forme of liquid Electuaries, that is, *ad formam Opiatæ*: or in forme whole, that is, like an Electuary made in Lozenges or in tables.

CHAP. VIII.
Of making Bolus.

BOLVS in Engliſh is called a morſell. It is a medicine laxative, in forme and faſhion it is meanely whole, and it is ſwallowed by little gobbets. It is made of divers things, by reaſon of avoiding and purging divers humours: but the plaineſt and ſimpleſt way of making it, is of *Medullæ Caſſiæ fiſtulæ*, new drawn out of a cane or reed, ſix dramms or an ounce, of Sugar ſo much as ſufficeth, and make a bole. But if it be feared that *Caſſia* will do hurt, as if great pain be in the bowels, wherby many times it provoketh ſwounding, as ſome do that have but weak and tender bowels: to ſuch *Caſſia* is not to be miniſtred, neither by Bole nor by clyſters. And for that cauſe the ſick perſon muſt be asked how he feeleth himſelfe before *Caſſia* be miniſtred unto him. Truly many authors do thinke, that this hurt which *Caſſia* may bring, may be taken away, if there be added to it ſome graines of Barberies, or Sugar roſet: for they are of this mind, that through their ſtipticity the belly and the bowels are ſtrengthened, and the pain impedite and letted, which *Caſſia* doth cauſe by his clammineſſe and mollifying ſoftneſſe. There be others that do mix ſome laxative with *Caſſia*, that it may quicken the ſlowneſſe of his operation, & that it deſcending, may the ſooner ſlide away and be avoided. Boles chiefly are thus ordained and made, being very profitable remedies againſt the diſeaſes of the reynes. ℞. *Medullæ Caſſiæ fiſtulæ* newly drawn, ℥. j. or ʒ. x. the graines, that is, the kernels, of Barberies ℈ ß. and with Sugar roſet, make a bole. Others do add, ℈. ij, or ʒ. j. or ʒ ij. of *Diaprunis laxativæ*, or *Electuarium de ſucco Roſarum*: as in example following: ℞ *Medullæ Caſſiæ fiſtulæ* newly drawn, ʒ. vj. of *Diaprunis laxativæ*, ʒ ij of Sugar roſet tabulate as much as ſufficeth, make a bole. Note that many, becauſe of the ventoſity which *Caſſia* doth engender in the bowels, they add to the bole powder of Anniſe, ℈. j. or ʒ. ß. which availeth much. ℞. *Caſſiæ fiſtulæ* newly drawn out of a cane or reed, ʒ iij. or ℥ j the ſoft matter of fat *Tamarindes*, ʒ. j. ß of choſen Reubarbe, ʒ. ß. or ℈. ij. or ʒ. j Sugar as much as ſufficeth, make a bole. If the ſick perſon be poore

The forme of a Bole purging choler.

The forme of a dose against melancholy.

Poore in stead of *Reubarbe*, make a Bole with ℥.ß. or ℥.vj. of *Cassia*, and ℥ ij. of *Diapanis laxativæ*, and with Sugar ℞.*Catholicon*, ℥ j. or ℥.x and with white Sugar make a bole: or thus ℞.*Catholicon*, ℥ ß. or ℥ vj. of *Confectio Hamech*, ℥ j. or ℥ j. ß and with Sugar make a bole.

CHAP. IX.
Of making Pils.

PILLS are ministred for the avoiding of every humour: *viz.* against rheume or fleame reigning, and also against *cholera notha*, which is vile and filthy choler having dominion in man. *Pilulæ Aggregativæ* after the description of *Mesua*, *de Agarico*, *de Rheubarbaro*; *Stomachicæ*, *de Hiera simplici*, *de Hiera composita*, which respecteth the Head, *Coccia* or *Cochiæ*, which are so called of *Granis Cocci*, and not of the Head, as some think; *Pilulæ aureæ*, *Elephanginæ*, *Sine quibus*, *de Hermodactylis major & minor*, *de Serapina*, *de Sarcolla* Truly the foure kinds of pils last recited, are most appropriate and agreeing against corrupt and stinking humours: of the which vertue also be *Arthreticæ majores & minores* when rheume reigneth, but these when choler reigneth in the diseases of the joynts: then also the pils of *Hermodactilis major* and *minor* are dedicated and ministred. Pils that do only void pure choler, and purge it, there are a thousand to be found, but many of them have more respect to the avoiding of filthy and bastardly choler, or that which is greatly mixed with rheume, as *Pilulæ de Rheubarbaro*, *de Hiera simplici*, *Aggregativæ*, *de Agarico*, *Ante cibum*, *Imperiales*. In a manner the chiefe dose of pils is one dram, and a halfe, of which make nine pils, and with some convenient sirupe, as sirupe of *Endive*, sirupe of Maidenhaire, sirupe of *Stœcados*, or also with *Oxymel* or *Hydromel*, or with some other liquour.

CHAP. X.
Of making Apozema.

AN *Apozema* is a decoction of medicines gently made for the concoction and digestion of humours, or for preparation of them, and sometime for evacuation and purging. It may be made divers, and for divers intents and purposes: as to make hot and to make cold, to make moist, and to make dry, to loosen and open, to restrain and bind, to attenuate and make thin, to make grosse and thick, to provoke menstruis and urine. Of medicines particular and convenient, and of their roots, fruits, and seeds (and other, as it shall seem meet and expedient for your purpose) In effect an *Apozema* doth not differ from a sirupe, but in boyling; for sirupes are wont to be boyled long, and to the perfection, but an *Apozema* is boyled easily and litle. Therfore, sirupes may be long kept, and *Apozemes* may be kept but a few dayes, ℞ of Succory, Endive, *Cuscuta* and *Adjantum* an. M.ß of the roots of Sorrell, and of *Gramen*, an ℥.ß the foure great cold seeds made cleane, an ℥. j. of the three cordiall flowers, an. p. j. make a decoction of ℔ ß. In the strayning dissolve syrupes of Violets, of *Syrupus acetosus*, or sirupes of Limons, or also white Sugar, ℥.iij and make an *Apozema*, and clarifie it, and aromatizate it with ℈ ij or ℥. j. of Cinamon elect for two doses, likewise *Apozema* may be made against

The forme of an Apozeme against cholericke humours.

other

other humors, the matter and effect wherof muſt be ſought out of the Head of the ſyrupes. Note that in the confection and making of *Apozema*, for ℥ ij or at the moſt for ℥ j. of the decoction it is ſufficient to add, ℥ j. of Sugar or ſirupe. Alſo there be made *Apozemes* laxative, as there be ſyrupes laxative, adding to laxative things in that decoction, or infuſing them in it, after the decoction is made. Look in the title of ſirupes for the example, for they be like them (this only excepted as we ſaid before) that an *Apozema* after the diſſolving of the Sugar or ſirupe in it, ought not to be boiled any longer.

CHAP. XI.
Of making Mulſio.

MULSIO is made of ſeeds cleanſed, or of fruits, or of both ſometime, to quench the thirſt and the inflammation of the breaſt and Lungs, and againſt diſeaſes of the reyns and the bladder, or againſt *Iſtburia*, that is, retention and with-holding of urine, and of the ſtrangury, that is, the voiding of humours by cauſing of urine to iſſue out by drops with burning in the yard. ℞ of the 4 great cold ſeeds new and cleane, ana ℥ iij. or ℥ ß. of ſweet Almonds blanched in cold water, ℥ j. beat altogether in a ſtone mortar with wel-water firſt ſodden, and make a decoction of ℔ j. and reſerve it and keep it in a glaſſen veſſell. The aforeſaid *Mulſio* is good againſt the burning of the urine, or the ſtrangury, if ℥ iiij or vj. be given in the morning 3, or 4. houres before dinner, and 2, or 3 houres before Snpper, the ſame quantity of the premiſes, or a litle leſſe, with one Lozenge of *Diatragacanthum frigidum*, in which are put in the aforeſaid ſeeds, and Gums, and many other things. But if in the aforeſaid caſes we think that there be greater need of infrigidation and cooling, mix with your *Mulſio* the ſeeds of Purſlain, of Lettuce, and white Poppy. But in the diſeaſes of the breaſt, add too new Pine apples, ſweet Almonds, and freſh Figs, that be not putrified, with one Lozenge of *Electuarium Diarii ſimplicis*, or *Diarii Solomonis*, let it be miniſtred ſtraight way without delay. Alſo with the aforeſaid *Mulſio*, there may conveniently be mixed ſome quantity of Sugar, or ſome ſirupe apt and meet for the purpoſe (as *Ruellius* was wont to make againſt the filthy matter, and corrupt bloud in the urine of a man:) as thus. ℞ the ſeed of white Poppy and the foure great cold ſeeds, of ſweet Almonds, ana. ℥ ß. ſtamp all theſe in a mortar with as much water of the decoction of Liquorice as ſufficeth. In the ſtraining diſſolve the ſirupe of Violets, of Maidenhaire, and of Myrtles, ana. ℥ j. make a *Mulſio* for two times, and let the grieved perſon take it in the morning foure houres before dinner.

The forme of Mulſio.

CHAP. XII.
Of making Powders.

A POWDER is made of ſeeds, roots, and minerals, powdred and beaten finely, and Sugar put to them that they may be the more pleaſant. Powders be miniſtred for many cauſes and intents, wherof their moſt common miniſtrarion is after meat to help digeſtion, or to ſtop and keep down vapors which aſcend and are carried up into the brain, or els for both cauſes,

A powder to help digeſtion.

as it often chanceth. ℞. the seeds of Annise, and Fennell, ana. ℥ j. the seed of Citron, Cinamon, Liquorice, and Roses, ana. one scruple, of chosen Pearles and the scraping of Yvory, ana. ℥. ß. of Sugar rosate as much as sufficeth: make a fine powder, wherof minister after meat one spoonefull: and look what powder is so made to stop and keep down vapours, even the same is good to help digestion, as is this that followeth. ℞. Coriander prepared, ℥ j. ß. the scraping of Yvory, red Corall, the horn of a Hart burned, ana. ℈ j. of Cinamon, ℈ ß of Sugar Rosat as much as sufficeth: make a powder, which may be given after meat. Also they are good for many other things, as for wormes in children, for binding in the belly, and for strength, and against the plague comming of the own proper matter. These powders are to be ministred before meat, some alone, some with wine or upon tosts of bread wet in wine. Sometime they are given for the corroboration and strengthening of all vertues, in malignant Feavers, and in great imbecility and weakenesse of strength. ℞. the scrapings of an Unicorns horn grains 4, 5, or 6. the scrapings of Yvory, of chosen Pearles, and of Harts horne, ana. gr. 6. seed of Citron, and *Cardum Benedictus*, ana gr. 4 and make a fine powder, which may be given with convenient liquor, as with white wine, distillation restorative, water of Scabious, of Bugloss, or of some other like. And such powders for the most part are ministred about midnight, or early in the morning. There may also be made powders laxative, as is *Diasene* and *Diaturbith*, and the powder of *Electuarium Diacarthami*, to the which ought to be added three times or foure times as much Sugar; and they may be ministred being dissolved in the decoction of a Chicken, or of Liquorice, or of *Ptisan*. But yet these powders are seldom used among practitioners.

CHAP XIII.

Of Electuaries, and conserves of Lozenges, and Manus Christi.

AN Electuary is ordained and made two wayes, that is, either liquid, as in *Forma Opiatæ*, or whole, as in tables of lozenges; or in fashion foure square and long, which they call *Manus Christi*. Electuaries truly are ministred to corroberate and strengthen, and for that cause they be called *Tonica*, as affoording strength to the members, that is to say, they roborat and strengthen the vertues naturall, vitall and animall. If they be confect and made to strengthen the naturall faculties and vertues, then they must be administred to a fasting stomack. If the verrue digestive be weak through coldnesse, minister them after meat. But if any matter arise through moistnesse, then minister one houre or two before meat, that they may alter the temperature, and dry up the unwholesome substance. But if the vertue vitall requireth strengthening, you may minister them very well in a manner at all houres; but if you intend to strengthen the vertue animall, you may conveniently minister in the houre of sleep or about midnight. The formes of Electuaries are in this order as followeth, and first, of a liquide Electuary which is profitable to strengthen the naturall vertue when the substance of the belly is made feeble by coldnesse and moistnes, ℞. of the powder of *Electuarium Aromatici majoris* (which *Gabriel* descri-

An Electuary strengthening the naturall vertue.

ſcribeth) ℥ ij. powder of *Electuariũ aromaticũ Diacalamintbi*, ℥ j. of Diatrion piperion, ℈ ij of *Conſerva Anthos*, that is, of floures of Roſemary, & of Roſes, ana ℥. ß of Sugar Taberzet ℥. j ß of ſirupe of Mints as much as ſufficeth, make a liquid Electuary in *forma Opiatæ*, and miniſter it before dinner or breakfaſt an houre or an houre and half, or two hours: the doſe is, ounce ß. or rather ℥. ij. *Electuarium aromaticum roſatum* being miniſtred faſting, taketh away all corrupt and rotten humidities, and being miniſtred after meat, it ſtrengtheneth the vertue digeſtive. Now followeth the Forme of a whole or hard Electuary made in Lozenges, or faſhioned like *Manus Chriſti*, againſt hot diſtemper of the liver, and againſt obſtructions of the ſame, as thus: ℞, of the powder of *Tria Sandalorum*, ℥. ij. the powder of *Diarrhodon Abbatis*. ℥. j. of conſerves of Succory and Roſes ana ℥. j. ß. of Sugar taberzet or white Sugar diſſolved in water of Succory or Endive, as much as ſufficeth, make an Electuary in Lozenges of the weight of ℥. ij. or ℥. j. ß. or ℥. iij. miniſter one before meat. Many times conſerves are not put in, but only powders. The Apothecaries are wont for every dragme of powder, to put to ℥ j of Sugar. But if you will make the Electuary more ſtrong, you may well take a dramme and a halfe of powder, for ℥ j of Sugar. If the ſtomack be troubled with the preſence of melancholy abounding and flowing to it, either through the vice of the liver that multiplieth it, or by diſeaſes of the Spleene, as be ſtoppings which hinder the receipt thereof: then make a hard Electuary, or *in forma Opiatæ*, with things following, as in example. ℞. of the powder of *Electuarium latificans Galeni*, ℥. iij. the powder of *Electuarium Diamargariton calidum*, ℥ j the powders of the Electuaries of *Aromatibas*, or of *Gemmis*, or *Diacoſchi dulcis* or *Diambræ* may be put in ſeeing that they have the ſame vertue: of conſerves of Bugloſſe, and Borage and Violets, ana. ℥. j. ß. the bark of Citron ſeaſoned, ℥. j. of as much white Sugar diſſolved in water of Bugloſſe or Borage as ſufficeth, make an Electuary in Lozenges, or in little gobbets, or like *Manus Chriſti*, in weight dram iij. or ℥. ß. And if you will make it in the forme of a liquid Electuary, put to it twiſe or thriſe as much more of the conſerves, & ſome powder of white Sugar, or Sugar roſat, that is to ſay, ℥ ij. as is ſhewed in the example aforeſaid, with ſome ſirupe having reſpect to the melancholike humour, as is ſirupe of Bugloſſe, of Borage, of Roſes, of Harts-tongue, of *Epithimum*, of Fumitory, of which add to as much as ſufficeth; my meaning is, that it may be in a liquid Forme.

An Electuary againſt hot diſtemper of the liver.

An Electuary againſt melancholy

An Electuary for the ſtrong ſtopping of the Liver or the Spleene, wherin there is danger of the Dropſie, or in the breeding of *Cachexia*, that is a ſpice of conſumption: ſuch an Electuary (I ſay) is made of the powders of the Electuaries, *Diazalangæ*, *Diacucuueris*, *Diacapparis*, *Dialaccæ*, & of conſerves; which if you will commix together, conſerves of Succory may conveniently be mixed with them. Note alſo that Electuaries be made of Trochisks, or of powder of Trochiskes, having reſpect to the diſeaſe, as in a hot cauſe take *Trochiſchi Diarrhodon*, Trochiskes of *Carolus*, Trochisks of Bolearmoniacke, of *Terra ſigillata* (ſpecially if we would reſtraine or bind) Trochiskes of *Carabe*, if we would ſtop the flux of bloud. But if we would open or looſen the obſtructions of the liver or ſpleene, we muſt bring this to paſſe with Trochiskes of Rewbarbe, or of *Capparis*. Electuaries reſpecting the vertue vitall, if it be aggrieved

with cold, may be made of *Electuarium Diambre*, *Diamuſci dulcis*, *Electuarium de Gemmis*, and *Aromaticum nardinum*, *Aromaticum muſcatum*, *Aromaticum Roſatum major Gabrielis*, *Letificans Galeni* or *Raſis*, *Electuarium conciliatoris*, of Alkermes confection and making. Conſerves for the ſame intent be theſe: Conſerves of Roſes, Bugloſſe, Borage, Anthos, barkes of Citron, Ginger condite, Orenges condite, and other of that ſort. If the vertue vitall be wearied, and laboureth of heat, take the Electuary *Roſata novella*, *Electuarium trium Sandalorum*, and *Diarrhodon Abbatis*, *Diamargariton frigidum*, and Trochiskes of *Camphora*, uſe them often. Theſe be the conſerves that be good, conſerves of Roſes, of Violets, of Bugloſſe, and of Borage, and alſo of *Nimphæe* or *Nenuphar*, that is, water Lillies. If the cough be preſent, and if the humour contained in the breaſt be hot, flowing and thin, if you will cauſe it to avoid and come forth, miniſter *Diatragacanthum frigidum*: if the humour be clammiſh and thicke, miniſter *Diatragacanthum calidum*, and *Diairis ſimplex*, or *Diairis Salomonis*. And if there be ſuſpition of venimous ſubſtance, then with the powders of Electuaries cold or hot, which do reſiſt poyſon, we do mixe Maces and Muske, *Zedoaria*, Saffron, Cinamon, and *Xiloaloes* in cold cauſes. But in hot cauſes there may conveniently be mixed Pearles, Corall, Criſtall, Roſes and *Camphora*. In cauſes mingled one with another, either hot or cold, by a certaine property, theſe do corroborate and ſtrengthen and defend, Pearles, ſeed of Citron, roote of Tormentill, *Tunici* and *Dictamus*, the bone of the Harts heart one in number, or if you will weigh it, ℈ j. or ʒ ß as in this example following againſt a peſtilentiall Feaver. ℞ the powder of the Electuarie of *Diamargariton frigidum* ʒ j ß. or white ſhining Pearles elect and powdred in a marble mortar ℈ j of *Camphora*, gran ij. or els Trochiskes of *Camphora* ℈ j. or ℈ ß. the roots of *Dictamus*, of Tormentill, and of *Tunici*, and the barks of Citron, ana. ℈ j. of conſerves of Bugloſſe, Borage, Nymphæa, and Roſes, take of theſe either one, two, or three, or all, to the quantity of two or three dragmes: of white Sugar diſſolved in water of Roſes, or of Bugloſſe, or Borage, as much as ſufficeth, make an Electuarie in Lozenges, or make a liquid Electuary in the forme aforeſaid. ℞. the three kinds of Saunders, and *Diarrhodon abbatis*, ana. ℈ j the bone of the Harts heart one in number, Sugar Roſate tabulate, of white Sugar diſſolved in Roſewater, as much as ſufficeth, make an Electuary, gild it with leaves of pure gold in weight, ʒ. ß. Alſo there be made Electuaries laxative againſt all ſuperfluities and diſeaſes, that together with the purging we may alſo ſtrengthen, as in example, againſt long diſeaſes comming of rheume, or ſome clammy humor breeding the cough: ℞ *Caſſia* that is new ʒ ij. ß. *Diacarthami*, ʒ vj new *Penidios*, and *Diairis ſimplex*, ana. ʒ ß of conſerves of Violets, ʒ. iij. of ſweete Anniſe powdred, and powder of Liquorice, ana. ʒ ß. ſyrupe of Violets as much as ſufficeth, make a liquide Electuarie, in *forma Opiatæ*. The doſe is, ʒ j. or ʒ x. or at the moſt, ʒ j. ß the which may be miniſtred an houre, or an houre and a halfe, ſwallowing it, or he may take it foure houres before dinner, becauſe it may not conveniently bee given a litle before meat, becauſe of the *Diacarthamum* which hath *Diagredium* in it. Alſo you may diſſolve it in the broth of a chicken, or in Ptiſan, or in a common pectorall decoction, and make a potion, and miniſter it foure or five houres

An Electuary for the vertue vitall.

An Electuary againſt a peſtilent fever.

An Electuary for the vertue animall, in a hot cauſe.

An Electuary againſt diſeaſes of the breſt & againſt the cough.

houres before meate. And this note, that you must appoint the wayes and meanes of the ministration of Physicke, according as you see the nature and condition of the sicke person. Such Electuaries which may be brought into a powder are made in Lozenges or Boles of laxative medicines that be pleasant in tast, the forme and fashion whereof may be knowne in taking *Diacarthamum*, and *Electuarium de succo Rosarum*, after which fashion you may make other very meet and serving for your purpose.

CHAP. XIIII.

Of making Conditum, and Conserva.

CONDITA be made as Electuaries be made, to strengthen the might, and the primitive and worthiest members. They rather have respect to the substance and matter or breathing, then to the beauty and soundnesse of the flesh. But forasmuch as the weaknesse of strength, causeth sores and diseases to grow in their instruments, therfore it is ministred to them that begin to recover and wax strong. ℞ *Conserva Anthos*, that is, of Rosemary, conserve of Borage, Bugloss, Maydenhaire, and Succory, ana ℥ ij. the bark of Citron condite, ℈ ß. the powder of *Electuarium pliriſarcoticon*, the powder of *Electuarium Ducis*, *Diarrhodon Abbatis*, and *Triasandali*, ana. ℈ ſ. the leaves of gold in number, vj of white Sugar as much as sufficeth, and make a *Conditum*. Of the same powders of Electuaries is made a whole and a hard *Conditum*, as thus. ℞ the powder of *Electuarium Pliriſarcoticon*, the powder of *Dianthos*; the powder of *Ducis*, *Diarrhodon Abbatis*, and *Triasandali*, ana. ℈ ij. conserves of Roses, & Succory, ana. ℥ j. white Sugar dissolved in Rosewater, as much as sufficeth, make an Electuary in Lozenges or morsels like unto *Manus Christi*, of the weight of ℥ ij. In like proportion may condites or Electuaries be made to strengthen all kind of vertues, as in example. If only the vertue vitall be weak, then take Electuaries and conserves either hot or cold, having respect to the vertue, according as the owne distemper or the cause of it desireth. Now there followeth these hot Electuaries having respect to the vertue vitall. *Electuarium Diambræ*, *Diamargariton calidum*, *Diamuſcum amarum*, *Diamuſcum dulce*, *de Gemmis*, *Lætificans Galeni* Cold Electuaries. *Electuarium Diamargariton frigidum*, *Diarrhodon Abbatis*, which be temperate, *Triasandali*. Conserves respecting both the distempers, that is, hot and cold: as *Conſervæ roſarum*. *Boraginis*, *Bugloſſæ*, *Violarum*. Cold conserves, *Conſervæ Nymphææ*, *Violarum*. Hot *Condita* respecting the vertue vitall, as *Cortex citri conditus*, which may be ministred in both cases, *confectio de Cinamomo*, *confectio de Xiloaloe*, *confectio Alkermes*, which is common to the Physitions: of *Montiſpeſſulari*, Ginger condite, peares condite, apples condite, & so for other Hot Electuaries for the vertue animall be these, *Pliriſarcoticon*, *Dianthos*, *Dianuſcum dulce* & *amarum*, *Mithridatum* and *Triacle*, which be *opiatæ*, that is liquid. Hot conserves respecting the vertue animall be these, *Conſerva Anthos*, *Acetri*, *Roſarum*, which is temperate, almost all *opiatæ*, that is, liquid things, as *Mithridatum*, *Triacle*, and *Aurea Alexandrina*. Hot Electuaries for the vertue naturall be these, *Diacalaminthum*, *Diacuminum*, *Diatrion piperion*, *Aromaticum roſatum majoris*, (which *Gabriel* describeth) *Diarrhodon Abbatis*, which is very temperate, and necessary in both causes,

A conditū to ſtrēgthē all vertues & powers.

Hot Electuaries respecting the vertue vitall.

Cold Electuaries.

Condites respecting the vertue vitall.

Hot Electuaries for the vertue animall.

Hot conſerves.

Hot Electuaries for the vertue naturall.

Hot conſerves reſpecting the vertue naturall.

Diairis Salamonis, or *ſimplex Dialacca*, and *Diacucurma*, the which are good againſt oppilations in the Liver, and againſt the Dropſie. Hot conſerves reſpecting mightily the vertue naturall be theſe: *Conſerva Eringiorum, conſerva Satirij, Zinziber conditum, cortex Citri conditus*, meat of Quinces condite, Peares condite, and ſuch like. Cold Electuaries be theſe. *Triaſandali, Diatragacanthum frigidum, Diarrhodon Abbatis, Diamargariton frigidum*. Cold conſerves be theſe: *Conſerva Violarum. Cicborea, Nimphea, &c.*

Cold Electuaries.

Cold conſerves.

℞ the powder of *Electuarium trium ſandalorum*, dram, ij. the powder of *Diamargariton frigidum*, and *Diarrhodon Abbatis*, ana. ℈ ij. conſerves of Succory, and Violets, ana ℥ j ß white Sugar diſſolved in water of Endive, or Succory, or Roſes, as much as ſufficeth. Make a condite in Lozenges, in weight dram, ii. or ℥, iij. or thus. ℞ conſerves of Succory, of Violets, of *Nimphea*, & of Bugloſſe, ana ℥ ij ß. conſerve of Roſes, ℥ j ß. powder of *Tria ſandali*, and of *Diamargariton frigidum*, ana ℈. iiij. the leaves of gold viij. in number, white Sugar as much as ſufficeth, make a condite: the doſe is one ſilver ſpoonfull. Many in theſe condites, where there is ſuſpition of ſome venimous matter, as in peſtilent Fevers, or in ſwounding, they do add to the ſeed of Citron, the ſeed of *Carduus benedictus*, the root of *Dictamus*, and Tormentil: and for rich folk of the ſcraping of Unicornes horne (although there is no author that maketh mention of it) but onely the opinion of the common people: as for example, in the aforeſaid *Conditum* take away ſome portion of the aforeſaid Electuaries, that is to ſay, the third or fourth part, and then let it be in this order as followeth. ℞. of the ſeed of *Carduus benedictus*, of the ſeed of Citron, of the root of *Dictamus* and Tormentill, ana. ℈. j. or ℥ ß. two or three of theſe may be added. Furthermore Trochisks are added to Electuaries and Condites, as in example: to ſtop the flux, take Trochiskes of *Diacorallus, Diarrhodon*, of *Terra ſigillata*, of Bolearmoniacke and of *Carabe*. And to keep the temperature of the heart, take Trochisks of *Campbora*, of the which take as much in quantity as the powders of the Electuaries be, when there is no Sugar put into them.

A conditū againſt the hot diſtemper of all kinds of veines.

Another for the ſame diſtemper.

CHAP. XV.

Of making Paſta Regia or Mazapane.

PASTA *Regia* is a confection, ſo called by the Phyſitions of late time, which is ſpecially ordained for diſeaſes of the breaſt, or to drive away the cauſes of leanneſſe: the Forme and making wherof doth follow, being very effectuall againſt both the cauſes, that is the diſeaſes of the breaſt, and the lungs, and againſt leanneſſe: as thus. ℞. ſweet Almonds blanched, ℥ iij. of new Pines cleanſed, and tempered ten houres in water of Scabious, or of *Enula campana*; or in ſome other meet for this purpoſe, ounce half of *Piſtacium* that is, a kind of nuts: let them be new cleanſed, and tempered one day in ſome of the aforeſaid waters, ounce j. *Amylum, Diatragacanthum*, and of Gum Arabick, ana. halfe a dram, of the meat of Dates, Prunes Damaſcene, and Sebeſten, and Raiſins, one or eln more of theſe, to the quantity of an ounce, white Sugar diſſolved in Well water, or in Roſewater, or in water of *Enula*, as much as ſufficeth, make a *Paſta Regia*, and cut it in faſhion like a wafer

or

or els make it in litle gobbets. Also sometime the great seeds (the barks being picked off) are put into them.

CHAP. XVI.

Of making a Lohoch or Ecligma.

A Lohoch or *Ecligma* is a medicine that must not be eaten or chewed, but it must melt in the mouth, and distill downe to the stomack by little and little. It is good against diseases of the breast and Lungs, (as is) *Dyspneas Apneas*, short and hard breathings, sighings and coughes, whether it commeth by heaping of matter together, or by falling downe of some moist substance (as be catarrhes, and rheume, which chance oftentimes: ℞. *Electuarium Diairis Salomonis & Diairis simplex*, ana. ℥.vj Lohoch *de Pino*, ℥ j. conserve of *Enula campana*, ℥ ß *Oxymel Scyllitieum* as much as sufficeth. Make a Lohoch and let the sick use it with a Liquorice stick: licking or swallowing a little at once. If ther be greater need of detersion and scouring, then there is of incision and cutting, you must augment and increase the quantity of the scouring receipts, & in stead of *Oxymel Scyllitieum* put too Syrupe of Liquorice, or of Horehound called *Prassium*, or of Jujubes, or els of Hysope: many do think sirupe of Hysope to be abstersive, only for the saying of *Avicen*, which (as *Mesua* declareth) is unlike to be true. Lohoch *compositum*, Lohoch *de Pino*, Lohoch *de cauli-bus*, *sanum* and *expertum*, Lohoch *de Scylla*, these may conveniently be ministred by themselves. But when a Feaver is present (as in the pleurisie) then to avoid and bring out from the breast the materiall cause that floweth, and partly for the matter that is already flowne, we may make a Lohoch after this sort and fashion ℞. of *Electuarium Diatragacanthi frigidi*, ℥.ij new Penidies, and white pils, ana ℥.iiij. Syrupe of Violets, or of Jujubes, or of both as much as sufficeth, make a Lohoch & use it with a Liquorice sticke, swallowing it by little and little. If the matter be partly flowed, and partly flowing, you shall make a Lohoch to correct both after this fashion ℞. *Electuarium Diairis simplex*, ℥ j. *Diatragacanthum frigidum*, ℥.vj. new Penidies, ℥ iij. Syrupe of Jujubes, or Hysope, even as you thinke good, the more to enforce the matter now flowed or flowing, and make a Lohoch. A Lohoch also may be made against defluxion or flowing of humours that be hote and sharpe, or gnawing, causing the cough: that the heat and gnawing of the humour may be stopped, and also that the thinnesse and subtilty thereof may be made thicke and grosse, and the parts to the which the flux commeth being subject and obedient, they may be made safe from any nocument or hurt, as in example, ℞. *Electuarium Diatragacanthi frigidi*, ℥ j Bolearmoniack washed in Rose water, ℥.ij. Trochiskes of *Terra sigillata*, ℥ ij. Syrupe of Poppy as much as sufficeth, and make a Lohoch. Instead of *Diatragacanthum* may be taken *Diapapaver*, or of each a like quantity. Also Trochiskes of *Carabe*, in which is put some *Opium*, may be added to them, if there be no cause that *Opium* be suspected to do hurt. These Lohoches be given against the Ptisick in the houre of sleepe; *Electuarium Diapapaveris*, *Lohoch* of Poppy. All the pils of *Mesua* for this use against diseases of Catarrhe and rheume, may be mixed and given the same houres, and for the same intent.

A Lohoch against rheume congeled together, clammish, hard and thick.

A Lohoch in the beginning of the pleurisie where the matter floweth.

CHAP. XVII.

Of making Balneum, and Semicupium.

BALNEUM is a bathe, the uſe whereof was common and often among old practitioners, but now it is rare and ſeldome, and not at all uſed almoſt, except it be in certaine diſeaſes, as in an univerſall Goute, in the Palſey, and in conſuming Feavers But againſt the Gout and the Palſie naturall bathes are convenient, in the which, although there be penury and lack of things yet we may make things artificially, and cunningly prepared, with boyling together in water, herbes, rootes, ſeeds, floures, and alſo many mettals, as it ſhall ſeeme requiſite for the diſeaſe. But *Semicupium*, which in Latin is called *Inſeſſum*, is a particular bath, which is applyed for paines of the Nefreſie, for the Cholick, and for the Iliacke, ſo that they come not by reaſon of an impoſtume. It is profitable againſt diſeaſes of the belly and wombe, for it is a convenient aide and defence to provoke menſtruis, and to amend the diſtemper of the wombe. Now followeth the forme of *Semicupium*, when we would in the Nefreticke diſeaſe, have the pores and paſſages of the body enlarged and made ſoft and plaine, and alſo to ceaſe the paine, as thus, ℞. the roots of *Althæa*, ℥.iiij. the leaves of *Maluæ*, *Biſmaluæ*, and Parietary, the floures of Cammomill and Melilot, the tops of Dill, ana. M.ij. of Origan, Calamint, Betony, and Sothernwood, ana M.j. ſeeds of Flax and Fennell, ana. ℥.ij. of cleane Branne, p.iiij. boyle all theſe in a bag in ſufficient water for a *Semicupium*. Note alſo that one that hath the Nefreſie may enter a bath before he hath received a clyſter. If the paine of the Cholicke or the Nefreſie ſeeme to come of much ventoſity, or of a cold humour, which ſeemeth to have need of calefaction and attenuation or thinneſſe, with inciſion and cutting; make a *Semicupium* thus. ℞. Origan, Calamint, tops of Dill, and of Cammomil, ana. M.iiij. Fenugreeke, Carawayes, Anniſe and Fennell, ana. ℥.ij. Laurell berries, ℥.ß. And if there be more ſickneſſes and cauſes wrapped in with the aforeſaid griefes, you may add too ſuch medicines as be meete for your purpoſe, as if there be any need of mollifying and making ſoft, the leaves of *Maluæ*, *Biſmaluæ*, Parietary, and Violets will worke that effect. If you judge it neceſſary to make inciſion, or to open the pores and paſſages of the body, add too of the root of *Spinach*, *Bruſcus*, and *Apium*, knit them in a little bagge, & ſeeth them for a *Semicupium*. Likewiſe to provoke menſtruis, make *Inſeſſus* or *Semicupia*, putting in medicines meet and apt to provoke menſtruis, as Mugwort, Savein, Horehound, *Nux Cupreſſi*, and Juniper berries; of all theſe there may be put in two handfuls.

The forme of Semicupium.

Aliud Semicupium.

CHAP. XVIII.

Of Epithema or Fotus.

EPITHEMA is a medicine ordained to lay to the heart or liver to coole it, and *Fotus* is a medicine nouriſhing or keeping warme. They are made for many intents and purpoſes, but chiefly to correct the hot diſtemper of the liver, the making wherof is this as enſueth. ℞. the waters of Endive, Succory, Roſes, & Peniroyal, & Nightſhade, ana. ℥ iij of vineger, ℥.j the powder of *Electuarii Triaſandali.*

Triasandali, ℥.ij. or ℥.j.ß. mix them for an Epitheme of the Liver with a felt, or a peece of linnen or woollen cloth, or a sponge infused in the aforesaid liquor, and laid against the Liver before meat an houre or an houre and a halfe. *Epitheme.* Also there is made for the same purpose the like decoction of the herbes, as is of the aforesaid waters. If there be stoppings of the Liver, together with his hot distemper, make an Epitheme after this sort. ℞. Succory both the root and the herbe, young set Endive, Agrimony (which is) Eupatory, ana M.j. floures of Succory. p.j. the foure great cold seeds, & little cold seedes, an ℥ ß. of Cypresse, ℥.ij. of Lupines, ℥.iij. al the Saunders, an. ℥.j. of Squinant, half a dram, the tops of Wormwood, M.ß. make a little bag, and boyle it in foure quarts of water, and one of wine, and a litle Vineger, with one only great heat in an earthen vessel, and make a fomentation in the manner aforesaid: such an Epitheme is very good for diseases depending upon oppilation or stopping, and misfortune comming by oppilation and stopping, as is a flux, and for him that is diseased in the Liver, and for those diseases for the most part which come & go by courses. Also it is good against consumptions, which cause distempers and stoppings of the Liver: moreover against the beginnings of knobs and kernels, to which (if they be come forth) there must be applyed mollificatives and things that do loosen and unbind. Also there be Epithemes that be made for many purposes of the stomach: first to strengthen the stomach that it receive not the superfluities comming from other places, and then the Epitheme is made of stiptick things. Secondly, to correct and amend the distemper of the stomach. And thirdly, they serve to cease the pains that are caused by the nature and condition of that griefe: ministring duly to the contrary of the matter, as the cause shal require. The making of the first intent, that the stomach may be delivered from flowings of humours to it, and may be preserved safely, that it shal not suffer inflammation, or course of evil humours. ℞. red Roses, p.ij. of Arnoglossa and Plantain, an. M.ß. the tops of Wormwood, M.j. the third part, al the Saunders, an. ℥.ij. red Corall, ℥.iij. put all these in a little bag, and make a decoction in sufficient quantity of water with a little vineger, to which may be added a litle Rhenish wine, and make a fomentation. Corall (although it be *Aclymum*) yet it is not put into the decoction without great cause; for it profiteth naturally against al diseases of the stomach, and therfore it ought rather to be beaten into powder. Epithemes for all other intents and purposes, may be described by particular and proper medicines, after the forme of the late described Epitheme. There be Epithemes good for the stomach made of Oyle, as Oyle of Roses, Cammomill, Wormwood, Masticke, and Myrtle. Note that in all Epithemes, for what intent soever they be ministred, you must mix something with them that may preserve and keepe the essence and strength of the member that the Epitheme is layed too, as *Galen* commandeth and teacheth in many places, to be observed and done likewise in medicines taken inwardly. But *Epithema* and *Fotus* be all one, yet some do make a difference, saying that *Epithema* is only that which is made of distilled waters and powders mixed together: and *Fotus* is a more generall thing, which is made of the decoction of any kind of herbes and roots.

CHAP. XIX.

Of making Sacculus.

SACCULUS, *videlicet* a litle bagge. It is miniſtred for the ſame cauſes that *Potus* be uſed for. It is made of herbs, flowers, ſeeds, and other ſuch like things, they be layed to either dry, or els wet in ſome liquor. The dry be chiefly made of Seedes and Herbes: the wet muſt be firſt preſſed before it be laid to the place. ℞. *Milij uſtulati*, p.iiij *Orobum* (which ſome thinke to be tares) and of leane branne, ana.p.ij. floures of Cammomill, and the tops of Dil, ana.p.j of Comin and Caraway, ana ℥ ij. of Laurell berries, ʒ iij. make thereof two little bags, and ſew them into two linnen cloth's, of a competent bigneſſe, and baſte them throughly. Let them be ſo bigge that they may cover the belly, and let one after another be layed hot to the belly againe and againe. Now followeth the forme of a moiſt bagge for the digeſting, mollifying, and diſſolving of raw humours, as thus. ℞ the flowers of Cammomil, p.ij. the tops of Dill, Melilot, and Origan, ana.p j Fenugreeke and flaxe ſeed, ana. ℥.j. the leaves of *Malue*, *Bismalue*, & Violets, ana M.ß make a little bag, or make two bags, and boyle them in water or in cowes milke, and of the decoction make a fomentation with a ſponge, or a felt, or woollen clothes, or two baggs; let them be laid to the grieved places one after another. According to this forme, you may make and apply bagges, partly of things that can mollifie, and partly of things that can remoove and diſcuſſe, and lay them to knobs, kernels and hardneſſe of the fleſh. But if the perſon be ſtrong, take other remollitives, or diſcuſſives, even as you ſhall find the matter that cauſeth the hardnes to require.

A dry bag againſt the windy cholicke or Tympanites.

A moiſt bag.

CHAP. XX.

Of making Scutum.

SCUTUM in Engliſh is a target or backler. *Scuta* are miniſtred to the ſtomacke, and made for the ſame cauſes that ointments and Epithemes be. They are often made of the dry powder of medicines, to correct ſome diſtemper of the ſtomack, and to add ſtrength to it. Furthermore they ſerve in ſtead of ointments or Emplaiſters, when the patients do refuſe and abhorre them for their tediouſneſſe. ℞. Mints, Marjoram, and Wormewood dried, ana.p.j. or ʒ j. ß. of Cloves, Galingale, and *Xyloales*, ana, ℈ ij. of Comin and red Corall, ana ℥.j. make a powder, wherwith make a *Scutum* with a little cotton, ſewed in betweene two little clothes, with ſtitchings betweene, and bands as it ought to be, let it be bound to the ſtomack. Powders to *Scutum* ought not to be paſt ℥ j ß. at the moſt, many times ℥ j or ʒ. vj. is enough.

A Scutum againſt the cold diſtēper of the ſtomacke, with ventoſity and other ſubſtance.

CHAP XXI.

Of making a Cataplaſme.

CATAPLASMA is a plaiſter, &c *Cataplaſmata* be made of herbes, roots, ſeedes, and meale ſodden in water or milke, with ſome greace or oyle added to them as the matter requireth. *Cataplaſmata* be made for divers intents, ſometime to ceaſe paines, ſometime to reſolve and bind, ſometime to make ripe, ſometime to mollifie or make ſoft, ſometime to conſume, and ſometime

to dry up humours and vapours. In commixed affects and causes, divers intents and purposes are mixed together in *Cataplasma*, as remollitives with discussives, and discussives with such things as cease paine, as the examples following shall declare. And first of the forme of a Cataplasme for the cure of *Oedema* (which is a botch of fleg naticke matter, or an impostume without griefe) in the which evill it is necessary to have remollition with discussion, or (as they say) resolving, loosening and ceasing of paine, as thus. ℞ the leaves of *Malue*, *Bismalue*, and Violets, ana M.j. or M. ß. the root of *Altheæ*, the root of white Lillies, & the root of Ireos, that is, Floure de luce, ana ℥.ß or ℥.j flowers of Camomill, Melilot and tops of Dill, ana p.j seede of flax, and of Fenugreeke, or rather meale of Flax seed, meale of Fenugreeke, and meale of Barley, ana. ℥.ß or ℥.j. or you may measure it by little handfuls; Comin, ℥ j. Laurell berries, ℥ ij. Saffron, ℈ j. or ℥ ß. of Duckes grease, Goose grease, the marrow of Calves shanks, fresh butter, oile of Lillies, and oile of Ireos, ana. as much as sufficeth; make a Cataplasma. In this plaister are contained three intents and purposes: that is, mollifying, dissolving, and ceasing of paine, as may be knowne by the matter contained in it. The quantity of mollificatives ought to be most, if there be greatest need of mollifying, and the quantity of dissolvers ought to be most, if there need to be great dissolving, and so likewise of ceasing of pain. Therfore in the beginning of *Oedema*, as also in the beginning of every abscession or course of ill humours, you must commix together with mollificatives some repercussive remedy, wherwith the member may be comforted. In the beginning of the augmenting, take most remollitives, and fewest discussives. In the beginning of the augmenting & state of the disease, take of both alike much In the declination, take and apply only dissolvers and loosers; In the making of this present plaister, you must put into it no stiptick thing: but if you do put in any, put it in at the beginning of the flowing of the humour. But what medicines they be that have stipticke vertue, and which do comfort the member, and also which do mollifie, and dissolve, you must seeke them in the tables of Authors, as *Arnaldus* and *Savanarola*, and such like. Also there be plaisters made without oyle or greace, as is that common thing of crums of bread steeped in cowes milk, and a litle sodden together with whites of egs, oftentimes mixed with a little Saffron, and ten or twelve chives. And this Cataplasme we often use for the cure of the Gout.

CHAP. XXI.

Of making Emplastrum.

EMplaisters are ordained and made for divers purposes, and the making of them is common as well to Physitions as Chyrurgians. They are made of gummes, oyles, greace, and dry medicines, commixed with some sufficient quantity of Wax, or without Waxe, if that the materials can thicken, and gather together of themselves. Emplaisters are applyed to all parts of the body, but chiefly to the stomack, for the same cause that ointments, Cataplasmes and Scuta are ordained. Now followeth the forme of an Emplaister for the stomacke when it is afflicted with a cold distemper, by reason of the flowing of some cold substance, as this, ℞. *ceratiſtomachi confortatiue Galeni*, ℥ij. of Ga-

Galingale, Cloves, and red Coral, an ℥ ß. of wax dissolved, brayed altogether in a mortar with oyle of Mastick, or of Wormwood as much as sufficeth. Commixe them & make a plaister spread upon leather like a buckler with a double linnen cloth, well stitched and basted as it ought to be. Also an Emplaister may be made of simples for the aforesaid intents, in this manner. ℞ pure *Lapdanum*, ℥.vj. Mastick, ℥.ij. Frankinsence. ℥.j. Coriander prepared, red Corall, dry Mints, and Galingale, an. ℈ ij. *Xylo* Aloes, and Maces, an ℥.j. Turpentine, ℥.ij. wax dissolved with oyle of Spikenard, or Wormewood, or Mastick, or Roses, or of two or three of these, as much as sufficeth. Make it in a lump together, spread it upon leather, and make it like a *Scutum* of double linnen with stitches and bands, and lay it to the stomack as is requisite. Warne the Apothecaries to dissolve the Gums with wine & oyle, afterward let him commix the rest without the use of any fire *Ceratum stomachi confertativū Galeni*, is made of Roses, Wormwood, Mastick, Spikenard, wax and oyle of Roses. In hot causes and cholerick vomites, you may likewise make *Scuta* of cold simples, as of Mirtles, Coriander, Corall, Mastick which is temperate, *Pfidie Balaustia*: Also oiles of Roses, Mirtles, Quinces, & of Mastick. There are made Emplaisters for the liver, for the allaying of every distemper of it, to loosen the obstructions therof, and to strengthen it also, as in this example following.

A plaister for the hot distemper of the liver

℞. *Ceratum sandalinum*, ℥.ij. meat of Quinces, ℥.j, of Mastick, ℥. ß of Corall, ℥.j of wax dissolved with oyle of Roses as much as sufficeth. Make it in a lump, and spread it upon leather, like the Moone when she is beginning to increase, with a double linnen cloth, and with bands, as it ought to be, and apply it to the liver. Emplaisters also are made to cease paines, and partly to ripen Apostemes, and partly to resolve them, as in example. ℞. *Muscilaginis* of the seed of *Althæa*, Fenugreeke, and seed of Flax, an. ℥.iij, Barly meale, ℥.iiij. oyle of white Lillies and the fatnesse of a henne, an. ℥.ij. ß. Butter, ℥.j. Saffron, ℈.j. the white of egges in number ij. boyle the *Muscilagines* with a soft fire, and with the meale, and put in the whites of eggs in the end. It doth soften and ripen all Apostemes congealed of a hot and cold matter, and it ceaseth their paine in what part soever of the body they be resident. If you will appropriate this Emplaister to all kind of cold Apostemes, then add to it *Ammoniacum*, *Bdellium*, *Storax liquida*, an. ℥ j. and it will work a marvellous and profitable effect.

CHAP. XXIII.

Of making Unguenta.

UNGUENTA, in English oyntments: and those which appertain unto Physitions, are made to lenifie and asswage paine, to represent, shew, and assigne alteration and changing, to mollifie and dissolve knobbs and kernels, specially in the Liver, in the Spleene, and in the stomack. The vertue of oyntments for other purposes and for other members, belongeth to Surgery, the forme and making wherof is to be sought out of the Antidotaries. The forme of an oyntment to mitigate the paine of the stomack caused of cold, or by the presence of some such like substance, is in this manner.

An oinment for the stomacke.

℞. oyles of Mastick, Spike and Wormwood, an ℥.ß. Cloves, *Xylo* Aloes, Maces, and *Calamus aro-*

aromaticus, ana ℈ j *galliæ muſchatæ*, ʒ.j. or ʒ.j ß. if he be rich, becauſe of the deareneſſe therof, or new Wax as much as ſufficeth, make an ointment for the ſtomack, and a *Scutum* with cotton, and with bands, as it ought to be, and lay it upon the ſtomack after the annointing. But to ceaſe the pain in the ſtomack comming of a hot cauſe; as of flowing of choler, which often chanceth in Feavers, uſe this ointment. ℞. oyle of Roſes, ʒ j. oyles of Mirtles, or els of Quinces, ℥.ß. white Sanders and red, ana. ℈ ij or ʒ ß. new wax waſhed in Endive water, or in Roſe water as much as ſufficeth, & make an ointment for the ſtomack. And make a *Scutum* of cotton, and apply it to the ſtomack after the annointing. In ointments we do exceed or paſſe the quantity of ℥.j. It is alſo to be noted, that ſome do waſh oiles with the juyce or the water of diſtillation of cold herbes in a hot cauſe, or in hot juyces in a cold cauſe of diſeaſe. Moreover note, that many do think, that there ſhould be no ointment nor cerate applied to the ſtomack without Galingale, neither to the heart without Mace or Siffron, neither to the brain without *Spica Arabica*, nor to the liver without *Spodium*, or Saunders, or Wormwood, or other ſuch like things, thinking verily the nature of the member to be preſerved with reſtrainers, but yet not alwaies in the forenamed medicines. For that law and method is to be kept in all cauſes of contrariety, which ſhould be broken in medicines, if Galingale were added to the aforeſaid medicine, becauſe Galingale is hot. For truly the nature of the ſtomack is ſtrengthened ſufficiently by the commixing together of ſtiptick things which are put into the aforeſaid ointment, becauſe truly they be temperate in heat, as it appeareth by their nature. Now followeth an ointment very profitable for hardneſſe and knobs of the Liver or Spleene, wherwith thoſe two members are moſt in danger, in this forme. ℞. the roots of *Altheæ*, and the roots of white Lillies, ana. ʒ j. leaves of *Maluæ*, *Biſmaluæ*, and Violets, ana M. j of the flowers of Cammomill, Melilot, and the tops of Dill, ana. M. ß Meale of Fenugreek, of Flax ſeed, an. ℥ j. gum *Ammoniaci*, called *Serapni*, ℥ j. *Bdellium* that is ſoft and whitiſh, ℥ ß. Turpentine, ʒ. iij. Gum of Pine trees, ℥ ß. *Storax liquida*, ʒ ij. or ʒ iij. the marrow of Calves or Harts ſhankes, if you can get it, Hennes greaſe, and Ducks greaſe, oyle of ſweet Almonds and of Ireos, ana. ʒ j. ß. or ana. as much as ſufficeth. Diſſolve the Gums, with wine and a little vineger, and to the aforeſaid oyles, add to new Wax as much as ſufficeth; then afterward take the ſaid greaſes, and powders, or meales, or herbes, firſt ſodden and brayed, and mix them all together, and make an ointment. In this ſaid ointment there be more things that do mollifie then there be that diſſolve, becauſe the matter of ſcirrhous knobs doth chiefly require the ſame. If you will miniſter the aforeſaid ointment for the hardnes of the Liver, you may add to it of the branches of Wormwood, of Roſes, of Squinance, or of Spicknard to preſerve the ſtrength and nature of the member. If you wil miniſter it to the Spleen, you may mix with it ſome *Tamariſcus* bark, the root of Capers, or ſuch like: if you miniſter to the hardneſſe of the ſtomack add too Wormwood, red Roſes *Calamus aromaticus*, Mints and Galingale.

Aliud.

Unguentū.

CHAP.

CHAP. XXIIII.

Of making a Liniment.

LINIMENTUM is an ointment that is soft and liquid, which hath in it little wax or none at all. It is also made for the same use that ointments be made for. The forme of a liniment to ease paine (as in the pleurisie) is after this manner. ℞ oyle of Cammomill, and Capons grease, ana. ℥ ß fresh new Butter without salt, ℥ ij a litle wax washed, and make a Liniment.

CHAP. XXV.

Of making Frontale.

FRONTALE, or *Sphenum*, be plasters made to apply to the forehead either to ease paine in the forepart of the head, or to cause and provoke sleepe, or to ease paine in the head caused of a hot distemper, as it oftentimes chanceth in Feavers. Against cold causes make a Frontale (as *Galen* teacheth) of red Roses steeped and soked in vineger, laid betweene two linnen clothes of three fingers breadth, and in length from one eare to another: or make it for the same intent, after this fashion ℞ red Roses, p. j ß. flowers of water Lillies and Violets, ana. p. j Betony, and Melilot, ana. p. ß. put all betweene two fine linnen clothes, (if the patient be rich) or betweene two course linnen clothes if he be poore: and make a *Frontale* well sewed (as it ought to be) for the forehead and the temples: if you will provoke sleepe, add to the foresaid *Frontale* the leaves of Lettuce, or new white Poppy, or of *Mandragoras* in the places and times that you may have it, but there is but small store of these cold things. At all times you may put in the seedes of white Poppy, or the barkes of the heads of white Poppy, or Lettuce seedes, or Henbane seede, as in example. ℞ flowers of water Lillies, Violets, & Melilot, an p j flowers of Lettuce, or white Poppy. ana. the 3. part of M. j. or of each of them, M. j. ß seed of white Poppy, ℥. ij. Lettuce seed, Dil seed, and white Henbane seede, ana. ℥. ß. bray all together and make a *Frontale* betweene the course or fine linnen cloathes well sewed and basted in right order. To the former *Frontale* Melilot & Dil seed is added to comfort the braine, that it be not hurt with cold things In the disease called *Cephalalgia* comming of a cold cause make *Frontalia* of hot herbes & flowers, as Sage, Rosemary, Cammomil, Betony, Briony, Melilot and such like. *Frontalia*, before they be layed to the forehead, are wont to have some liquor powred upon them, or to be aired with some vapour; as in example. ℞. the waters of Roses, Betony and Balme, ana ℥ j. of vinegar, ℥. ß. commix them, and of the aforesaid waters, powre a little portion upon a burning tyle, or some such like thing, and hold the aforesaid *Frontale* over the steame & smoake of the said waters. The forehead is oftentimes annointed with many ointments serving for the same use and purpose that *Frontalia* do serve for, as in a hot cause, *Unguentum Populeon*, *Rubea trochiscata* dissolved in water, is very meete for this purpose, & yet is seldome in use with them at *Paris* Many Physitions in the old time, in a cold cause did annoynt with *Mythrydatum* and *Aurea Alexandrina*, & such like. In al causes (saith *Galen* 12. *libro Therapeutices*) you may conveniently annoint with *Oxyrrhodinum*, which is made of oyle of Roses and sixe times so much vinegar, as in example. ℞, oyle of Roses, ℥. j. vinegar, ℥. ij. commix them,

them, ſtirring them in a plate: or els thus in hotter cauſes, when as without foreſight the Frenſie wil breed, then we commix cold things, as thus. ℞. oile of Roſes ℥.j. oyle of Nenuphar, ℥.ß oyle of Poppy, ℥ ij. iuyce of *Solatrum*, or Lettuce, or white Poppy, water of Roſes and vinegar, ana halfe an ounce: commix them together, ſtirring them very long in ſome peece of plate: and annoint the forepart of the head therwith, ye all the head if there be inflammation of the brain.

CHAP XXVI.

Of making Cucuſa and Semicucuſa.

CUCUPA is made for the cure of the evill called *Cephalalgia*, which is a paine of the head comming of cold; and many times alſo to ſtop rheume, as in example ℞. *Sampſucus*, that is Marioram, Roſemary, Stæchados both of Araby, and yellow, ana.p.j. of red Roſes, p j dry Citron barkes, graines of Alkermes, an dram three, Maces, long Pepper, Quibibes and Cloves, an dram. ß. Make a powder, & make a *Cucuſa* betweene two fine linnen clothes, with a litle cotton baſted betweene, or with flax, or ſcarlet ſcraped, and give it according to the meaſure. And if the paine lyeth moſt in the forepart of the head, put moſt of the powders or ſpices in that place: likewiſe if it be in the hinder part do ſo alſo, and if the *Cephalalgia* be in al parts of the head, then commix them equally. But it is called *Semicucuſa*, when we provide but for one part of the head. If we will ſtop rheumes, then we mix with it ſtiptick things, or we make a *Cucuſa* only of ſtiptick things, either cold or hot as the cauſe requireth. Therfore we make a *Cucuſa* with *milium* burned, or not burned, Mirtles, Cypreſſe nuts, and *Sandaracha* (commonly called vernice) *viz*. yellow Oker, the bark of Frankinſence, and ſuch other like ſtiptick things.

CHAP. XXVII.

Of making Suffitus.

Suffitus (in Engliſh perfuming) is made of dry things, to ſtop diſtillations which fall from the brain into the lower parts, and it is made of reſtraynning medicines, as thus for example. ℞. red Roſes, p.j. Mulicke, ℥. ß. vernice that is, yellow Oker, ounce j. mix them, and make a perfuming for the head, or thus: ℞ *milium* p.j. red Roſes p. ß. of vernice and *Olibanum*, ana ℥. ß. commix them and make a perfume for the head. Note that when the diſtillation falleth to the lungs, and therof commeth ſpittle, then take no perfume by the mouth becauſe it ſhorteneth the breath, and letteth the ſpitting, and maketh the humours groſſe and thick: but you muſt perfume the covering of the head, or elſe perfume ſome wooll, and apply it to the head.

CHAP. XXVIII.

Of making Collyrium.

Collyriū is a medicine that is miniſtred in a liquid Forme to heale the eyes. Wherefore, becauſe there be divers evils in the eyes, the Collyries are made of divers faſhions: for you muſt uſe one kind in the beginning of *Ophthalmia*, and another in the ſtate of it, and another in the declination therof, as it is alſo commonly uſed in the inflammations of other members. Therfore

in the beginning you must make trof cold and stipticke repercussives, as the whites of egges, the sappe of Quince seede, and *Psyllium*, and other things of like vertue: minister them alone, or else let them first be dissolved with convenient waters, and afterwards applyed, as in this example following. ℞ the white of one egge, and stirre it with Rose-water, or Plantaine water, or with water of Balme, or with all these waters; make a Collyrie, and put into the eye that is pained. Or thus, ℞ the sappe of Quince seed drawne out with Plantaine water or Rosewater, ℥ j. and mix them with the white of an egg, and stirre it a long time with a spatter, and make a *Collyrium*. But if there be no paine nor redneſſe in the eyes, but a certaine uncleanenesse which ought to be dried up, then it is good to make Collyries of Tutty prepared, and of Aloes washed and of *lapis Calaminaris*, and other such like things, which ought to be taken with some convenēt liquor, except it rather liketh you better to put into the eye the powders of them for so they dry up and wipe away the filthines the cleaner.

A Collyriū in the beginning of Ophthalmia.

CHAP. XXIX.

Of making Nasale or Errhinum.

A Nasale to stanch bleeding at the nose.

NASALE and *Errhinum* be medicines which be cast into the nose for many causes and intents, as to stop bleeding at the nose, to provoke sneesings, to cause child-birth, or to bring forth the secundine which is retained within after the birth, and furthermore it purgeth the braine. It may be made many wayes, as in dry powders, which must be snuffed or blowne up into the nose; or it may be made liquid, and then you must annoint the nostrils within; or you may make it whole and hard, and then it must be put up into the nose. ℞ the haires that be in a Hares belly, p. ß. the saw dust, or moſineſſe of Willow, p. ß. Bolearmoniack, and *sanguis Draconis* powdred, ana ℥ j. cut the haires very small, and mix them altogether, and blow them up into the nose, or dissolve them all with some stipticke water, or with the juyce of some herbe, or with the white of an egge, and add to them also (if you please) *Balaustia*, or the rindes of Pomgranates, or *Acatia*, all powdred, and with a linnen cloath make a *Nasale*, and dip it in the aforesaid medicines, and put it into the nose.

A Nasale to provoke sneesing.

Sneesings are provoked by dry powders, snuffed or blowne into the nose, which be sharpe and biting, as be these, Pepper, Pellitory, Staveſacre, and root of flowre de luce powdred. You may commix the said things with some liquor: annoint the nostrils, or take cloth of silke wound up together, and dip it in the aforesaid liquor, and put it into one nostrill, or into both.

CHAP. XXX.

Of making Apophlegmatismus.

APOPHLEGMATISMUS is a medicine which causeth one to vomite up fleame: it provoketh rheume out of the braine into the mouth, and it is good to purge the braine. Masticke is commonly used in this case, which being long holden in the mouth and chewed, it bringeth forth rheume and fleame. Also Sage leaves holden in the mouth do likewise purge rheume by the mouth. Also make *Nardi* of Pellitory, Pepper, Staveſacre root of Ireos,

and

and *Panax*, and hold them in the mouth. Furthermore make gargarismes of the same medicines. Also there are ointments made of the same things wherewith the roofe of the mouth must be annointed, for they by reason of their heat and tartnes, do draw fleam and rheums into the mouth.

CHAP. XXXI.

Of making distillations restorative.

DISTILLATIONS be made to sustaine strength and might, when the sicke is so weake, that he cannot digest any hard nourishment. Distillations are of a mixed kind, that is to say, they are partly food, and partly medicines. They are made for many intents and purposes: for some be made to restraine, as in the flux of the belly; some to alter or change, as when they are ministred for Feavers to refrigerate, or in cold diseases to make hot: and some do resist poyson and malignant humours, as in pestilent Feavers. And they are made after this manner ℞. conserves of Succory, of Roses, of *Simphytū*, that is, Comfery, of *Cornelus*, of *Mavs*, & of quinces, ana ℥ ij. powder of Electuaries, *Diarrhodon Abbatis*, and *tria Sandali*, ana ℥.ij Trochisks of *Carabe*, of Barbaries, & *Terra sigillata*, ana. ℥. ß. of red Corall, & *lapis hæmatitis*, ana. ℥ j. water of the decoction of one Capon or of two, altered with Plantaine, Knotgrasse, Moleine, Lettuce, seed of Barberies, *Sumach* & *Omphacium*, ℔ viij. put altogether in a Limbecke with the flesh of two Chickens, or two Partriches, or of two turtle Doves, or of one Capon, or of more of these, and with the crums of one white loafe, or of two wet in Rosewater, and make a distillation in *Balneo Marie* with a soft fire. ℞. of the aforesaid distillatiō, ℔. ß. juyce of Pomgranats ℥ j. or ℥ j ß. Sugar rosat ℥ ij. Cinamon elect, ℥ j. straine them (as *Hippocrates* teacheth) through a sleeve, and let the sick use it every houre. But if you will make a distillation to have a cooling vertue, alwayes observe the same order and portion that is spoken of before; and for the restrayning conserves, add to such as do coole, as conserves of water Lillies, of Violets, of Roses, Succory, and Balme, and likewise cold Electuaries, as *Diamargariton frigidum*, and Trochiskes of *Camphora*: also alter the decoction of the flesh with Lettuce, Sorrel, Purselaine, Scarioll, and such like. Moreover you shall make a distillation restorative against malignant and pestilent Feavers in this sort. ℞. conserves of Violets, water Lillies, Balme, Borage, & Bugloſſe, ana ℥ ij bark of citron condite. ℥ j root of *Dictamus* and Tormentill, root of *Angelica*, and root of Gentian, ana ℥ ß. powder of *Electuarium Diamargaritō frigidum*, all the Saunders, Bolearmoniacke, Trochiskes of *Camphora*, wood of Aloes, ana ℥ ij. scrapings of yvory, and Harts horne, Maces, Cinamon, Cloves, and seed of *Cardus benedictus*, ana. ℥ j of old triacle, ℥ iij. the water of the decoction of two Chickens, or of Capons altered with Sorrell, Scabious, Lettuce, Borage, Bugloſſe, quar. iij. put altogether in a glaſſen Limbecke, with the flesh of some things, and with the crums of two white loaves infused in white wine, & make a distillatiō with a lent and soft fire, in convenient order as is requisite. Another, or thus. ℞. of the aforesaid distillation, ℔. ß *Syrupus de acetositate Citri*, ℥ ij. commix them together, and let the sick use it every houre.

A distillation restorative restrayning.

Another.

A distillation restorative cooling, against malignant & pestilent fevers.

The end of the seventh Booke.

THE

THE VIII. BOOKE OF COMPOVND MEDICINES.

The Preface.

WE have found by experience, that noble men in times past which have become famous in the practise and exercise of Physick and Chirurgery, have bestowed chiefe care and great diligence to store up for their use (as treasures) certain peculiar remedies for every hard malady, both to increase and preserve the worthinesse and renownednesse of their good name, by the prosperous successe of their labours. The which remedies, although every of them provided to be made at home, and took them for secrets; yet notwithstanding in space of time and number of yeares, either by death, or intreaty, or for mony, or through change, or other manifold meanes, they have beene made knowne and published. Wherupon others the rather minding the publike utility of men, thought good to gather together the dispersed compositions of medicines then every where knowne, and endevoured themselves to transfer out of the most famous authors the best and most receipts into their books of Physick. And by these meanes truly did Scribonus Largus, Actuarius, Nicolaus Myrepsus, and Nicolaus Præpositus, make their works. By this industry it could not but come to passe, that out of divers Authors many receipts not much unlike, were taken tending to one end, as Syrupes of like effect, and many medicines of Aloe, nor fewer of Scammony or Colocynthide, or Turpetho, all which differ only in way of composition, or for the variety of certain simples. And softning and scouring Electuaries also there be many, whose chiefest force is of Aerugo, and which differ by a sole change of other simples, as is granted to every authors judgement. So then many things have bin heaped together, the most part whereof have bin to no use. It were much better in every kind, to choose out the best, the other unprofitable and unnecessary omitted. But even to this heaping together of remedies, many diseases

remaine

remaine void of all helpe, for the which no fit remedies were inuented: for that diligent care which many have to gather together every where medicines (after a sort an imitator and follower of practick) without choise or method had, doth apply neither fit remedies, nor medicines to the diseases, nor to the sensible grief joyned to the sicknes, or to their causes, neither doth set down the kinds of remedies according to the diversity of diseases: neither at any time weyeth what every composition hath, either profitable or to no use, neither pleasant or unsavory; but receiveth and alloweth for the most part such receipts, as have bin used of unlearned men, commonly without regard of judgement, And many of those likewise divers have perverted and depraved, euery man according to his judgement, so that now there remaineth scantly any certain kind or trade of composition for Apothecaries, and that part of Physick (as it is not ratified and established) which is most necessary for the cure of diseases: and wheras many have judged well of the reformation of that part, I have done mine endeavour, that the composition of medicines might be set downe in writing according to Art, as the simples have bin in the books before. And whatsoever of them were profitable and easie for practise, might keepe their old forme: and whatsoever were amisse, by upright judgement might be brought to better perfectiõ, so that nothing were either redounding or wanting, necessary to take away the diseases affection incident therto, and cause therof. Therfore I do not take out all the compositions usuall in old writers, but the best only: and oftentimes I put too new, to fill my worke with all kind of medicines, and I cut off many, which contained under those, make a confused heap: I have kept their common names, but yet not with the same simples and doses every where: for as much as certaine in many things were to be changed, to make the receipts more fit and pleasant for the cure of the malady. And at length, to do the Apothecaries pleasure, I have sorted and set in one place the sirupes, in another the Electuaries, in another the potions, and whatsoever els in their proper place, out of which they may be easily taken againe, and applied to the practise and use of curing.

OF SYRVPES.

Syrupus acidus ſimplex.

Syrupus acidus ſimplex; that is, the ſharp ſimple ſirupe doth prepare all humours, as well hot as cold, and with a certaine force doth attenuate them, doth with-hold or reſtraine the corruption, doth mitigate the heat of choler, and aſſwage the burning of Agues and thirſt, ſetteth at liberty and ſcoureth the paſſages through the body obſtructed, and doth piercingly enter into all parts, and alſo after a purgation it moveth ſweat and urine. ℞. *Aquæ puriſſimæ*, ℔ iiij. *Sacchari albi*, v. pound, boile them ſo long as they caſt up a ſome or skum and to the conſumption of halfe the water: and then poure to them *Aceti vini albi*, ℔ iij. Boyle them then again to the thicknes of a ſirupe.

In Syrupum acidum Scholia Guliel. Plantij.

THE barbarous titles and names do apparantly argue, that ſirupes and Juleps, and many other as well ſimple as compound medicines, were the inventions of the *Arabians*. But many yeares before them, the old *Græcians* had of the ſame matter, and for the ſame uſe, their *Apozemata* (that is decoctions of water and herbes) in ſtead of ſirupes, which becauſe they were fitly applyed, as well to prepare the body as humours to purging, were of them termed *Propotiſmata*, as if you would ſay, potions before purging, becauſe that according to the direct order of curing, they make a way for purging medicines. So *Galen* and *Mulſo*, that is, wine and hony ſodden together, and *Oxymelite*, that is, hony, vineger, and water boyled together, doth incoct *Origanum*, Hyſope Peniroyall, and Calamint, to the preparing of the body to be purged. And if he be an Author of credite *Archigenes*, *Antonius*, *Muſa*, and many other ancient Phyſitions did make ſuch like ſweet potions for ſicke folke, of the juyce of Cicory, Dill, Flowerdelace, and Celidony, and ſuch like herbes, tempered together with wine and hony by decoction for divers diſeaſes of the Liver and other parts affected. And *Dioſcorides* did boile the roots, leaves and tops of plants, and did ſtraine the liquor boyled, & then miniſtred it either alone or els ſweetned with *Mulſo* or hony, or that they might be kept, did decoct it to the thickneſſe of hony. So that theſe three, *Apozema*, *Syrupus*, and *Iulepus*, differ onely in the manner of conditure, that is, making them pleaſant to the taſt. For in *Apozemate*, becauſe that upon occaſion ſuddenly and out of hand, for the moſt part, it is ordained to be diſſevered into three or foure parts, to bring it to a ſeaſonable ſweetneſſe, it ſhall be ſufficient if he take the third part of Sugar or hony, or ſomewhat more then the third part of Sugar, in reſpect of the ſtrained decoction and purified juyce. But the ſirups, to the intent they may be longer kept, require a perfect coction, and therefore it is meet to have ſo much, or very little leſſe Sugar or Hony, as there is of the ſtrained decoction or purified juyce. But becauſe the Julep is more thinne, penetrating, and pleaſant then the two before, it ſhall be ſufficient enough if it have the ſixt part of Sugar, or in ſtead thereof the like quantity of a convenient ſirupe, ſo that there be ſomewhat more then the two parts of the

Sugar

Sugar, in respect of the decoction prepared, or distilled waters. To all these potions made of decoctions and the juice of plants, and fruites, Sugar and hony be mingled, not only for their preservations, or for their sweetnesse and pleasantnesse in taste and savour, but also for the proper force of hony and Sugar, which they impart unto these decoctions. For sith these two be almost daily used, and familiar unto us, not only for sauce, but also as meates, both wayes the potions to which these shall be mingled, doe quicken and stirre up the naturall strength astonied, or dulled, and languishing in sickenesse, and do comfort the naturall heat, which alone doth concoct and mitigate diseases; and by extenuating grosse matter, scouring slimy, and making a riddance of obstruction, they cause easie purgations. And these faculties come to the decoctions or potions by reason of the Sugar and hony, which decoctions notwithstanding of themselves doe much availe to diverse uses, the commodities wherof I will declare in describing each of them, by observing that order which both the trade of compounding doth require, and the method of curing doth prescribe. For seeing the simple is by nature before the compound, and the right order of ministring medicines well, beareth by order one thing to be propounded and used before another, he beginneth first with those that are more simple medicines, and of such as by direct order of curing are used before others; minding to observe the same order in all this booke, beginning with *Syrupus acidus simplex*, the sharpe simple sirupe. For in this place we speak not of *Apozemata* and Juleps, but onely of such as are kept a long time of Apothecaries: and further, *Apozemata* agreeing to the diseases of every part, have beene handled before. And although *Condita*, commonly called Conserves, and of herbes and fruites certaine well seasoned juyces, called of the Græcians ὀπτοχυλίσματα, be more simple then sirupes, and therefore might seeme the rather to be spoken of before; yet becausse for the most part they be ordained after purgations, to the keeping or getting of the strength of the parts, therefore my mind was to deferre them to another place, the method of curing so requiring. Now sirupes were invented to have in a readinesse so oft as occasion chanceth, becausse that herbes, and other rootes, and fruites be not alwaies ready at hand, and sometime when they be at hand, necessity so urgeth, that there is no leisure to make of them *Apozemata* and Iuleps. In the first place the composition of syrupes is set downe, which are fit to prepare humours for purging: then after, such as be meet to purge the remnants of the parts, and to keepe or preserve their strength. And this generally of syrupes. Particularly the sharp simple syrupe was not to be made only of vinegar and Sugar, as other sharpe syrupes be, but also of water, to mitigate the strength and sharpnesse of vineger. Heed must be taken that in stead of white vineger, distilled be not put in, which being most sharpe doth pierce and pinch the other parts to no small annoyance of the receiver. Heede likewise must be taken that no more quantity of vineger be put in: for this measure was thought meet and equall. But if any suspect the sharpenesse of the vineger, lest through his piercing cold, bodies of tender constitution, as of children, and specially of women, their wombe should be harmed, (for according to *Hippocrates*, vineger is noysome

to the wombe) they may when they use it by mixture of some sweet or distilled water, or some meet decoction, make the sirupe more dilaied, or in stead of that use *Oxysaccharum*, a sirupe of vineger and Sugar.

The sharpe compound sirupe is not here described, lest I should burthen the Apothecaries with vaine losse, for by putting to a portion of sirupes to roots, it will be a compound serving for the same use. This was the purpose of the author to propound the best compositions of all other to every chiefe kind of disease, and cause that nothing should be wanting of remedy. But to take together a vain and frivolous heap of medicines from all places, after the fashion of those that do fill papers unconsideratly, with unknown and unapproved remedies, I thought it too great a burthen for Apothecaries, and a work not plaine, but full of confusion for students.

Syrupus è succo Limonum.

THE sirupe of the juyce of Limons, doth lesse extenuat and pierce then the sharpe sirupe, and yet the vehemency of choler and heat of the body and thirst it more asswageth, and doth more restraine the corruption of hot seavers, and the malady of pestilent Agues; it defendeth likewise the strength of the mouth of the stomack, and heart, & principall parts, it expelleth loathsomnesse, vomiting, defection of the mind, and swounding for feeblenesse, peculiarly it purgeth the kidneis, and provoketh urine. ℞. *succi Limonum* purified, and going through a woollen streiner without compulsion freely. ℔. vij. *Sacchari albi* Lib. v. Boyle these with a soft fire into a sirupe.

Plantius.

Syrupe of *Limons*, *de Acetositate Citri*, or of the sharpnesse of Citrons, of tart Pomgranats, *de Aurancijs*, or of Oranges, of unripe Grapes, of the juyce of Sorrell, of the juyce of Barberies, and of *Ribes*, and all other tart or sharpe sirupes, be made of juyces, which either by setling or by streining be made more cleare and pure. And to the juyces is added like quantity of Sugar or somewhat lesse without mixture of any water: because the sharpe tartnesse of the sirupe is nothing noysome, but pleasant and comfortable to the heart: and it should be dilaied likewise with lesse Sugar (as in Juleps) if the juyces could be long preserved. There be some which purifie the juyces by setting, or by setling them in the heat of the Sun, and fining them with the foming whites of eggs, or els only by wringing them out lightly, as in wine cõming of the grapes, before they be presled, called in Latin, *vinum protopum*: and then with fined Sugar, that is boyled with the like quantity of water, and after clarified, and at the last concocted to a Julep, mixing by litle and litle the one with the other, they stirre them with a spatter untill they come together, and become as one, or they boyle it a litle with Sugar throughly and well sod, or els with the best Sugar, such as the *Maderanum* is, they boyle it so long, untill the Sugar be melted and dissolved altogether. And hereof the sirupe of the juyce of Limons, of Citrons, the sharpe simple sirupe, and the rosat Julep become very white. As for the simple sirupe of Pomgranats, Barberies, of *Ribes*, of red vineger to keep the finenes of their naturall colour, must not so long for mixture sake be beaten together with a pestle. And this order of composition in the juyces, chiefly of tart fruits, taketh place: for other juices of herbes,

of

of roots,&c. require more preparation to the making of a ſirupe; for they muſt be boyled twiſe, once by themſelves almoſt to the conſumption of the 3. part: after, when they have bene purified with ſtrayning and ſeething, they muſt be concocted with the beſt Sugar to a ſirupe, otherwiſe they do ſoon corrupt, and become hoary and mouldy.

The ſirupes that follow made of ſharpe juyces are in force like to the former, as the ſirupe of the tart juyce of Citrons, the ſirupe of ſharpe Pomegranates, the ſirupe *de aurancijs*, the ſirupe of *Omphacio*, that is, unripe grapes, the ſirupe of the juyce of Sorrell. But peculiarly the ſirupe of ſharpe Citrons doth quench the heat of an Ague, and reſtraineth the corruption and malady therof. The ſirupe of Pomegranats doth corroborate the ſtomack, and the chiefe entrails of a man, as the ſpleen, the liver, the lungs, &c. it reſtraineth vomitting, and mitigateth ſwounding. The ſirupe *de Aurancijs* doth more comfort the heart, and is more pleaſant. The ſirupe *de Omphacio* doth more quench thirſt. The ſirupe of the juyce of Sorrel doth allay choler, and open obſtruction. The ſirupe of *Ribes* is more ſweet in taſt, & more aſtringent. The way or order of making them all is alike, for in the juyce of every one of them purged, a little leſſe Sugar muſt be diſſolved, and theſe two put in a tinne veſſell, muſt be ſet on the fire and boiled by litle and litle to a ſirupe.

Oxyſaccharum ſimplex.

Oxyſaccharum ſimplex, hath a mixed nature or force, both to attenuate, to abate, to dull, to corroborate or comfort, and is good againſt a diverſe mixture of humors, and unſtable agues ariſing therof. ℞. *Succi Mali punici acidi*, that is ſoure Pomegranates, ℥ viij. *Aceti*, ℥ iiij. *Sacchari albi & puri*, ℔ j. Boyle them to the thicknes of a ſirupe.

PLANTIUS.

Oxyſaccharum hath the ſame vertue that the ſoure ſyrupe hath, but not in like force, ſaving it excelleth to comfort and roborate, and therefore the uſe thereof is more ſafer in diſeaſes chancing in Summer, and tender bodies, then of the ſharpe ſirupe. Leſt ſo great variety of ſirupes ſhould be retained in vaine, I omit *Oxyſaccharum compoſitum*, *Oximeli compoſitum*, and *Oximeli ſcyllitticum*, that is, made of *Scylla*; for when they are thought good to be uſed, the Phyſitions may make and preſcribe them ſpeedily and fitly, *Oxyſacchari*, ℥ j. *Sirupi majoris è radicibus*, ℥ ij. *vel ſirupi adjuti*, ℥ j ß.

Oximel ſimplex.

Oxymel ſimplex, doth extenuate groſſe humours, and doth ſcoure out ſlimy matter, doth open old obſtructions, doth expell from the cheſt thicke matter, and is good againſt *Aſthma*, that is, obſtructions of the lungs with fleame, whereof ariſeth ſhortneſſe of wind, and rebellious agues. ℞. *aquæ puriſſimæ*, *mellis optimi*, ana ℔ iij. Boyle them untill with the exhaling halfe the water be conſumed, and then poure in of *Aceti acerrimi*, that is, very ſharp vineger, ℔ j. and let them be boyled againe by evaporation to a meet conſiſtece. That which is made more liquid, hath *aquæ puriſſimæ*, ℔ j. *mellis optimi*, ℥ iiij. *aceti*, ℥ j. ß. Let theſe be boyled by fomenting out eaſily their corruption.

Oxymel Scylliticum.

Oxymel Scylliticum, doth more forcibly attenuate grosse matter, & is good for all things we have spoken of; & it is made of vineger of *Scylla*, which is put to hony boyled and clarified by foming, and sod as the other, both become cõpounds by putting too double portion of the sirup *è radicibus Majoris*.

PLANTIUS.

Acetum mulsum. We have lesse use of *Oxymel*, that is, sweet vineger, then the ancient Physitions had, who then had not invented the sharpe sirupe, which (the power of cleansing onely excepted, wherin hony excelleth Sugar) hath other vertues not much inferiour to *Oxymel*, and besides other effects, is very good against agues. But sweet vineger which every where is in use in Apothecaries shops, is very unsavory, whether it be full of the too much grosslenes, comming of overseething thereof, or of the too much sharpnesse which is not so much qualified and dulled with the mixture of our hony as of Sugar. For although you delay and dissolve that thicke *Oximel* with sweet water, or some set decoction, yet you shall never make it so pleasant to drinke as the soure sirupe.

Galens oxymel. That which is made by many more thinne for present occasion, and is called *Oxymel Galeni*, is more piercing into every part, and more pleasant. For wheras for the little boyling it doth not thicken, but the thickneſſe of the water is therein retained, which the thickneſſe of the vineger doth further, and all the filthinesse of the Hony, partly by skumming, partly by clarifying is taken away: therfore it becommeth most thin and most cleare, especially if it have been made with white vineger and white Hony; and with the little sharpnesse of vineger, it becõmeth nothing unpleasant to the taster: but it is found by experience, that by too much use, and too great a draught thereof, the stomacke is annoyed, chiefly in those, whose mouth of the stomack is by nature feeling and sensible. Wherfore there is no safe use thereof in agues, whether you make it sowrer or sweeter.

Note of the best hony. Choose good Hony which is betwixt thicke and thin, most sweet and sharpe in taste, and therwith making a sweet taste, and biting the tongue, as it were, with pulling; in colour pale, or somewhat red and cleare, most fragrant and new, and which taken out and handled, for his clammy humour, is not dissevered or pulled into parts; heavy in weight or ponderous. Wherfore that which in the bottome of the vessell is better then that which swimmeth above, and it doth cast up little skum in boyling. But in our daies there hath bin brought the white and sweet it Hony, & aromaticke indeed, most liquid and fluent, and making a white and hard crust upon it, out of *Lusitania*, or *Portugall*, and *Gedano* to *Antwerpe*, Hony as good as either the *Attick* or *Siculum*. But they counterfeit that Hony (as many other things els) and forge another in stead therof, by often washing and whiting; which deceit of theirs you may easily find out by the unsweetnesse of smelling and unsavorinesse of tasting. Then next this both in goodnesse, & in colour, is the *Narbonense* Hony; and in those regions also our country Hony, that which commeth out of the combes freely, and is commonly called Virgin Hony, is best. The worst Hony by boiling is made better, and the use of the skummed is alwaies fitter, except by long abiding in the stomack it swell it, and become vehement hot, and augment choler. Hony is good for children that have no

wormes;

wormes, and for old men, for it causeth order and state, and stirreth up and preserveth naturall heat, it prolongeth old age; and is evil for cholerick and young men, because it is easily turned to choler. *The vertue of bory.*

Syrupus è Cichorio.

Syrupus è Cichorio doth coole moderatly, doth comfort all the *viscera*, that is, principall parts within, as the heart, liver, and lungs, with an easie binding, and doth set at liberty the obstructions of the Liver, and other parts by scouring and opening; it doth quench choler, and maketh it meet for purgation: in the beginning of hot, pestilent and vehement fevers, it is meet and wholesome. ℞ *totius Intubi agrestis*, that is, of the whole Cichory, ℥ iiij *radicum Oxalidis, graminis, & Asparagi*, bruised, ana. ℥ ij *Lichenis, Eupatorij, Intubi sativi*, commonly called Endive, *Seriolæ, Cicerbitæ, Lactucæ sativæ, & agrestis, Adianti albi, Adianti nigri, Adianti simplicis, Saxifragi, Lupulorum Cassuthæ*, ana M j. Boyle them in x. ℔. of water, untill it come to vj. In the strained decoction dissolue *Sacchari albissimi*, ℔ vj. and boile all these together to a clarified syrupe.

PLANTIUS.

Where as the syrupe of *Cichory*, of the description of *Nicolaus Florentinus*, or *Gulielmus Placentinus* is oft in use, & both their syrupes do consist of a confused heap of simples, as wel cold as hot without order, & of Reubarbe, that it is hard to tell, to what use they may be applied: not without good reason, the description is here changed & framed to those ends which be here expressed in the title, to the which neither of the other can be applied for the hot roots. If it be desired to be somwhat tart or sharp there may be mixed to it the third part of *Acetosus syrupus*, or *Oxysaccharũ*, or if it must be somewhat hotter, or more piercing, as against many diseases heaped together, so much or halfe so much of the syrupe of roots: if Reubarb must be at any time put to it, it rather seemeth meet to be put in therto at the time of using then making therof, because the vertue of Reubarbe to purge, both by boiling and long keeping, vanisheth away; and this syrupe is made rather for preparation then purgation, & there is more strength of roborating in Reubarb, then that wel doth agree to a preparative potion. But neither in the time of ministring can Reubarbe commodiously be intermixed, *viz.* the grosnes of the syrupe hindering the operation of purging, either by making it very little or els none at all: & for the same thicknesse the syrupe it selfe is not so effectuall for those purposes, for which it was described, as if it were dissolved and made more sweet with some convenient decoction: therfore they work not for any commodity of the sicke, but only of losse, which to every pound of the syrupe do employ, ℥ j. of Reubarbe, and do not only double and triple, but also mixe by measure foure or sixe times so much, contrary to the credit of all bookes, which for every pound do bid and will only, ℥ iiij. to be mingled. And they also be far wide which do affirme that this syrupe must be made of the only juice of Cichory, no otherwise then the syrupe of the juyce of Citrin: for although therin they have the truth, whē they account a heap of cōpound simples contrary one to another, to be rejected in the compositions of medicines, & therfore do refuse the compositions of *Gulielm. Placēti, & Nicola. Floren.* of Cichory, as cōtrary, & made rashly, &

without reason, yet notwithstanding the composition of the juyce of Cichory must not take place in stead of them, when as it cannot truly be ordained for that use, to the which the sirupe of Cichory by experience is found to availe: for whether when choler must be prepared to purgation, or the stopping of the Liver and other parts must be opened, or you have occasion to coole, and moderatly roborate, as in the beginning of vehement & pestilent agues, which of these I pray you can this sirupe do or bring to passe, which first by much and long beating and hard strayning is made thicker, and then after by it selfe boyled to the consumption of the 3 part, and after concocted with Sugar to the grosseneſſe of a sirupe, by evaporation hath almost lost all the vertue, as much almost becommed as meere Sugar? It is far otherwise in the decoction and juyce of fruits, especially sharpe, as the juyce of Oranges, Citrons, Limons, Pomegranates, and such like; for they shed their whole force upon sirupes, whereas, neither by pressing their tenuity, neither by concoction, they leese their faculty, as we have noted in other places above. And decoctions because they have the force of many simples, and for the water be more thin and fluxible, do not thicken, and leese their vertue in boyling: wherupon the sirupes, consisting of these decoctions be more meet and amiable to prepare the body to purging; but they which be made of their juyces after purgation (the body being now open & pliant) be better adjudged to those uses, which he (I think) doth repeate in describing every one of them.

Syrupus Intubi domestici.

Syrupus Intubi domestici, doth allay choler, doth coole the Liver, and purge and strengthen it, and cureth the Jaundies and diseases comming of the obstructions of the Liver, very commodious after purgations: and when the matter of an Ague and other diseases is after a sort well and throughly digested. ℞. *Endiviæ recentis, Seriolæ, Lichenis, Lactucæ, Agrimonij, Cicerbitæ, Hieracij*, an M. j. ß. *quatuor seminum frigidorum majorum*, ana. ℥. j. *Santali albi, & rubri, contusorum Rosarum rubrarum*, ana. ℥ ij. Boyle them in viij. pound of water to the halfe; to the strayned liquor put of white Sugar iiij. pounds. Seeth them together all againe, and skum and fine them as they boyle, add therto of the juyce of Endive purged by setling ℔. j. Afterward of the pure juyce of Pomegranats without dreggs, ℥. iiij. Boile them altogether to the height of a sirupe.

PLANTIVS.

The Author thought this sirupe of Endive meet to be made and retained, although it were the invention of an uncertaine Author, because it seemed to be described upon good ground of reason, and therfore will be more effectuall then if it were made of the sole juyce of Endive, as many would have it. After the body is purged, it availeth for all the diseases of the Liver, and to purge the residents of cholerick maladies, and chiefly necessary for the scab and the itch.

Syrupus Byzantinus.

Syrupus Byzantinus hath a mixed vertue both to addresse & purge the liver and spleene, and that after purgation; for the yellow and black Jaundies, and the remnants of Agues especially good. ℞. *Succi Intubi sativi & Apij*, an. ij. pound, *succi Lupi Salictarij & Buglossi*, an. j. pound. In seething cleanse them till they wax cleare, and make a sirupe with iij. pounds of Sugar.

PLAN-

PLANTIUS.

The interpreter of *Mesue* denieth the use of sirupe *Bizantine* in Agues before the seventh day; for commonly immediatly at the beginning of compound Agues, the Physitions use *Syrupus acetosus simplex*, with the decoction of Fennell, and the third part of hony roset. But after purgation, because it mightily scoureth the relickes of the diseases *Hepaticke* and *Splenaticke*, this sirupe *Byzantinus* is good to cure all maladies of both the forenamed intrals, which be hard to be dissolved, and rebellious to be cured, as the blacke and yellow Jaundies, especially by putting therto syrupe *è radicibus*. The compound is omitted, because it doth deprave the force of the simple, and hath too much vineger.

Syrupus Scolopendrij.

Syrupus Scolopendrij doth extenuate, mollifie, and make fluent grosse and earthy melancholy, it openeth the stopping of the Spleene, and doth abate the swelling therof, and is specially good for melancholy Quartanes, and continuall agues, ℞ *Polypodij è quercu, radicum utriusque Bug'ossi, corticis radicum Capparis, corticum Thamarisci, singu* ℥.ij. *Scolopendrij veri*, M iij. *Lupi salictarij, Cassubæ, Capilli Veneris, Melissophylli, singula*. M.ij. *Coquãtur in aqua*, ℔.ix. untill there remaine v. Put to the strained decoction, of white Sugar, ℔.iiij. Boyle them to a fined and cleare sirupe.

PLANTIUS.

Syrupus Scolopendrij, the Author here to this place hath referred well, & for great use made, because there was no sirupe of the old Physitions description meet to prepare earthy & massie melancholy. The true *Scolopendrium* or Harts tongue is, *Asplenium Dioscoridis* and *officinarum Ceterorũ*.

Syrupus è radicibus.

Syrupus è radicibus doth scoure and extenuate, and prepare slimy and grosse fleame, it openeth the obstructions of the liver, and al the other entrals, it asswageth swellings, taketh away the evil colour of virgins, provoketh urine, and doth quite make an end of Agues hardly dissolved and old diseases: ℞ *radicum Apij, Fœniculi, Petroselini, Rusci & Asparagi*, ana. ℥.ij. *radicum Caparis & Rubiæ*, ana. ℥.ij. *Coquantur in* ℔.x. *hydromelitis diluti*, (that is dissolved) untill they come to ℔.vj. and *cum saccbari*, v. pound make a cleare sirupe.

PLANTIUS.

Whereas there be confected of roots two sirupes, one of the two roots of Parcely and Fennell he omitted of set purpose as nothing effectuall, and easie to be come by, if need require, and thought meet to retaine the other five as of greater vertue; to which he hath upon good consideration added the roots of *Capparis & Rubiæ*, that it might be more effectuall for divers uses. He omitted vineger, because for the most part it is desired without it; and if need require, a portion of the sharp syrupe may easily by prescript be mingled thereto and somwhat likewise it may be tempered with the mixture of other sirupes.

Syrupus Adiantinus.

Syrupus Adiantinus doth with a moderate heat easily and gently divide and scoure all humours alike, in what part of the body soever they be, agreeable

ble to every disease beginning, every nature, age, region, and women with child, ℞. *Adjanti albi*, M.iij. *Adjanti nigri*, *Adjanti simplicis*, *Saxifragi*, *Betonicæ*, *Pimpinellæ*, *Asplenij*, ana. M ij *Coquantur ex aqua*, viij. pound until they consume to v. And in the pressed decoction, dissolve or melt *saccari albi*, ij. pound, *mellis optimi expurgati*, ℔ ß.

PLANTIUS.

Sith there is no artificiall description extant of maidenhaire, this is commodiously entermingled amongst the other which is compound of chosen simples availing altogether to divers effects by their temperature. Wherfore this sirupe of all other for his manifold and divers use, is of most operation, *polychrestus*), very good for the diseases of al parts, especially of the breast, the liver, the spleene, the kidneyes, and all diseases of the wombe in all ages and natures. And the prerogative also thereof is such, that it doth make soluble whosoever useth it any space; and it doth not only prepare humours, but also purge them when they be prepared, & especially grosse fleame and cholour, as certaine new Physitions and we also have observed in practise oftentimes: the which effect likewise the decoction *omnium Adjantorum*, but especially the white hath, although contrariwise *Dioscor.* teacheth that it bindeth. But they which do mingle either Raisins or Liquorice with *Adjanti* into the sirupe, do restraine the large and ample nature thereof for diverse uses, to some peculiar effect, and by mixture dull the force therof in extenuating and scouring. They should therfore more fitly make this syrupe of the sole decoction of *Adjantinorum*, which might be reserved as a common matter for every kind of griefe; & then they might apply it as need required to the diseases of this or that part. As for example, to the breast affected, with Raisins and Liquorice decocted; for the liver with the decoction of *Agrimony* or *Cichory*; for the spleene, *Asplenij aut Tamarisci*; for the kidnies, such things as provoke urine, and break the stone. For so by a fit and meet decoction, the common nature of the syrupe may likewise be applyed to some one part, and his strength augmented which in the sole syrupe described is very much effectuall.

These cõpositions of syrups have been meet to prepare bodies to purgation, now we must teach what sirupes be good to purge the relicks of every part.

Syrupus è Stœchade.

Syrupus è Stœchade is wondertull good against cold diseases of the brain, and nerves or sinewes, as *Paralysis*,), the Palsey, *Epilepsia*, the falling evill, *Convulsio*, the Cramp, *tremor*,), ou, kung, & distilling out of the head when it lieth, ℞ *florũ Stœchados*, ℥ iiij *Thymi*, *Calaminthes*, *Origani*, an ℥ j, ß. *Salviæ*, *Betonicæ*, *florum Rorismarini*, ana ℥ ß, *seminis Rutæ*, *Pœoniæ*, *Fœniculi*, ana ℥ ij. boile them in x. pound of water, til the half be consumed. when the decoction is strained, boyle it againe to a sirupe with Hony and Sugar, of each two pound, and condite it with Cinamon, Ginger, *Calamus aromaticus*, of each ℥ ij. which being bound up in a course cloth with open threeds, must be hanged in the sirupe.

PLANTIUS.

Sirupus è Stœchade, because it was not good in working for the head, he hath not without cause put certaine other things, as Sage, Betony, Rosemary, the seeds of Rew, Piony, and Fennell, very profitable for the sundry diseases of the braine

braine and sinewes; otherwise I see not wherefore this syrupe ought much to be applied or ordained for the diseases of the braine, sith *Stœchas* which is the chiefe in this description, and is as it were the *basis*, that is, the ground of the syrupe, is rather *hepatica*, that is good for the liver, or *splenica*, that is, good for the Spleen, then *cephalica*, that is, good for the Head. For it is chiefly commended for the stopping of al the intrailes, the which with his thin & hot substance it doth easily open, and with the other somewhat astringing earthy qualitie, doth corroborate all the inward parts. If you want *Calamus aromaticus* for to make it sweet in taste, in stead therof may be used *Nux muschata*, which hath singular force to comfort the brain.

Syrupus Rosarum siccarum.

THe syrupe of dry Roses doth mitigate the hot diseases of the braine, it asswageth the thirst, strengtheneth the stomack, causeth sleepe, and stayeth thin defluxiõs. ℞. *aquæ simplicis* ℔ iiij. in the which being made bloud warme soke xxiiij houres, red Roses dried, j. pound & after this be strained dissolve therin white Sugar, ℔ ij this done boile them to the substance of a syrupe.

PLANTIUS.

Certaine Physitions think good to renew the infusion of dry Roses twise or thrise, to the intent (as they suppose) the force of the syrupe might be augmented: whereas notwithstanding one onely infusion is for that purpose as effectuall, for in three infusions it is necessary that great store of water be used, as for a pound of Roses, viij. pounds of water, otherwise with manifold maceration the water will either be drunk up, or with forcible strayning wil become too thick: and as for the vertue and strength of Roses, the syrupe will as much draw and drinke up by one infusion as by many, as it chanceth by salt when it is dissolved in water. This syrupe is availeable in every flux of the belly, and it is of like operation in comforting and strengthening the parts of the body; in agglutinating ulcers, and in munditying them mildly, both by it selfe, and also ministred with other things.

Syrupus Nimphæa.

THis syrupe of *Nimphæa* mitigateth the heat of the head, Frensies, and wtchings, procureth sleepe, and lastly asswageth the sharpnesse of distillations ℞. *Florum Nimphæa recentium*. M. ß. *Florum Violarum*, ℥ ij. *foliorum Lactucæ*, M ij *semi lactucæ*. ℥ ß Add to these before the boyling, *Portulacæ*, ℥ ß. *& Cucurbitæ*, ℥ ß. Boyle them in foure pound of water till one be consumed, and when it is strained, put therto of distilled Rose water, pound ß. white Sugar, ℔ iiij. and boile them to a syrupe.

PLANTIUS.

The simple syrupe of *Nimphæa* is omitted as nothing commodious; and as for the compound syrupes, according to the description of *Franciscus Pedemontanus*, by reason of sundry seeds, vineger, and the juyce of Pomegranates, it is nothing convenient nor commodious to worke these things, for which it is required. Wherfore upon good occasion, here is described another very easie and profitable to those uses which are propounded in the description. The flowers of that *Nimphæa* which hath yellow flowers and white roote, is to be preferred in the composition of this syrupe.

Syrupus

Syrupus de Papavere.

SYrupe of Poppy hath the same vertue that *Nymphæa* hath, but peculiarly it stayeth a grievous cough, and such distillations as do exasperate the jawes and throat. ℞. *capitum Papaveris albi* not throughly riped and new, ℥ viij *capitum Papaveris nigri recentium*, ℥. vj. *Aquæ cœlestis* iiij. pound, boyle them to the consumption of half, and put therinto *Sacchari & Penidiorum*, an. ℥. viij boyle them to the consistance of a sirupe.

PLANTIUS.

In the simple sirupe of Poppy, there be fewer heads in the black Poppy put in, because it cannot so safely be used as the white as for the compound sirupe of Poppy, having many lenitive things, it is therfore omitted and not put in practise, because when necessity requireth it may easily be prepared, by putting too this sirupe, or the sirupe of Jujubes, or of Violets.

Diacodion.

D*iacodion* as it procureth sleepe, so it abandoneth the distillation of the braine whithersoever it presseth; it standeth the *Dysenteria* and other flux of the belly. ℞. *capita Papaveris albi* meanly great and meanly ripe, *numero* xij. *Aquæ cœlestis*, ij. pound. Boyle them to the third part, and when it is strayned put thereto of the best *Sapa*, that is, new wine boyled to the third part, ℥. iiij. *Mellis optimi*, ℥ ij. Boyle all these togetherr and put in the end of the decoction, *Rosarum rubrarum, Balaustiorum, Acatiæ, Rhois culinarij tritorum*, ana ℥. ij. *seminis Portulacæ, Coralli albi & rubri*, ana. ℥ j.

PLANTIUS.

Diacodion is brought into a better forme, serving to stay distillations, by rejecting certaine unnecessary and unpleasant things. *Dios.* to the same purpose boyleth the heads of Poppy alone in water to the consumption of halfe, and then putting thereto hony and the juyce of *Hypocistis*, he reduceth it to the consistance of an *Ecligma*. As for the heads of the Poppy, they must neither be too greene, nor through drinesse too much void of juyce, but when they begin through a greene kind of ripenesse to rattle, they must be gathered for this composition. Wherupon they be termed of the Græcians Κώδωνες and Κωδεῖα, that is, the whiskling heads of the Poppy. For that this composition through too much thicknesse may be unpleasant to some, when it is to be taken, it may be dilayed with the decoction of Barley, or some other thing of like conveniency: and also if sleepe must be procured, or danger be imminent of a sharpe and thin fluxion of exaspiration, both to stay and asswage that, you may lawfully augment the force of *Diacodion* with a fresh decoction of the seeds of Poppy, or with the thicke juyce strained out of the decoction of Barley. Neither is it to be dread lest harme should betide to the body by Poppy, notwithstanding it be recorded by Authors to be cold in the fourth degree, sith that sundry nations do use with meats after the fashion of herbes, the tender springs of Poppy, and do feed of an oyle pressed out of the seeds thereof: and in preparing daintes, they sprinkle the seeds therof upon tarts and cakes made to please the taste, without any annoyance or heavinesse through sleep. And in such like order the Ægyptians use to make the taste pleasant, *Oleum*

Sesaminum

Seſaminum & Seſamum, and *Petronius*, grounding upon that cuſtome uſed in the Latin tongue for an eloquent and pleaſant oration and compoſition of words, to ſay, all his ſayings and doings are as it were ſprinkled with Poppy & *Seſamum*. For both the liquor of Poppy, called in Greek *Opium*, and the juyce wrung out of the leaves and heads, termed in Greek *Meconium*, conſiſt not of an uniforme, but of manifold ſubſtance, one watery and very cold, another airy temperate, the third hot, bitter, and ſweet ſmelling. The firſt is more apparent in greene and tender Poppies, the two laſt in dry. As for the *Opium* or rather *Meconium* which is brought to uſe, it is altogether counterfeit, and through a ſecret quality is noyſome, and therfore in no caſe to be uſed, though it be never ſo artificially corrected. For wheras *Opium* is by great labour in litle quantity confected of the milke of the ſeeds of wild Poppy, and *Meconium* without any trouble is aboundantly preſſed out of the leaves, the factors which ſeeke after gaine and lucre may eaſily counterfeit *Opium*, or in ſtead therof bring out of *Naples* and *Spain*, *Meconium*.

Syrupus Violarum compoſitus.

THe compound ſirupe of Violets doth mitigate a ſharpe diſtillation, doth aſſwage hoarſneſſe, grievous cough and roughneſſe of the arteries, doth eaſe the pleuriſie, and doth quench thirſt. ℞. *Florum Violarum recentium*, ℥ ij. *ſeminis Cydoniorum, & Maluæ*. ana ℥ j. *Zizypha Myxaria*, ana. *in numero*, xx. *decocti Cucurbitæ vel ſeminis ejus*, ℔ v. Boile them to the halfe, and with ℔ ij. of Sugar compound them to a ſirupe.

PLANTIUS.

In this compound ſirupe there is nothing changed, becauſe he thought it compounded artificially ſerving commodiouſly by ſmoothing, cooling, moiſtening, againſt all the heat and roughneſſe of the artery, as alſo it appeaſeth vehement burning of the urine, and the vehement torments of the reines: for the herbe and leaves of the Violet boyled, have a ripening faculty in them, the ſeed is good to purge choler in ſuch wiſe as Rewbarbe doth: in the midſt of the floure there is a thing ſomewhat yellowiſh, which is recorded to be helpfull for the *Angina* and the *Epilepſia* in children, if it be drunk with water. The flower of Violet and a ſimple ſirupe made of it, by infuſion once or twiſe, doth mitigate, aſſwage, and ſcoure ſcorching and ſharpe humours; and therfore is very neceſſary in a pleuriſie, and bringeth under black burnt choler, and the noyſome vapors ariſing therof, & therby doth ſet at quiet the *Symptomata* ariſing therof, namely, the headach, watchings, and dreaming, and expelleth the heavines of the heart, it temperateth hotter and dryer medicines, by mitigating them commodiouſly. Wheras then theſe qualities be ſingular, the ſirupe confected of the infuſion of freſh Violets, may be juſtly regiſtred amongſt the ſirupes ſerving to many uſes. This infuſion wrung out of pleaſant or well ſmelling Violets, dryed ſomewhat in the ſhadow, as it behoveth, and ſoaked in luke warme water, if it be boyled with very good Sugar to the conſiſtencie of a ſirupe, may be kept the continuance of a yeare and more without any filth or corruption, to the uſes before repeated and is to be taken both before and after purgation. As for thoſe which reiterate the ſoaking of the

the Violets and Roſes nine times in the decoction of the ſirupe of Violets and Roſes, they labour in vaine, for they cannot become leſſe effectuall in working, though they uſe (at the moſt) infuſion but foure times, as we will declare to Apothecaries in the forme of making medicines. As for the ſirupe of Liquorice, it ſeemeth nothing commodious, becauſe it is of little vertue, and for that it is contained in the ſirupe of Hyſope: and ſuch great variety of ſirupes bringeth rather confuſion then commodity to ſtudents.

Syrupus Zizyphorum, vel Iujubarum.

Syrupus Zizyphorum accompliſheth the ſame which the ſirupe of Violets doth, but with more efficacy both of them are convenient in the beginning of the diſeaſe. ℞ *Zizyphorum num.* Lx. *Myxaria num,* xx *florum Violarum, Adianti albi, Hordei à cortice liberi Glycyrrhizæ,* an. ℥.v. *ſemi Maluæ Cydoniorũ, ſemi, Papaveris albi, Meloxum & Lactucæ, Tragacanthæ,* ana. ℥.iij. The ſeeds of *Cydoniorũ,* of Mallowes and Tragacanth bound in a courſe cloth, muſt be boyled with the reſt in ℔.v. of water, to the conſumption of halfe, and then with ℔ ij. of white Sugar to the ſubſtance of a ſirupe.

Syrupus de Hyſſopo.

Syrupus de Hyſſopo by a gentle and light mitigation, doth purge and ridde the breaſt and lungs of all hot and cold maladies, doth concoct the ſpittle or fleame, and make it more eaſie to be avoyded, by attenuating and ſcouring it. And laſtly it is good as well for the aggrievances, as approching or inclination of *Peripneumonia & Pleuritis.* ℞ *Hyſopi præſecti,* ℥.j. ß *radicũ Polypodij quercini, Fæniculi, Glycyrrhizæ, ſemi, Carthami,* ana. ℥.j. *Hordei expurgati; Adianti albi,* ana ℥ ß. *Paſſularum purgatarum,* ℥ j ß *Ficus ſiccas, Palmulas pingues,* ana. x. *numer.* Boyle them in vj. pound of water to the conſumption of halfe, and boyle the ſtrained juyce therof into a ſyrupe, with a pound and a halfe of hony, and *Saccari,* ℔.j.ß.

PLANTIUS.

The deſcription of the ſirupe of Hyſope, remaineth unvaried, ſave in ſtead of the root of Smallage, there is ſubſtituted the root of *Polypodij,* and for the roote of Parcely, the ſeed of garden Saffron, which be much more fit and commodious. Certaine mitigatives be abſtracted which be ſufficient enough in the ſirupe of Violets and Jujubes, the rather to make the force of the ſirupe more ſcouring.

Syrupus de Praſſio.

SYrupe of Horehound cutteth mightily, attenuateth, ſcoureth, and purgeth the diſeaſes of the breaſt and the Liver, it is excellent good againſt inveterate diſeaſes of groſſe and ſlimy fleame, as for *Aſthma, Tuſſis vetus, Empiemæ,* and alſo availeable for *Peripneumonia* & *Pleuritis* already inclined, ℞. *Praſſij albi recentis,* ℥.ij. *Glycyrrhizæ, Polipodij quercini, radicum Apij & Fæniculi,* ana ℥ ß. *Adianti albi, Hyſſopi, Origani, Calaminthæ Stœchs, Satureiæ, Tuſſilaginis,* ana. ℥.vj. *ſemi, Aniſi, & Bombacis,* ana. ℥.iij. *Uuarum paſſarum expurgatarum.* ℥.ij. *Ficus paſſus pingues, x. numer.* Boyle them in viij pounds of *Hydromel,* dilayed to the conſumption of the halfe; boyle the ſtrained juyce into a ſirupe with

with hony, ij. pound and white Sugar, ij pound. Season and sweeten it with ℥. j. of the powder of the root of the Florentine flowerdeluce.

PLANTIUS.

The sirupe of Horehound seemed confused of so great a mixture of lenitive, scouring, and cutting simples, that it was difficult to declare to what use it served; which may be also affirmed of many other Syrupes, which be gathered out of divers authors without any method or reason. Wherfore sith before hath been propounded the sirupe of Violets and Jujubes, for moistening and sufficient lenitive; and the sirupe of Hysope for scouring moderately, cutting and purging the diseases of the breast, the Author thought it necessary upon good ground, to annect this sirupe of Horehound, being of a very good deviding and scouring faculty, therby the rather to cure extreme and rooted diseases, which notwithstanding who will, may temper with the mixture of the other.

Syrupus Symphyti.

Syrupus Symphyti doth purge mildly and easily the quitture and filthinesse of consuming and ulcerated lungs, without feare of any issue out of bloud, and doth corroborate the lungs. ℞ *radicum & cymarum Symphyti majoris & minoris*, ana. M. iij. *Rosarum rubrarum, Betonicæ, Plantaginis, Pimpinellæ, Polygoni, Scabiosæ, Tussilaginis*, ana. M. ij. All being bruised fresh or greene, you must straine out the juyce which must be boyled and skummed to three pound and make a sirupe therof by putting therto of white Sugar, ℔ ij. ℥.

PLANTIUS.

Wheras there was no sirupe yet extant at any time, or set out in use for the consumed & purulent lungs in so great scarcity this profitable sirupe of Comfery was upon good ground of art here to be placed.

Syrupus è succo Buglossi.

Sirupe of the juyce of Bugloss, doth especially comfort and cheere the heart, and maketh a riddance of the quivering and swounding therof, and is very good for melancholy and mad persons. ℞. *succi Buglossi defecati*, that is, purified, ℔ iij. *Saccbari albi*, ij. Boyle them to the consistence of a sirupe.

The sirupe of the juyce of garden Bugloss, of the juyce of Violets, of the juyce of Peaches, be all cordiall, and are made all one way.

PLANTIUS.

Nothing was to be changed either in the sirupe of wild or garden Bugloss, or in the sirupe of the juyce of Violets, or in the juyce of Peaches, or of the barke of Oranges: but there was great occasion to adde the sirupe of Mint, because there was none in use which did make a riddance of the diseases of the heart, and take away the annoyance of pestilent and venimous diseases.

Syrupus è cortice Mali Citrij.

THe sirupe of the barke of the Orange, or Pome-citron doth renew and exhilarate the heart being heavy, and the trembling therof of any cold cause, and driveth away sorrow. ℞. *corticum Citriorum Malorum recentium* infused or prepared in j. pound of water. Boyle thē in vj. pound of water til iiij.

be

be consumed, and with iij ℔. of white Sugar make a sirupe, and condit it with gr. vj. of Muske.

Syrupus Melissophylli.

SYrupe of Balmemint is of all other the best for the trembling and overcasting of the heart, and of a peculiar power it abateth the malignity of pestilent and venimous diseases, and maketh a riddance therof. ℞. *radicum Dictamni, Pentaphylli, Betonicæ, Doronici, Romani*, an. ℥. ß. *foliorum Melissophylli, Stœbes, & Morsus, florum Buglossi utriusq;, & Rorismarini*, ana. M. j. *Semi Oxalidis, Citrij mali, Faniculi, Attractylidis*, that is, *Cardui Benedicti, & Ocimi*, ana. ℥ iij. Boyle them in ℔ iiij of water to the consumption of halfe, and being strayned, put therto ℔. iij of white Sugar, of the juyce of Balme and Rose water, an. ℔. ß. Boyle all this into a sirupe, condited of Cinamon and yellow Saunders, ana. ℥. ß.

Syrupus è Menta.

SYrupe of Mint doth heat the stomacke moderately, and doth corroborate it with an easie adstriction, it helpeth concoction, abateth loathsomenesse, vomit chincough, and lientery. ℞ *Succi Cydoniorum dulcium, succi Cydoniorum acidodulcium* that is, tarty-sweet, *succi Granatorum dulcium acidorum, succi Granatorum acidodulcium*, ana. ℔ j. ß. Mix these together, and infuse ℔. j. ß. of dry Mint in them xxiiij. hours, of red Roses, ℥ ij Boyle them to the halfe, and when they be strained, put to them ℔ iiij. of white Sugar, and to condite the sirupe, boyle ℥ iij. of *Gallia muschata* bound in a cloth.

PLANTIUS.

In the greater sirupe of Mint, nothing was to be varied, neither was the other lesse sirupe to be set downe, for that it is comprehended under the greater: and in the sirupe of Wormwood nothing is to be changed.

Syrupus Absynthij.

THe sirupe of Wormewood either purgeth or consumeth the relickes in the stomack, and doth recover a chearfull colour, and get a stomack to those that be recovered of a disease; it riddeth the liver of weakenesse, and expelleth the Jaundies. Lastly it corroborateth all the instruments of concoction. ℞. *Absynthij Romæ* ℔. ß. *Rosarum rubrarum*, ℥. ij. *Spicæ nardi*, ℥ iij. Bruise them & infuse them xxiiij. houres in old and well smelling white wine, and the juyce of Quince peares, ℔. ij. ß. Boyle them with a lent fire to the consumption of the half, then boile them again with ℔. i of white Sugar to the thicknes of a sirupe.

Cydoniorum Miva, that is, the juyce decocted to thicknesse.

Cydoniorum Miva, doth corroborate the stomacke and the liver, further eth concoction, procureth appetite, stayeth vomit and lientery. ℞. *succi Cydoniorum defœcati*, ℔ vj. Boyle it with a lent fire to the consumption of the halfe, by foming little and little: then poure in of old and good red wine, ℔. iiij. and white Sugar, ℔. iiij. and boyle them againe to the thicknesse of hony; condite it with one dramme and a halfe of Cinamon, of Cloves, and Ginger, an. ℈ ij.

PLAN-

PLANTIUS.

This *Mixa Cydoniorum* is a meane betwixt the ſimple and the compound, and hath the vertue of them both.

Syrupus Myrtinus, that is, of the Myrtle.

SYrupus *Myrtinus* corroborateth the ſtomack and the intrails, ſtaieth an old iſſue of the belly, all eruption of bloud, and every diſtillation of the braine. R. *baccarum Myrti*, ℥.ij. ß *Santali albi, Rhois culinarij, Balauſtiorum, baccarum Oxyacanthæ, Roſarum rubrarum*, an. ℥.j. ß. *Meſpilorum*, ℥. ß. Bruiſe them all, and boile them in viij. pound of water to the third part, and to the ſtrained decoction put of the juyce of Quince peares, and Pomegranates, ana. ℔ ij. Sugar, ℔ v. Boyle them together according to Art.

PLANTIUS.

Syrupus Myrtinus retaineth the old compoſition: and the ſirupe *Byzantinus*, for that after purgation it ſcoureth all the relicks of the Hepatick diſeaſes, may commodiouſly be referred to this place.

Syrupus Fumaria.

SYrupe of Fumitory ſcoureth from bloud, ſalt and exuſt humors; it taketh away Itch, Scab, Tetters, Leproſie, & all the diſeaſes of the skin, aſſwageth maligne and fiſtulous ulcers, the Canker and *Elephantiaſis*. R. *Endiviæ, Abſinthij Romæ, Lupuli, Caſſuthæ, Scolopendrij veri*, ana. M. j. *Epithymi*, ℥. j. ß. Boyle them in ℔ iiij. of water to the conſumption of halfe, and put to the ſtrained decoction of the purified juyce of Fumitory, ℔ j. ß *ſucci utriuſque Bugloſſi*, ana. ℔ ß. *Sacchari albi*, iiij pound. Boyle this ſirupe to a good conſiſtence.

PLANTIUS.

Whereas there be many deſcriptions of the ſirupe of Fumitory, there ſeemeth none more fit or more eaſie to be practiſed then this, to purge impure bloud.

The ſirupe of the juyce of both the Bugloſſes, of the juyce of Violets, and the ſirupe of Balemint do alſo appertain unto the ſpleen.

Syrupus è Malis odoriferis.

THe ſirupe of mellow apples abateth the noyſome vapours of melancholy, pacifieth and aſſwageth feare, ſorrow and madneſſe, and exhilerateth the patient. R. *ſucci Malorum acido dulcium fragrantium*, lb. iiij. *ſuccorum Violarum, Bugloſſi domeſtici & ſylveſtris, aquæ Roſarum ſtillatitiæ*, ana. lb. j. Boile them together, skum them and ſtraine them, and add therto white Sugar, lb. vj. Boyle them unto a ſirupe.

PLANTIUS.

It were ridiculous to have the ſirupe of apples only made therof, without addition of other juyces ſerving for melancholy or black choler.

Syrupus Althæa.

THe ſirupe of the Water Mallow, doth cleanſe mildly and gently the groſſe obſtructing fleame of the kidneys, the ſlimy and purulent quitture, and their ſandy gravell, without ſenſible heat: Furthermore it aſſwageth the heat of the urine. R. *radicum Althæa*, ℥.ij. *Cicerum rubro*, ℥. j. *Paſſarum Vuarum*

expurgatarum, radicum Graminis & Asparagi, Glycyrrhizæ mundatæ, ana ℥.ß. *Cymarum*, that is, the tender croppes, *Althææ, Malue, Helxines, Pimpinellæ, Plantaginis, Adianti utriusque*, ana.M.j. *quatuor seminum frigidorum majorum & minorum*, ana.℥.iij. Boyle them in vj.℔.of water till ℔ ij.be consumed, and with ℔.iij. of Sugar make it a sirupe.

PLANTIUS.

Whereas the sirupe of water Mallowes or marsh Mallowes was tofore never described, and yet according to every mans opinion there is great use thereof, it could not more commodiously be made for the uses for which it is propounded.

Sirupus Raphani.

THe sirupe of Radish doth more forcibly scoure the kidneis and the bladder, breaketh the stone, forceth out gravell, and provoketh urine suppressed. ℞ *radicis Raphani domestici & sylvestris*, ana.℥.j. *radicum Saxifragi, Rusci, Levistici, Eringij, Anonis, Petroselini, Fœniculi*, an ℥ ß. *foliorum Betonicæ, Pimpinellæ, Pulegij, Cymarum urticæ, Nasturtij, Crithmi, Callitrichi*, ana.M j. *fructus Halicacabi, Zezyphi*, ana. *numer.* xx. *sem Ocimi, Bardanæ, Petroselini Macedonici, Seselios, Carui, Dauci, Lithospermi, corticum radicis Lauri*, ana ℥ ij. *Vuarum passarum expurgatarum, Glycyrrhizæ*, ana.℥ vj. Boyle them in decent order in x.pouud of water, to the consumption of foure, of the which with Sugar, pound iij.purified hony, pound ij.a cleare sirupe must be made: condite it with Cinamon, ℥.j.and *Nux muschata*, ℥.ß.

PLANTIUS.

Whereas no sirupe is found described to breake the stone, and expell gravell, this sirupe of Radish is substituted to great use, which is aptly and conveniently compouuded of these simples, which have great faculty to break the stone, with an intermixture of other lenitive and scouring things.

Sirupus Artemisiæ.

THe sirupe of Mugwort doth provoke mightily the suppressed floures, or avoiding more sparingly, which also the sirupe of *Adiantum* and Hysope doth but more mildly: this sirupe asswageth the strangling and overeasting of the wombe. ℞ *Artemisiæ* M.ij. *radicum Iridis, Hellenij, Rubiæ, Pæoniæ, Levistici, Fœniculi*, ana.℥.ß. *Pulegij, Origani, Calaminthes, Nepitæ, Melissophylli, Sabinæ, Sampsuchi, Hyssopi, Prassij, Chamædryos, Chamæpityos, Hyperici, Parthenij, Betonicæ*, ana M.j. *sem. Anisi, Petroselini, Fœniculi, Ocimi, Dauci, Rutæ, Nigellæ*, ana ℥.iij. Bruise them and infuse them foure and twenty houres in eight pound of *Hydromel*, till three be consumed, and then after boile it with Sugar, pound v. into a sirupe, condite it with ℥.j. of Cinamon, & ℥.iij of *Spicæ*.

PLANTIUS.

Whereas in the sirupe of Mugwort without consideration confounded, many things nothing apt for diseases of the wombe were contained, and sundry things which could not be got, or whose strength by boiling wasted, the Author cut off such simples as unnecessary and unprofitable, leaving only the chiefest and best.

Purging

Purging receipts.

MEdicines preſcribed for purgations of humours, although they be made in diverſe formes, yet it is much better then to reduce all into one place; orderly beginning at theſe which be moſt gentle.

Electuarium è Prunis.

THe Electuary of Proins is marvellous lenitive, mollifying the coſtive belly, purging mildly and gently ſundry humours, very commodious in extreme heate of weather, and to all ages in burning of agues and thirſt. ℞. *radicum Althææ, Polipodij è quercu, Paſſarum expurgatarum*, ana ℥.ij. *Glycyrrhizæ v undatæ, ſem. Cnici*, ana.℥.j *Maluæ, Violæ, Helxines, Mercurialis*, ana, M.ij. Boile them in ten pound of water to the remnant of vj. In halfe of the ſtrained decoction boile ſweete Proines, Jujubes, Sebeſten, ana. *numer.* xx. *Ficus paſſæ pingues numer.* x Then let the pulpe paſſe through a ſieve. In the other halfe of the ſtrained decoction, boile *foliorum Sennæ mundatorum* ℔.j.ſ. and this being ſtrained, mixe it with the pulpe with *Saccbari & mellis expumati*, ana. ℔.ß. then boile them to the conſiſtence of an Electuary, ſprinkling in the end *Cinamomi tenuiſſimè triti*, ℥ j. *Zinziberis*, ℥.iij. The doſe is ℥.j the whole compoſition is pound iij. The doſes be about xxviij. or xxx.

Solid Electuary è prunis.

The ſolid Electuary of Proins hath the ſame vertue. ℞. *Pruna dulcia numer.* x. *Maluæ, Violæ, Mercurialis, Helxine*, ana M.j. *Polypodij è quercu, ſem. Carthami, radicis Althææ, Paſſarum purgatarum, Glycyrrhizæ.* an. ℥ ß *foliorum Sennæ mundatorum*, ℥.x. Boile them in v. pound of water till ij. remaine, then preſſe it in a preſſe, put *Saccbari rubri*, ℔.j ß. boile them again with a lent fire to the conſiſtence of a ſolid Electuary, in the end ſprinkling powder *Electuarij Aromatici Roſati majoris ad* ℥.iij. make *tabellæ* in weight, ℥.ß. The whole compoſition is about, ℥.xx. the doſes be about xxx. Compound both theſe Electuaries together, and it will more forcibly purge from the furtheſt parts of the body all humours, eſpecially both the cholers, in this order. ℞ *Electuarij è Prunis ſimplicis, & recentis, & adhuc calentis*, pound j. in the which diſſolve *Diadacrydij*, ℥ iij. The doſe is from ℥.iij. to ℥ß. In one pound of the compoſition the doſes be about xxxij.

Plantij Scholia in purgantes compoſitiones.

AS the ſirupes, ſo the compoſitions of purging medicines be taken out every where without all art, and put in bookes of Phyſick, ſo that you may find two, three, or more of like effect, nothing aptly applyed to the cure of diſeaſes: whereof it is that the Author upon good conſideration, hath very much altered the compoſitions of purging medicines, the rather thereby to affoord a convenient and commodious receipt for every malady. How much thoſe receipts which he hath ſet downe, retaining the ancient names of antiquity, do differ from the ancient receipts, or how much they be more available for the propoſed diſeaſes, every man may underſtand by eſtimation had of the faculty of the ſimples. For whereas *Diaprunis* both ſirupe and compound deſcribed *à Nicolao*, ſhould greatly have refrigerated and beene appliable

unto agues, it containeth many vehement hot Aromates, which also into the compound doth exasperate it into the sharpnesse of Scammony.

Catholicum simplex.

Catholicum simplex doth deduce and purge from every part of the body mildly and gently all humours alike, nothing noysome either to children, old folke, or women with child, whether with an ague or without an ague. ℞. *radicum Helenij, Buglossi, Cicorij, Altheæ, Polypodij quercini, sem. Onici contusorum*, ana ℥.ij *Stœchados, Hyssopi, Melissophylli, Eupatorij veri, Asplenij, Betonicæ, Artemisiæ*. ana. M.ij *Uvarum passarum expurgatarum*, ℥.iij. *quatuor sem. frigidorum majorum, sem. Anisi, Glycyrrhizæ*, ana. ℥.iij. Boyle all these according to art in x ℔. of *Hydromel* till vij. be remanent; in the strained decoction macerate xij houres *foliorum Sennæ mundatorum*, ℔.j ß. *Agarici albi*, ℔.ß. *Zinziberis*, ℥.j Boile them a little, and in the pressed liquor dissolve of the pulp of *Sebestens* ℔ ß. *foliorum Sennæ mundatorum tenuissimè tritorum*, ℥.iiij. *Syrupi Infusionis Rosarum pallidarum* ℔ j. *mellis optimi expumati*, ℔ij. Boile them with a lent fire to the thicknesse of hony, insperging in the end *Rheubarbari electi, Cinamomi electi*, ana. ℥ j. *Santali citrini*, ℥ j *Nucis moschatæ*, ℥.ij. The dose is ℥.j. the whole composition is ℔.iiij the doses be about 50.

PLANTIVS.

This may be truly termed *Catholicum*, that is, universall, for that it containeth medicines purging all humours, and very agreeable, especially for all the inward parts, purging mildly and gently, it doth draw either nothing or very little from the extreme parts. But the greater *Catholicum* doth work that effect forcibly and mightily, the composition whereof consisteth of all kinde of medicines which draw as well from the nigher as further celles, aptly confused and represſed. In the ancient *Catholicum* the Reubarb is not fitly boiled, neither the *Cassia*, which becommeth sharp with the Thamarinds, and almost corrupteth the whole composition.

Catholicum majus.

Catholicum majus doth also draw the humours universally, and that more forcibly, not only from the places nigh, but also farther off, without disturbance of the body, or losse of strength. ℞. *quatuor sem. frigidorum majorum mundatorum, sem. Papaveris albi*, ana. ℥ j. *Tragacanthæ*, ℥ iij. *Rosarum rubrarum, Santali citrini, Cinamomi*, ana. ℥.ij *Zinziberis*, ℥ j *Rheubarbari selecti, Diadacrydij*, ana. ℥.ß. *Agarici, Turpethi*, ana. ℥.ij. *Saccbari albi soluti in aqua Rosarum* in the which ℥.ij. of the leaves of Sene have been incocted, lb.j. Let tables be compounded of weight, ℥.iij. The dose is one table, the whole composition is lb.j.ß. the doses be about 50.

Syrupus infusionis Rosarum pallidarum.

Sirup of infusion of white Roses, doth easily draw from the principallest intrals thin choler and waterish humors, convenient in easie diseases for children, for old folk, and such as be infeebled. ℞. *aquæ infusionis Rosarum pallidarum*, lb.v. *Saccbari expurgati*, lb.iij. boyle them with a lent fire to the thicknesse of a sirupe: soak, lb.ij. *Rosarum pallidarum recentium* in lb. vj. of tepide water twelve houres, and cover the vessell; and in stead of this likewise, substitute

other

other fresh Roses; and these cast away, put in the water other new Roses, the third, fourth, eight or ninth time, until the liquor have imbibed much strength of the Roses, in which the Sugar must be dissolved. Neither truly the sirupe of bruised Roses, or of their juyce, will be effectuall as this. There is also made a sirupe (which draweth and purgeth likewise choler & water, & killeth worms) of the flowers of the Peach macerated in water, as I have told you before.

PLANTIUS.

The sirupe *Rosarum pallidarum*, the Electuary of the juyce of Roses and *Diacydonion*, keep their old order of composition without any manifest mutation, but in the Electuary of *Diacarthamum*, for that the adjection *Mannæ granatæ, Mellis Rosati & Saccbari gemenati* perverted the perfect order of composition, the way of making it in this place is upon good consideration omitted.

Electuarium è succo Rosarum.

Electuarium è succo Rosarum doth draw forcibly from places farre distant, choler, thin and aquous humours, very commodious and easie to be used for those which be troubled with the gout, in case they have not a vehement ague. ℞. *Succi Rosarum siccarum recentium, Saccbari albi*, ana. ℔ j ß. Boyle them into a solid Electuary with a lent fire, and in the end sprinkle *trium Santalorum, Mastiches, Cinamomi exquisitè tritorum*, ana ʒ ij. *Diadactylij*, ʒ j. ß. *Caphuræ*, ∋ ß. make tables in weight, ʒ. iij. ß. The dose is one table, the whole composition is xxij ʒ. the doses be about 70.

Diacydonion.

Diacydonion worketh the same that the Electuary of the juyce of Roses doth, but more moderately and easily. ℞. *pulpæ Cydoniorum expurgatæ, cottæ & cribro transmissæ* ℔. j ß. *Succi Cydoniorum*, ℔. ß. *Saccbari albissimi*, ℔ ij. Boyle them to the thicknes of hony, sprinkling in the end *Cinamomi triti*, ℥ j *Zinziberis Maceris, Caryophyllorum*, ana. ʒ. ij. *Diadactylij*. ʒ. ij. The dose is from ʒ. iij. to ʒ. ß. the whole composition is ℔. iiij the doses be about 90.

Electuarium Diacnicu.

Electuarium Diacnicu, doth draw and purge from the furthest places fleame, and wheyish or wateriish humors, and also choler, and is especially good for paine of the head, sinewes and joynts ℞ *pulveris Electuarij Diatragacanthi frigidi, medullæ semi. Cnici, Hermodactylorum*, ana. ʒ. ß. *Rosarum rubrarum, succi Glycyrrhizæ, Cinamomi*, ana ʒ. ij. *Turpethi*, ʒ. j. *Diadactylij*, ʒ ß. *Saccbari albi aqua Rosarum soluti*, ℔. j. make tables therof the weight of ʒ. iij. ß. the dose is one table.

Diaphœnicon.

Diaphœnicon doth mildly purge choler, crude and slimy fleame, agreeable and convenient in compound and continuall agues, and diseases arising of crudity, and also for the cholik and flatulent paine. ℞ *pulpæ Palmularum mundatarum*, boyled in *Hydromel*, and fined in a sive, *Penidiorum recentium*, an. ℔ ß. *Amygdalarum expurgatarum*, ʒ. iij. ß. When they be bruised and mingled all together, put into them *mellis expumati*, ℔. ij. Boile them a little, and then sprinkle *Zinziberis, Piperis, Maceris, Cinamomi, foliorum Rutæ siccorum, semi. Fœnculi*

& Dauci, ana. dram ij. *Turpethi tenuissimè triti*, ℥.iij. *Diadacridij*, ℥j. ß. The dose is from dram iij. to ℥.ß. the whole composition is about ℔.iij. the doses about 130.

PLANTIUS.

In *Diaphœnicon*, *Palmulæ* be nightly soaked and boyled in *Hydromel*, for that the antient infusion which was prescribed to be done three daies in vineger, procureth a horrible savour; many things also be subtracted, as the seed of Lovage, *pinei Nuclei*, *Galanga*, *Xyloaloe*, for that there were many of the same faculty and operation: and the quantity of Dates, Penidies, and other gentle medicines is augmented, that therby the whole composition might become more pleasant and easie to be used.

Benedicta.

Benedicta draweth forth grosse and flegmatick humours, and also serous from any part, it revelleth the matter of the stone, and displaceth the stones themselves, abateth paine of the reines, is very good for cold natures, and in cold weather ℞. *Turpethi*, dram x *Diadacridij*, *Hermodactylorum*, *rosarum rubra*, ana ℥ v. *Caryophyllorum*, *Zinziberis*, *Saxifragi*, *semi. apij*, *salis Gemmi*, *Galangæ*, *Maceris*, *Carui*, *Fœniculi*, *Acimorum*, *Asparagi & Ruscі*, *sem. Milij solis quatuor sem. frigidorum major. Glycyrrhizæ*, ana. dram j *Mellis optimi expumati*, ℔.j. confect them according to art, the dose is from dram iij. to ℥.ß. the whole composition is almost pound ij. the doses be about 50.

PLANTIUS.

The author hath upon good occasion subtracted out of *Benedicta*, because it was too hot, and could not be easily and safely used in an ague, *Spicam nardi*, *Macropiper*, *Cardamomum & Crocum*, and hath placed in stead of those the foure greater cold seeds and Liquorice.

Confectio Hamech.

Confectio Hamech purgeth blacke choler, and burnt choler, and salt fleame; it is a peculiar remedy for the Leprosie, the Canker, the Tetter, the *Elephantiasis* and *Psora*. ℞ *corticis Mirobalanorum citrinorum*, ℥.ij. *Cepularum*, *& nigrorum*, *Violarum*, *Colocynthidis*, *Polypodij quercini*, ana ℥.j. ß *Absynthij*, *Thymi*, ana. ℥.ß. *Anisi*, *Fœniculi*, *Rosarum rubr.* ana dram iij. Bruise them all and soake them in whey, lb.ij. then boyle them to a pound, rub them in your hand, and wring them. To the strained decoction add the juyce of Fumitory, the pulpe of Proines and Raisins, ana lb. ß. *Sacchari albi*, *Mellis expumati* ana. ℔.j. Boyle them to the thicknes of hony, sprinkling in the end *Agarici*, *Sennæ*, *tritorum*, an. ℥ ij. *Rheubarbari triti*, ℥.j.ß *Epithymi*, ℥.j *Diadacridij*. ℥.vj. *Cinamomi*, ℥.ß *Zinziberis*, ℥.ij. *sem. Fumariæ & Anisi*, *Spicæ nardi*, an. dram j. The dose is frō dram ij. to ℥.ß. the whole composition is, ℔.iij. & ℥.viii. The doses be about 80.

PLANTIUS.

In the confection of *Hamech*, the Myrobalanes be twice put in to no effect, first in the decoction, and after bruised; Rheubarb looseth his strength and vertue, being boyled; *Cassia manna* and *Thamarindi* being boiled, do turne to putrifaction. The force of *Scammony* being boyled wasteth, and is not with facility mixed with others. Wherfore the Author hath set down a much more convenient

convenient composition and easie to be used: this composition of all other is the best and most safe, for that in them the sharpnesse and fervency of Turbith and Scammony, is notably well abated, either by the mixture of Pulpe of Proines or Raisins, or by *Hermodactylis* and *Amygdalis*, or with Roses and their iuyce, or *Myrobalanes*. There be other receipts extant not so safe to be used as *Electuarium Indum utriusque*, *Electuarium Elescho*, *Electuarium de Psillio*, *Diaturbith*. In the which the sharpnesse of Scammony, and other stronger medicines is litle abated, yea rather by the mixture of the other hot things is quickned. Further they containe nothing, or are of power to worke nothing, which other receipts here described do not bring to passe with successe. Wherfore to take away the causes of all effects, these receipts be availeable enough.

Hiera simplex.

Hiera simplex by purging choler and fleame from the stomack, intrails, *Hypochondrium*, and mesentary veines impacted, and arridding forcibly and mightily of redundance, doth mildly help al diseases proceeding of crudity and obstruction of veines. ℞ *Cinamomi*, *Maceris*, *Asari*, *Spicæ nardi*, *Croci*, *Mastiches*, ana. dram vi Aloes *noniotæ* dram 100 or ℔. j. ß *Mellis optimi expumati*, ℔ iiij confect them according to art: the powder alone is ministred from dram ij. to dram. iij but being received in hony from ounce j. to ounce i. ß.

Hiera Diacolocynthidos.

Hiera Diacolocynthidos which hath beene instead of all other described of the ancient Physitions, by purging safely and gently all grosse and viscous humours, especially black choler and citrin waters, it is especiall good against the Palsey, quivering, Cramp, Gout, and inveterate diseases of the nerves, and also for the Dropsie. Secondly for melancholy, *Mania*, *Epilepsia*, Scab, Leprosie, maligne ulcer, Cancre, and *Elephantiasis* which diseases do expugne gentle medicines. ℞, *Stœchados*, *Marrubij*, *Camedrios*, *Hiperici*, *Scyllæ assatæ*, *Polis*, *Calaminthes montanæ*, *Cinamomi*, *Spicæ nardi*, *Epithymi*, *Polipodij quercini aridi*, *quatuor seminum frigido. majo. mundatorum*, ana. dram. j. ß. *pulpæ Colocynthidis*, *Scammonij*, *Hellebori nigri præparatorum*, ana. dram ij. *Euphorbij præpar. Aloes*, *Myrrhæ*, *Ammoniaci*, *Opoponacis*, *Sagapeni*, *Castorei*, ana. dram j. *mellis cotti in succo Cydoniorum, & expumati*, ℔. j dram iij. thereof are ministred, *Colocynthis*, *Scammony*, black *Hellebore*, and *Euphorbe*, being bruised, must be rubbed with oyle of sweet Almonds, and then are two daies to be soaked in a muscilage of *Tragacanthum* and *gumme Arabick* drawn out of Rosewater, till they have drunk up the muscilage.

PLANTIUS.

The ancient composition of *Hiera simplex* is retained and nothing is altered therof, saving *Xyloabalsamum*, which we cannot come unto. Many compositions do consist of stronger simples, some of Scammony, as *Electuarium è Prunis*, *Diacydonion*, *& Electuarium è succo Rosarum*. Others beside be compounded of *Turbith*, as *Diaphœnicon*: others be consected of *Hermodactyles*, besides the two former, that is, *Turbith* and *Scammony*, as *Diacnicon* and *Benedicta*: others admit to their composition *Colocynthis*, as the confection of *Hamech*; others likewise do further take to their composition, *Helleborum nigrum*,

& Euphorbium: as *Hiera Diacolocynthidos*, which is a peculiar remedy of certaine diseases, but not usuall. Hereby then it may be gathered that there is no simple purging medicine practised or put in use, of which there is not some receipt extant, so that for such purpose more are not requisite.

Hydragogum minus.

Hydragogum minus, drawing out the water of Dropsie sick persons mildly without aggrievance, may be safely used both of children, old folk, infeebled persons, and women with child, whether they be aggrieved with an ague or without an ague. ℞. *succ Rosarum pallidarum*, ℔ ß. *Sacchari albi, Mellis optimi*, ana ℥.xv. boile them till they cast a fome and become thick, and then put into them *succi radicis Ebuli*, ℔ j *Prassij sicci, em. Fœniculi tritorum*, ana ʒ ij *Acinorum Ebuli & Sambuci*, ana ℥.ij. ß. *Cinamomi*, ʒ.vj. *Maceris, Galangæ*, ana ʒ.iij. Boyle them with a lent fire to the thicknesse of hony, ounce ß. therof is ministred in whey of milk, or decoction of Barly, or of Raisins It wil be more effectual by putting thereunto of the juice of wild Cucumber, ounce ß. or of the root of wild Cucumber, dried and bruited, ʒ.vi. or of the juyce of the root of our Flowerdeluce, pound ß.

Hydragogum majus.

Hydragogum majus of *Laur* mightily expelling water, ℞. *Seri lactis*, ℔ ij. *Sacchari albi, carnis cydoniorum ex aceto coctorũ*, an ounce x. *Mannæ Calabrinæ*, ℥.v Boile them with a lent fire to the thicknes of hony; when they be ready to be taken off the fire, put into them of the leaves of Laurel prepared in vineger, and oile of sweet Almonds, ounce ij. It is ministred in the dose of ounce ß. The maner of preparing it, is in this wise. ℞. *Foliorum Laureolæ*, ounce ij. macerate them foure and twenty houres in vinegar of Pomegranates or Purslaine, boile them softly, straine them, dry them, and bruise them, and then put into them of Rosewater, ℔ ß of the oile of sweet Almonds, ℥ j. ß. Boile them again untill the water be consumed, and the powder mixed with the oile remaining, is to be added to the consumption

PLANTIVS.

That there should be nothing wanting in these receipts, in the last place he hath adjoyned to the precedent receipts, certaine compositions to expell the Dropsie water, notwithstanding more stronger simples, specially *Scammony* and *Euphorbium* do purge; yet the Author his meaning was to have some peculiar receipts extant of such simples as have a proper and accustomable vertue against such redundancy of water, the one wherof is more gentle in working, the other of the leaves of Laurell is more forcible in operation, which leaves tofore have not bin applied to the composition of any thing: any man may make conjecture by the mixture of the simples, how fitly such kinds of compositions be applied to the expelling of such water.

Unguentum è Lathyride.

Unguentum è Lathyride softeneth and provoketh the belly, draweth out vehemently the water of hydropical persons, asswageth the swelling or distention of the outward parts of the body betwixt the navel and the privities, called *Abdomen*, all which redundancy it doth scoure downeward from the wombe,

wombe, if the navell and the lower parts of the belly, and the parts above the privities and the thighes, be therwith annointed and it ariddeth all such matter upward by vomit, if the ſtomack therwith be medefied ℞ *Succi Lathyridis*, pound ß *ſucci Eſulæ*, ℥.ij. in the which diſſolve *radicis Cyclaminj*, ounce ij *Scammonij*, ℥ ß *granorum Recini & Lathyridis expurgatorum*, an ounce j. ß *ſem Fœniculi, Rutæ, Anethi, baccarum Lauri*, an ounce j. bruiſe them all & macerate them a day in the juyce. after that take *Axungiæ*, ℥.viij. & *Ceræ* ℥ iiij. liquifie them, and diſſolve all the reſt in them by little and little, and boyle them with a lent fire until the conſumption of the whole moiſture, and until they all be come to the temperature of an ointment If the ſame matter be boyled in ℥ xy. of oyle, to the conſumption of the liquor, the ſtrained oyle will retaine the ſame vertue. If either gum Ammoniack, or wax, be concorporated with the ſame oyntment to the conſiſtency of an Emplaiſter, that wil cauſe iſſue of the water, being laid upon the belly, but not ſo forcibly.

Electuarium Diaſaru.

Electuarium Diaſaru doth by vomite expel all kinde of humours about the ſtomacke and midriffe, not by a continual inſult, but having intermiſſion, ſafely, and with facility to be uſed both of aged perſons, and of women with child. ℞ *ſirupi Menthæ & Violarum*, ana, ℥.viij. Boyle them to the thickneſſe of hony, after they have boiled (draw away the fire) inſperſe in *radicis Peponis arefactæ, ſem. Raphani & Urticæ*, macerated in Roſewater, dried and powned, ana. ℥ j *radicis Aſari contritæ, & cretæ*, ℥ ij. *Cinamomi, ſemi Fœniculi*, ana. ℥.iij. confect them to a liquid Electuary, and let ℥ iij. therof be miniſtred either out of Barly, *Mulſa*, or whey of milk

PLANTIVS.

The Author ſeemed much to have furthered Phyſick by theſe laſt receipts: eſpecially by that which is allotted to procure vomite, for that in no Author, there was any extant wherwith we might ſafely purge the humors upward: wheras notwithſtanding that kind of evacuation is moſt neceſſary to the curing of any diſeaſes.

Pilulæ è Hiera ſimplici.

WHeras to fore we have applied Electuaries both liquid and conſiſtent: ſo now let us referre pils to all kind of cauſes and diſeaſes, *Pilulæ è Hiera ſimplici* be confected with ℥ j of powder tempered *cum melle roſato.*

Pilulæ ſtomachicæ.

Pilulæ ſtomachicæ, which taken before meat, purge the ſtomack, help concoction, carry the meat down, and do mildly purge. ℞ *Aloes*, ℥. vj. *Maſtiches, Roſarum rubrarum*, ana. ℥ ij. make them coherent with *ſyrupo Roſato* or *Abſynthij.*

PLANTIUS.

Whereas there be ſix deſcriptions extant of the pils of the ſtomacke, all (this onely receipt excepted) do hurt the ſtomack, and cannot conveniently be uſed before meat, becauſe they retaine in their confection Scammony and Turbith, wherwith the whole body, but eſpecially the ſtomack, is much aggrieued

Pilulæ

Pilulæ Ruffi, seu communes.

Pilulæ Ruffi, which be termed also *Pilulæ communes*, being often used, helpe concoction, and do not suffer any putrefaction of the meat, do preserve the humours and body from corruption, whereupon they do much availe against the pestiferous ague. ℞. *Aloes optimæ*, ℥ ij *Myrrhæ electæ*, *Croci syncri*, ana ℥ j mixe them with aromatick wine.

PLANTIUS.

Taking by litle and little, and as it were co-augmenting compositions from pils which consist of sole Aloe, after he addeth other unto them which consist of Aloe and Rewbarb, and immediately such as do consist of Aloe and Agarick, then such as be confected of Agarick, Aloe and Rewbarb. And of those he compoundeth other of Agarick, Rewbarb, Aloe and *Senna*: to which in fine he hath annexed *Pilulæ sine quibus*, in the which beside the foure precedent, the vertue and infusion of Scammony rather then the substance is contained. In confection wherof he hath withholden a portion of Myrobalanes, so that the portion therof being retained, there would be some redundance especially with other so many astringent simples.

Pilulæ Assajeret.

Pilulæ Assajeret for that they containe more Aloe then *Hiera*, be more effectual in working ℞ *Pulveris Hieræ simplicis*, ℥ i Aloes drā ij. or (according to *Valerius Cordus*, ℥ ij to whom I rather incline) *Mastiches*, or *Myrobalon. Citrinorum*, ana. dram ß. reduce them to a masse with sirupe of *Stœchados*.

Pilulæ de Eupatorio.

Pilulæ de Eupatorio do purge choler mildly, & do arrid the Liver of stuffing, and corroborate it, & are to be had in more price then the pils which be described to be made of Rewbarb. ℞. *succi Eupatorij*, *succi Absynthii*, *Myrabolani citrini*, ana. dram iij. *Rheubarbari electi*, dram iij *Mastiches*, dram j. *Croci*, dram. ß Aloes, dram v. ß. *succi Endiviæ*, in quantity sufficient to incorporate them.

Pilulæ Mastichinæ.

Pilulæ Mastichinæ, for that they containe Agarick, do more forcibly purge choler and grosse fleam, then they which consist of sole Aloes ℞ *Mastiches* ounce ij. Aloes, ℥ iiij. *Agarici trochiscati*, *pulveris Hieræ simplicis*, an. ounce j ß. and incorporate them with Malmsey.

Pilulæ ex tribus, be confected of the same simples by addition of *Rheubarbari selecti*, ℥ ij. *Cinamomi*, ℥ ß. and incorporate them with sirupe of Cichory.

Pilulæ Imperiales.

Pilulæ Imperiales do mildly and moderatly purge out of the intrails all humours, and therwithall comfort and strengthen them, rid them of obstruction, and help the confection of all parts, serviceable to nourishment ℞. Aloes *optimæ*, ℥ ij. *Rheubarbari electi*, ℥ j. ß *Agarici trochiscati*, *folierum Sennæ mundatorum* ana ℥ j. *Cinamomi*, ℥ iij. *Zinziberis*, ℥ ij. *Nucis muschatæ*, *Caryophyllorum*, *Spicæ nardi*, *Mastiches*, an. drā j. moisten it with the sirupe of Violets, and bring them into a masse.

Pi-

Pilulæ ſine quibus eſſe nolo.

Pilulæ ſine quibus eſſe nolo, do draw choler, fleame, and melancholy out of all parts of the body, but eſpecially out of the head, eyes and ſenſes; they aſſwage ſuffuſion of the eyes, and preſerve ſight, they take away paine and noiſe of the eares. ℞. *Aloes optimæ*, ℥.xiiij. *Myrobala citri Chepularum, Indarum, Rheubarbari, Maſtiches, Abſinthij, Roſarum, Violarum, Sennæ, Agarici, Caſſiæ*, ana. ℥ j. *Scammony* ℥.vj. ℔. diſſolve the *Scammony* in the juyce of Fennel as much as will ſuffice, and ſtraine it through a cloth, and with the ſame iuyce incorporate the fine powders.

Pilulæ è Fumaria.

Pilulæ è Fumaria do extract bilious, ſalt and ſharp humours, and do correct what ſo is vicious or unſeemly in the skin. ℞. *Myrobala. citri. Chebula. & Indar*, ana. ℥.v *Diadacridij*, ℥.v. *Aloes*, dram ij, When all theſe be bruiſed, imbrue them in the iuyce of Fumitory, and permit them to dry three times, and in fine bring them to a maſſe.

Pilulæ aureæ.

Pilulæ aureæ be more effectuall in working then *Pilulæ è Fumaria*, for *Colocynthis* which they containe: they ſcoure the head and ſenſes, but eſpecially the eyes, and recover the quickneſſe of ſight, they expell bilious, and alſo flegmatick humours. ℞. *Aloes, Diadacridij*, ana, ℥ v *Roſarum rubra ſem. Apij*, ana. ℥.ij ℔ *Sem. Aniſi & Fœniculi, Maſtiches*, ana ℥.j ℔. *Croci, pulpæ Colocynthidos*, ana. ℥.j. *Muſcilaginis gummi Tragacanthæ*, q.ſ. and confect therof a maſſe.

Pilulæ de Agarico.

Pilulæ de Agarico do mightily draw choler and ſlimy humours from all the parts of the body, but eſpecially from the head and breaſt, peculiarly ſtanding in ſtead againſt diſtillations and *Aſthma* ℞ *Agarici, Maſtiches*, ana. ℥.iij. *radicis iridis, Praſij*, ana. ℥.j. *Turpethi*, ℥.v *pulver. Hieræ picræ*, ℥, ℔ *pulpæ Colocynthidis, Sarcocollæ*, an. dram ij. *Myrrhæ*, dram. j. *ſapæ quant. ſuf.* the rather to reduce them to a conſiſtent ſubſtance.

PLANTIUS.

In the pils of Agarick there be orderly diſpoſed all ſuch excellent ſimples as availe to draw out of the body groſſe fleame, as well from the nigh parts, as from the parts far diſtant, in confecting wherof, the Author thought good to alter nothing.

Pilulæ Coccia.

Pilulæ Coccia do from all parts of the body purge choler, but groſſe fleame more effectually, yet peculiarly out of the braine and nerves, whoſe diſeaſes eſpecially they do cure ℞. *Pulver. Hieræ ſimp*, dram x. *pulpæ Colocynthidis*, drā iij. ℥.j. *Diadacridij* dram ij. ℔ *Turpethi, Stœchados*, ana, dram v. and confect a maſſe of thoſe with ſirupe of *Stœchados*.

PLANTIUS.

Pilulæ Coccia, notwithſtanding they do forcibly purge choler and fleame, yet they doe not purge all humours at once, as thoſe pils which be termed Pe-

Polychreſtæ, and commonly *Aggregativæ majores*. The compoſition wherof differeth nothing from the ancient receipt, ſaving for reſpect of the doſe certaine ſimples be altered. The confection of thoſe pils is much more convenient then *Pilularum de octo rebus*, or then the pils of five kinds of *Myrobalanes*, which notwithſtanding containe the ſame ſimples. The deſcription therefore of thoſe pils in this place, ſeemeth upon good occaſion to be omitted, for that they ſeem to be contained under theſe, as *Pilulæ de Euphorbio* be comprehended under *Pilulæ de Hermodactylis*.

Pilulæ ex Hermodactylis.

Pilulæ ex Hermodactylis, do draw out ſerous or wateriſh humours mightily from the furtheſt parts, eſpecially from the joints, moſt agreeable in cold diſeaſes of the braine, nerves and ioynts. ℞. *Hermodactylorum, Aloes, Myrobalano, citri, Turpethi, Colocynthidis, Bdellij mollis, Sagapeni*, ana dram vi. *Caſtorei, Sarcocollæ, Opoponacis, ſemi Rutæ agreſtis, & Apij*, an. dram iij. *Croci*, dram ℈ ß, *ſucci Braſſicæ, quan. ſuf.* to the confection of a maſſe.

PLANTIUS.

Pilulæ ex Hermodactylis do retaine the antient compoſition, and be of themſelves more effectuall againſt the inveterate diſeaſes of the ioynts, then thoſe which be termed *Arthriticæ*, and more ſafely to be uſed then thoſe which be called *Fœtidæ*, or which be confected *de Opoponace, de Sagapeno*, or *de Sarcocolla*, ſo that it were needles to ſet down their receipts.

Pilulæ Polychreſtæ.

Pilulæ Polychreſtæ be very availeable againſt all diſeaſes of the head, the ſtomack, the liver, and other ſundry compound diſeaſes of the other intrals: for they draw out of theſe parts fleame and both the cholers. ℞ *Myrobalano citri, Rheubarbari*, ana ℥. ß *ſucci Eupatorij, ſucci Abſinthij, Myrobalano Chebulorum, & Indarum, Agarici, Colocynthidis, Polypodij*, an. dram ij. *Diadacrydij, Turpethi, Aloes*, ana dram vi. *Maſtiches, Roſarum rubrarum, ſalis Gemmei, Epithymi, Aniſi, Zinziberis*, an. dram j. confect them with ſirup of Roſes: they be miniſtred from ʒ.j to ℥.j.

Pilulæ è Lapide Cyaneo.

Pilulæ è lapide Cyaneo, do excellently purge black choler and fleame, eſpecially good againſt *Melancholia*, ſadneſſe and madneſſe; againſt the Canker, *Elephantiaſis* and black Morphew. ℞. *Lapid. Cyanei abluti*, ℥. vj. *Epithymi, Polypodij*, ana ℥ viij. *Diadacrydij, Hellebori nigri, ſalis Indi*, ana. ℥.ij ß. *Agarici*, ℥. viij *Caryophyllorum, Aniſi*, ana ℥. iiij. *Pulveris Hieræ picræ ſimplicis*, ℥. xv. and confect a maſſe of them with the juyce of Endive or Succory.

PLANTIUS.

Pilulæ è lapide Cyaneo for the black Hellebore uſed, be more practiſed then *Pilulæ Indæ* which containe alſo Hellebore; wherfore he hath deſcribed thoſe, omitting others; and for that they be more effectuall againſt melancholik diſeaſes then *Pilulæ de lapide Armeno*, for that occaſion he omitteth them.

Pi-

Pilulæ è Thymelæa.

Pilulæ è Thymelæa do mightily draw out of the body ſerous humors & water of hydropicall perſons ℞ *foliorum Thymelææ exiccatorum & aceto maceratorum*, ℥.v. *Myrobalanorũ ſtavorum*, ℥.ß. *Myrobalanorum Chebulorum*, ℥ iij. *Mannæ & Tamarindorum* diſſolved in water of Succory, ſo much as ſufficeth for the form of pils.

PLANTIVS.

Nothing is altered in *Pilulis è Thymelæa*, and to them is added certain aptly confected of *Eſula*, and which are very effectuall to draw out water. I ſuppoſe he omitted as well *Pilulas Lucis majores* as *minores*, for that they be confuſedly made of a great and unneceſſary heap of ſimples, and for that *Pilulæ ſine quibus* be effectuall enough for the eyes having any affect.

Pilulæ ex Eſula.

Pilulæ ex Eſula do purge the wombe from the drop-ſick water with great aggrievance and therefore agree onely to ſtrong bodies, and then only when they be free from agues ℞ *corticis radicis Eſulæ minoris* macerated in vineger xxiiij. houres, and in the juyce of Purſlaine, ℥.ij. *grana Kecini* purged and parched, xl. *Myrobalanorum citrinorum*, ℥.j.ß. *Chamedrios*, *Chamepityos*, *Spicæ nardi*, *Cinamomi*, ana ʒ.ij. bruiſe them all finely, and incorporate them in ℥.j. of Tragacanth diſſolved in Roſewater, and ſo reduce them to a maſſe. They be miniſtred in the doſe of ʒ.ij.

Pilulæ è Cynogloſſo.

Pilulæ è Cynogloſſo were not provided to purge, but to ſtay diſtillations: whether they iſſue to the breaſt and lungs with a cough, or into the teeth, or elſwhere, ℞. *Myrrhæ*, ℥.vj. *Thuris maſculi*, ℥.v. *Opij*, *Hyoſciami*, *ſem. radicis*, *Cynogloſſi aridi*, ana ℥.ß. *Croci*, *Caſtorei*, ana ℥.j.ß and confect a maſſe thereof with diſtilled Roſewater. They be miniſtred from ʒ.j. to ℥.ß.

PLANTIVS.

Very fitly is *Caſtoreum* added in *Pilulis è Cynogloſſo*. which with Saffron hath ſingular vertue to correct the malignity of *Opium*, which before in this receipt have bin inconſiderately omitted.

Pilulæ Ariſtolochiæ.

Pilulæ Ariſtolochiæ having great power to divide and ſcoure, are very available againſt *Epilepſia*, *Paralyſis*, *Aſthma*, and veterated cough, the beginning of *Scirrhus* in the liver and reines, *Nephritis*, ſuppreſſing of the flowers: it expelleth the child & ſeconds; they be more meet in winter, & for moiſt natures, when the bodies be purged ℞. *radicis Ariſtolochiæ rotundæ* ℥.j. *radicis Gentianæ*, *Myrrhæ electæ* ana ℥.iij. *Aloes*, *Cinamomi*, ana ℥.ß. *Zinziberis* ℥.j. when they be all exquiſitely powned, put in new oyle of ſweet Almonds. It is miniſtred in Doſe ℥.j.ß. and the broth in which they be dilaied is all at once to be ſupped.

PLANTIVS.

Pilulæ Ariſtolochiæ be laſt of all commodiouſly added to the reſt, and be excellently deſcribed, becauſe they have a great opening vertue. They may be made in ſuch forme that they may be drunk: but becauſe they be very bitter, they be more eaſily devoured in the forme of a Catapotium.

Of

Of Antidotaries: And first of such as be made in a solid forme, by taking wherof the principall parts of the body bee comforted and strengthened.

Dianthon.

Dianthon doth comfort the infeebled braine, doth stay the distillations thereof, doth mitigate excessive melancholy, and extreme sadnesse, it taketh away qualming and overcasting of the heart. ℞. *florum Rorismarini*, ℥ ß. *Rosarum, Violarum, Glycyrrhizæ*, an ℥ iij. *Caryophyllorum, Spicæ nardi, Nucis muscatæ, Galangæ, Cinnamomi, Zinziberis, Macerii, ligni Aloes, Cardamomi, Anisi sem. Anethi*, ana. ℈ ij. *Sacchari albi aqua Salviæ, vel Betonicæ soluti*, lb. j ß. make thereof an Electuary in tables.

Electuarium pleres Archonticon.

Electuarium pleres Archonticon, doth marvellously comfort and strengthen the braine, quicken the senses, recover the decaied memory, and is very commodious for such as have the falling evill, and difficulty of breathing: it comforteth such as be sad, or annoyed with *Melancholia*, or disturbed with idlenesse of the braine: it restoreth and recovereth such as be consumed through some long sickenesse. ℞. *Cinamomi, Caryophillorum, ligni Aloes, Galangæ, Spicæ nardi, Nucis muscatæ, Zinziberis, Spodij, Scœnanthi, Cyperi, Rosarum, Violarum*, ana. ℥ j. *solij aut Macerii, Glycyrrhizæ, Mastiches, Styracis, Calaminthæ, Sampsuchi, Balsamitæ, Ocimi, Cardamomi, Macropiperis, Myrtillorum, corticum mali Cytrij*, an half a dram, & gr. vj *Margaritarum splendidarum, Ben albi & rubri, Coralij, Serici combusti*, an. gr. xviij *Moschi* gr. vj. *Capharæ*, gr. iv. *Sacchari albi aqua Melissæ soluti*, x or xij. times so much.

PLANTIUS.

Antidotaries be ordained to comfort and strengthen the parts principall: therfore he doth very fitly institute their compositions according to the order of the parts of the body, beginning at those which be good for the braine, and after annexing such as be meet for the breast and other parts.

Diatragacanthum frigidum.

Diatragacanthum frigidum is very commodious in al distempers of the lungs and breast, and it is good for the *Peripneumonia*, and Pleurisie, a consumption and hot cough with an ague. Lastly, for the roughnesse and sharpnesse of the jawes and arteries. ℞ *Gummi Tragacanthi albissimi*, ℥ j *Gummi. Arab.* dram v. *Amili*, ℥ ij *Glycyrrhizæ, sem. Papaveris albi, quatuor sem. frigido. majo. corticis Liberorum*, ana. ℥ j. *Capharæ*, gr. v. *Penidiorum*, ℥ j. ß. *Sacchari albissimi aqua Violarum soluti*, lb. j. Make therof an Electuary in *Tesseras*.

PLANTIUS.

PLANTIUS.

Diatragacanthum is good for cold diſeaſes, and hath the vertue of another compoſition called *Diapapaver*, which therfore was here upon good occaſion omitted.

Diaireos ſimplex.

Diaireos ſimplex doth by a mild attenuation rid the breaſt and lungs of all diſtempers, and it maketh more eaſie uttering of ſpittle, meet for hot diſeaſes increaſing, and ſuch cold diſeaſes, as be not extreme ℞. *radicis Iridis Florentini*, ℥ j *pulveris Electuarij Diatragacanthi frigidi*, *Sacchari candi*, ana. ℥ ß. *Sacchari albiſſimi*. *Hyſſopi aqua ſoluti*, ℥ viij. compound therof a ſolid Electuary.

Electuarium Diaireos compoſitum.

Electuarium Diaireos compoſitum availeth much in hot diſeaſes beginning to breake, and inveterate cold diſeaſes, as the cough, *Aſthma*, and hoarſneſſe. ℞. *radicis Iridis*, ℥ ß *Pulegij*, *Hyſſopi*, *Glycyrrhizæ*, an dram 3. *Tragacanthæ*, *Amygdalarum amararum*, *Pinearum*, *Cinamomi*, *Zinziberis*, *Piperis*, an dram. j. ß. *ſem. Lini*, *Althææ & Fenugræci*, an. dram. ij. *Sacchari albiſſimi aqua Tuſſilaginis ſoluti*, pound j. or ℥ xiiij.

PLANTIUS.

The compound Electuary of *Diaireos* is here placed in ſtead of *Diatragacanthum calidum* and *Diapenidion*, and therfore they cannot here be put in, but in vaine, and to the loſſe and hinderance of the Apothecaries. In this compoſition the Author did for *Caricis*, *Paſſulis*, *Palmulis & Styrace*, which were unmeet for this compoſition, ordaine *ſeminis Lini*, *Althææ & Fenugræci*, which do prevaile exceedingly in inveterate diſtempers of the breaſt.

Diacalaminthes.

Diacalaminthes doth attenuate rebellious and inveterate diſtempers of the breaſt and lungs, and the groſſe and viſcous humours in theſe parts. It doth ſcoure and caſt out the ſame, diſpatch wind, furthereth concoctiō and diſtribution of the aliment, and in fine provoketh the floures, urine and ſweat. ℞ *Calaminthes montanæ*, *Pulegij*, *Petroſelini*, *Seſelios Origani*, ana. ℥ ij. *ſeminis Apij*, *cymarum Thymi*, ana. ℥ ß. *Leviſtici*, *Piperis*, *Smyrnij*, ana. ℥ j. *Sacchari albiſſimi aqua Violarum aut Roſarum ſolut.* ℔ j, ß. make an Electuary.

PLANTIUS.

In this compoſition of *Diacalaminthes*, *Origanum* ſeemeth very aptly added. In the other ſimples the Author hath imitated *Galens* compoſition, and the weights and doſes, ſave onely in Lovage and in Pepper: for the Author taketh of Lovage halfe ſo much, and of Pepper the firt part ſo much as *Galen* did, for that the whole compoſition is but the fourth part of that which is deſcribed of *Galen* in his fourth booke *De tuenda Valetudine*. And wheras in other Electuaries before deſcribed, which were gentle and not unpleaſant either in taſte

taſte or taking, he received and tempered the powders with ſix or eight times ſo much Sugar, in this compoſition truly which is very hot and unpleaſant to be taken, he hath allotted a doſe of twelve times ſo much. Further this compoſition of *Diacalaminthes* may ſtand for thoſe which be termed *Diabyſſopus*, and *Diapraſſus*, which may by good right grow out of uſe as unneceſſary, leſt the multitude ſhould be troubleſome.

Diamargariton frigidum.

Diamargariton frigidum aſſwageth the burning heat of agues, fortifieth and comforteth the heart, and preſerveth it from an infectious contagion, delivereth the affected from qualming and ſwounding, and laſtly, abandoneth ſorrow. ℞ *quatuor ſem. frigidorum majorum mundatorum, ſeminis Portulacæ, & Papaveris albi, ſeminis Endiviæ, Oxalidis, & Cytrij, trium Santalorum, ligni Aloes, Zinziberis, Roſarum rubrarum, florum Nymphææ, Buglóſſi, Violarum, baccarum Myrti, oſſis de corde Cervi, Eborij, Doronici Romani, Cinamomi*, ana. ℥.j *Corallij albi & rubri*, an ℥ ß *Margaritarum ſplendidarum*, ℥.iij. *Ambaris, Cāphuræ*, ana. gr. vj *Moſchi*, gr. ij. *Sacchari albi, aqua Buglóſſi vel Roſarum ſoluti*, lb. ij.

PLANTIUS.

The rather that this Electuary *Diamargariton* might become more excellent and effectuall, the Author hereof over and above the vulgar deſcription, hath added (being made of an uncertaine Author) the ſeeds of Endive and Sorrell, *Cytrij Ebur, os è corde Cervi, Doronicum Rom.* and *Cinamomum*: all which be apparently good for the heart. There be divers Phyſitions which have put into this Electuary certaine potions of precious ſtones, but yet to no uſe, for that all what ſo is comprehended in the Electuary *de Gemmis*, which at any time may commodiouſly be mixed in the deſcription therof, this Electuary containeth, except a few hote Aromates, and many cold ſimples, the rather to make a more ſafe uſe therof.

Electuarium de Gemmis.

Electuarium de Gemmis doth excellently comfort and ſtrengthen the heart, and preſerveth it in agues from maligne and peſtilent putrifaction, doth releaſe the affected of qualming, beating of the heart, and voluntary ſadneſſe. ℞. *Margaritarum ſplendidarum* ℥.j. ß *Sapbiri, Hyacinthij, Sardæ*, that is, *Corneolæ, Granatorum, Smaragdi*, ana ℈.ij. & gr. v *Zedoariæ, Doronici, corticum Citrij mali, Maceris, ſem. Ocymi, Caryophyllati*. an. ℥ j. *Corallij rubri, Succini, Eboris*, ana. ℈.ij. ß *Ben albi, Ben rubri, Caryophyllorum, Zinziberis, Piperis longi, Spicæ Indicæ, ſoliſ Croci, Cardamomi majoris*, ana. ℥. ß *trochiſcorum Diarrhodon, ligni Aloes*, ℥.ij. ß. *Cinamomi, Galangæ*, ana. ℈.ij. gr. v *foliorum Auri, foliorum Argenti*, ana. ℈ j. *Ambræ*, ℥. i. *Moſchi*, gr. xv. *Sacchari albi aqua Roſarum ſoluti*, ℥. xx. which is eight times as much as the reſt of the receipt.

PLANTIUS.

Electuarium è Gemmis comprehendeth almoſt all the kinds of the hot Aromates, and they be not much dulled or reſtrained with the fragments of the precious ſtone. Therefore it were much better to take from this Electuary ſome part of the Aromates, eſpecially *Ben album & rubrum, Cardomomi majoris, Piper longum, & folium*, which ſeldome can be gotten.

Electu-

Electuarium Diambræ.

Electuarium Diambræ comforteth and fortifieth the heart, the braine & the principall parts, and quickneth the naturall heate in old folkes, chiefly in feebled persons and cold natures, it doth not onely further the concoction of aliments, but also of cold humours, and driveth away all the coldnesse of the body and of the wombe, and therfore it is good for conception. ℞ *Cinamomi, Doronici Ro Caryophyllorum, Maceris, Nucis muschatæ, solij Galangæ,* ana. ʒ iij. *Spicæ nardi, Cardamami majoris & minoris,* ana ʒ j. *Zinziberis,* ʒ j ß. *Santali citrini, ligni Aloes, Piperis longi,* ana ʒ ij. *Ambaris,* ʒ j. *Moschi,* ʒ ß every ounce of the powder is received and mixed with pound j. of Sugar dissolved in Rose water.

PLANTIUS.

Diambras seemeth to consist of all kind of Aromates generally heaped and confused without any choise, as *Diacumminum*, and *Diarrhodon, Diacinamomum, Diazinziber, Diatrion piperion, Diaxiloales, Diamargariton calidum, Diamoschu seu dulce, & Diamoschu amarum.* All which be vehemently hot, consisting of hot simples no whit represſed, so that all these seeme to be of like power and effect. Wherfore the Author omitting the rest, hath here placed the onely composition of *Diambræ*, which may supply the want of the rest, lest the student in Physick should be overcharged with multitude, and the Apothecary sustaine great losse. But in this composition which is vehemently hot, as the rest be in my opinion, it were best to take out of the receipt both the *Cardamomum* and the long Pepper, and to substitute in stead thereof *Rosarum rubra.* ʒ iij. for otherwise it can scarcely be used in hot natures, when the weather is hot, and in hot seasons, in agues and other hot diseases; and the excessive heate also of these simples hath beene occasion that the use thereof hath beene unpleasant, and that it hath waxen out of use as unprofitable, even as *Diatrion piperion Galeni* and *Diacalaminthæ*. The Author therefore perceiving this, hath upon good occasion commanded, that the powders should be tempered in twelve times so much Sugar, thereby minding to make it more pleasant to the receiver.

Pulvis Cordiacus.

Pulvis Cordiacus doth marvellously comfort and fortifie the heart, and preserve it from contagion in a pestilent constitution, and may be safely taken in a burning ague, and in hot weather, for that it is of a moderate heat. ℞. *radicum Tormentillæ, Dictamni, Tunicis & Scabiosæ, sem. Acetosæ, Endiviæ, Coriandri præparati, sem. Citrij, Rutæ, Cardui benedicti,* ana. ʒ j *trium Santalorum, Ben albi, Ben rubri, Doronici Ro ligni Aloes, Zedoariæ, Cinamomi, Cardamomi, Maceris, Croci, Rosarum rubra. florum Buglossi utriusque, florum Nimphææ,* ana. ℈ ij *rasuræ Eboris, Spodij,* that is, *Eboris usti, ossis è corde Cervi, Corallij albi, Corallij rubri, Succini, Margaritarum spendidarum, Smaragdi, Hyacinthi, Granati,* ana ℈ j. *Serici crudi torrefacti, boli Armeni, terræ Lemniæ,* ana ʒ ß. *Caphuræ, Moschi, Ambaris,* ana gr. vj. reduce them to powder, and make thereof tables with eight times so much Sugar dissolved in Rose water.

Aromaticum Rosarum majus.

Aromaticum Rosarum majus, comforteth the stomack with a moderat heat, and furthereth the concoction of all the intrails, correcteth crudity, consumeth unnecessary humors, dispatcheth wind, and is most meet for such as stand in state of recovery of a sicknes ℞ *Rosarum rubra* ℥.xv. *Glycyrrhizæ rasæ*, ℥.vij *ligni Aloes, Santali citrini*, ana ℥.iij *Cinamomi electi, Maceris, Caryophillorum*, an. ℥.ij.ß. *Gummi Arabi, Tragacanthæ*, ana.dram ij.℈.ij *Nucis muscatæ, Cardamomi, Galangæ*, ana.dram j. *Spicæ nardi, Ambræ*, ana.dram ij *Moschi*, ℈.j and make tables with eight times so much Sugar.

PLANTIUS.

The usual composition of *Aromaticum Rosarum* the Author liked of.

Electuarium Diarrhodon Abbatis.

Electuarium Diarrhodon Abbatis, mitigateth the heat of the stomack, and mid-riffe, and yet notwithstanding furthereth their concoction, asswageth pain, and dispatcheth wind. ℞ *Rosarum rubrarum*, ℥.j.ß. *Santali albi & rubri*, an. ℥.ij ß. *Tragacanthæ, Gummi Arabici, Eboris usti*, ana ℈.ij. *Mastiches, Spicæ nardi, Cardamomi, succi Glycyrrhizæ, Croci, Xyloales, Caryophyllorum, Gallæ muscatæ, Anisi, Fœniculi, sem. Ocymi, Acinorum Berberis, sem. Scariolæ, Portulacæ & Papaveris albi, quatuor sem frigido majorum, Rheubarbari electi, Cinamomi*, ana ℈.j. *Margaritarum, ossis è corde Cervi*, ana ℈.ß. *Capturæ*, gr.vij *Moschi*, gr.iv. make therof tables with viij times so much Sugar dissolved in Rosewater.

PLANTIUS.

From the Electuary of *Diarrhodon*, the author hath subtracted *Asarum*, for that it doth overcome the stomack, notwithstanding it be pownd lightly, & Sugar candy likewise, for that it hath no more efficacy or vertue then white Sugar. The Electuary of *Diazalangæ*, notwithstanding it be cõmended of many against the crudity of the stomack, yet it is not in use for the excessive heat: in place wherof if need so require may be substituted *Diambras* or *Diacalamintbes*.

Electuarium Diatrion Santalon.

Electuarium Diatrion Santalon, correcteth the hot intemper of the liver, & addeth it of the remnants of obstructing matter, cureth the Jaundies, it cõforteth the liver and stomack ℞ *trium Santalorum, albi, rubri & citrini, Rosarum rubra*. ana.dram iij. *Rheubarbari electi, Eboris usti, succi Glycyrrhizæ, sem. Portulacæ*, ana dram ij. *Gummi Arabici, Tragacanthæ, quatuor sem frigido. majo. mundatorum, sem. Intubi*, ana.dram j.ß. *Capturæ*, ℈.j and viij. times so much white Sugar dissolved in Rosewater.

PLANTIUS.

Amylum is subtracted and exempted from the Electuary *Diatrion Santalon*, as unnecessary; neither is the Electuary *Diacucubi* here repeated amongst the Electuaries, notwithstanding it be commended of divers against cold affects

fects and obstructions of the liver, for that it hath no more effect then this Electuary *Diatrion Santalorum.*

Diacrocu.

Diacrocu, which is also commonly termed *Diacucurma*, dissolveth inveterat affects of the Liver and spleen, and maketh quite ariddance of rebellious obstructions and a hard tumor lately begun. And lastly it cureth ill habit of the body proceeding therof, and the originall matter of the Dropsie. ℞ *Croci, Asari, Petroselini Macedon Dauci, Anisi, sem Apij*, an. ℥ ß. *Rheubarbari, Meu, Spicæ nardi*, ana. ℥. vj *Costi Myrrhæ, Cassiæ ligneæ, Scœnanti, Carpobalsami, radicis Rubiæ, succi, Absinthij, succi Eupatorij arefacti, olei Balsami*, ana ℥ ij *Calami aromatici, Cinamomi* ana. ℥ j. ß *Scordij, Scolopendrij, succi Glycyrrhizæ*, ana. ℥. ij. and x times so much white Sugar dissolved in Endive water.

Plantius.

Diacrocu containeth certaine rare simples and hard to be come by, as *Cassia ligneaCarpobalsamum*, & *Opobalsamum*, which notwithstanding if they be omitted, the receipt shall be as effectual to the purpose wherfore it is instituted.

Dialacca major.

Dialacca major is more effectual then *Diacrocu* against inveterat obstructions of the liver and spleen, against an il habit, and in the beginning of a dropsie. ℞ *Laccæ præparatæ, Rheubarbari*, ana. ℥. iij *Spicæ Indicæ, Mastiches, stipitum Scœnanthi, Absinthij Romæ succi Eupatorij Mesuæ Sabinæ, Amygdala, amararum Costi, Myrrhæ, Rubiæ, sem. Opij, Ammeos. Fœniculi & Anisi, Asari, Aristolochiæ longæ, Aristolochiæ rotundæ Gentianæ, Croci, Cinamomi, Hyssopi, Cassiæ ligneæ, summitatum Scœnanthi, Bdellij*, ana. ℥ j. ß *Piperis, Zinziberis*, ana. ℥ j *Sacchari albi*, xij. times so much.

Plantius.

Electuarium Dialacca major, Pleres Archonticon, & the exhilerating Electuary, do retain the old order of composition, for that they seeme to be most fit for such affects as they be ordained for.

Electuarium exhilarans.

Electuarium exhilarans, the exhilarating Electuary is falsly ascribed unto *Galē*; it driveth away sadnes, melancholy, & evil cogitations, it quickneth all the spirits, it helpeth concoction, augmenteth naturall heat, and preserveth the receiver from hoarines of haires. ℞. *florum Ocymi caryophyllati, Croci, Zedoariæ Xylobalsami, aut ligni Aloes, Caryophyllorum, corticū cytrij. Mali, Galangæ, Macteris, Nucis muscbatæ, Styracis, Calaminthæ*, ana. ℥. ij. ß. *Anisi, scobis Eboris, Thymi, Epithymi*, ana. ℥. j. *Capburæ, Moschi, Ambaris, Margaritarum splendidarum, ossis & corde Cervi*, ana. ℥ ß. *foliorum Auri & Argenti*, an. ℈. ß. of white Sugar viij, times so much.

Electuarium Diaspermaton.

Electuarium Diaspermaton refrigerating and comforting the kidneis and the conduites of the urine and seed, doth mildly purge them from all corrup-

tion of humors. ℞. *quatuor sem frigido. majo & mino. sem Asparagi, Pimpinellæ, Ocymi & Petroselin', granorum Halicacabi*, ana. dram ij. *Milij solis, Succi Glycyrrhizæ*. ana. dram iij. *Cinamomi, Maceris*, ana. ℥ ij. *Sacchari albi* viij. times so much; dissolved in the water of marrish Mallowe.

Electuarium λίθων θρυπτικὸν.

ELectuariũ λίθων θρυπτικὸν, that is, *Lithõ thruptícõ*, asswageth the pains of the lungs, displaceth the gravell of the kidneis and bladder, easeth the paine of the kidneis, and redresseth the restraint of the urine, and wasteth and breaketh the stone by litle & litle. ℞ *spicæ nardi, Zinziberis, Cinamomi, Melanopiperis, Cardamomi, Caryophyllorũ, Maceris*, an ℥ß. *Costi, Glycyrrizæ, Cyperi, Tragacãthæ, Chamedreos*, ana. ℈ ij. *sem. Apij, Ammeos, Asparagi, Ocymi, Vrticæ, Cytrij mali, Saxifragi, Pimpinellæ, Cardui, Dauci, Fœniculi, Rusci, Petroselini, Macedoni, Bardanæ, & Seseleos, Asari*, ana. ℥ j *lapidis Spongiæ, lapidis Lincis, lapidis Cancri & lapidis Iudaici*, ana dram j ß. *sanguis Hircini, præparati*, ℥ j. ß. make thereof a powder, and temper it with ten times so much white Sugar, dissolved in water, of Betony; but when extremity of paine forceth, and the urine is restrained the sole powder is ministred, *ex Passo Cretico*, from ℈. ij. to dram. j.

PLANTIVS.

Electuarium Diaspermaton we have read, described for many and sundry diseases, this notwithstanding which is very aptly compounded under the same name, seemeth to availe much against the heat of the kidneis, the scalding of the urine and other affects to which it is assigned. These simples be withdrawn and expuncted out of that Electuary, which they terme *Lithontribon*, which in no place be found sincere and pure; and other astringing be added in their stead, which do hinder the breaking of the stone, and the displaying of the sand, sundry seeds and many stones, and the prepared blood of the Goat is added, all which have a singular power and force against the stone, and against all the *Symptomata* which arise therof, and if in any respect the heat be feared, it may be tempered with *Diaspermiton*.

Electuarium Diacalaminthes compositum.

ELectuarium *Diacalaminthes compositum*, doth mightily provoke the floures, and all purgations of the womb. ℞ *pulveris Electuarij Diacalaminthes simplicis*, ℥ ß *foliorum Prassij, Sampsuchi, Melissophylli, Artemisiæ, Sabina aridorum*, ana. ℥ j. *Cyperi, sem. Rutæ & Rubiæ, Maceris, Cinamomi*, ana. ℈ ij. and xij. times so much of white Sugar dissolved in the water of Feverfew or Pellitory of the wall.

PLANTIVS.

The compound Electuary of *Diacalaminthes*, seemeth fitly added in the last place to the other Electuaries, for that there was no other meet receipt extant to purge the corruption of the womb.

Of

Of moist Antidotaries.

Antidotus analeptica.

ANtidotus *analeptica* recovereth al the powers of the body infeebled and wasted, it taketh away the griping of the heart and the qualming & swounding, it restoreth the body extenuated either by profusion of bloud, or by an excessive evacuation: it helpeth such as be consumed & wasted, for that it humecteth, nourisheth, strengtheneth and comforteth ℞. *Rosarum rubrarum, Glycyrrhizæ*, ana ℥.ij gr.v. *Gummi Arabici & Tragacanthæ*, an ℥.ij & ℈ ij *Santali albi & Rubri*, an ℥.j & ℈ i. *succi Glycyrrhizæ, Amyli, sem. Papaveris albi, Portulacæ, Lactucæ & Seriolæ*, an ℥.iij. *quatuor seminum frigidorum majorum, seminum Cydoniorum, seminum Maluæ seminum Bomberis, sem Violarum, Scrobulorum, Pistaciorum recentium, Amygdalarum dulcium, pulpæ Sebesten*, an. ℥ij *cariophyllorum Spodij, Cinamomi* an ℥.j *Croci*, gr.v *Penidior*, ℥ ß. when they be all powned, temper them with sirupe of Violets.

PLANTIUS.

In the Antidotary analeptick, which they terme *Resumptivam*, the Author thought good to alter nothing besides the order of the simples, and that for the graines of Barberies, *Pistacia* be put in the receipt.

Antidotus Diasaterion.

ANtidotus *Diasaterion*, augmenteth the genitall seed, procureth a lust to venery, and doth as it were quicken and revive the dull desire thereto: and it is a singular help and comfort against the imbecility of the kidneis & spermatick vessels, wherby it availeth much for procreatiõ of children ℞. *radicis Saterij recentis & solidæ, radicis Pastinacæ sativæ, radicis eringij, Nucis Indicæ, Strobulorũ, Pistaciorum*, ana ℥ j ß. *Cariophyllorum, Zinziberis, Anisi sem Erucæ, linguæ avis quæ semen est Fraxini*, ana ℥ v *Cinamomi, caudarum Scincorum, semin, Bulbi*, an. ℥ ij ß. *Moschi*, gr.v *mellis optimi despumati*, ℔ iij. The roots being bruised are boyled in hony, and tempered, and after *Nux Indica, Strobuli* and *Pistacia* being bruised are also put to them, and the other simples in the end being exquisitly powned.

PLANTIUS.

There be three compositions set down of *Diasaterion*, but this it the most effectuall of all, and therfore may stand instead of all the rest.

Antidotus è Cocco baphico seu grano infectorio.

ANtidotus *è Cocco baphico seu grano infectorio*, which the *Arabians* term *Kermes* cheereth the heart, and drives away sorrow comming without occasion: it restraineth and bridleth *Melancholia*, & *Mania*, and recovereth the decayed spirits & powers of the body ℞. *succi Malorũ fragrantium, aquæ Rosarum*, an ℔ ij *in quibus macerabis*, xxiv *Serici staminis crudi*, ℔ j. Let it boile easily, and then strain it, & in the strained liquor, boile *granorum infectoriorũ*, ℥.ij. the decoction

then will become red, in the which being strained, dissolve *Saccari albi*, ℔ j. ß. Boile them then again to the thicknes of hony: in the end put in *Ambræ crudæ contusæ*, ʒ ß. and when it is liquefied or melted, sprinkle in these powders, *ligni Aloes crudi, Cinamomi*, an. dram vj *lapidis Cyanei loti & præparati*, ʒ j ß. *Margaritar. non perforatarum*, dram ij. *foliorum auri purissimi*, dram j. *Moschi*, ℈. j.

PLANTIUS.

Antidotus è Cocco baphico, termed *confectio Alkermes*, cannot be safely prepared with silk already died, and as they terme it, *Karmesino*; for that kind of silke usually is not died without Galle, Alum, and Arsenick, which is altogether venimous therfore this way of composition is much better.

Antidotus è baccis Lauri.

ANtidotus è baccis Lauri, doth mightily dissipate wind through heat & tenuity and is speciall good as well for pain in the great guts as in the small. ℞ *foliorum Rutæ*, dram x. *Ammeos, Cumini, Nigellæ Levistici seminis, Origani, Carui, Amygdalarum amarar. Piperis longi, Mentastri, Dauci, Acori, baccarum Lauri, Castorei*, an. dram ij. *Sagapeni*, ʒ ß. *Opoponacis*, dram ij. *mellis optimi expumati*, ℔. j. ß.

Philonium.

PHilonium ministred with *Opium* after six months, doth take away vehement and grievous pain, either in the great guts or in the kidneis, or in the spleen, provoketh sleep, staieth distillation, asswageth cough, and restraineth spitting of bloud. ℞ *Croci*, ʒ. v. *Pyrethri, Euphorbij, Spicæ nardi, Myrrhæ, Castorei*, an. ʒ. j. *Piperis albi, Hyosciami*, an. dram xx *Opij*, dram x. *mellis optimi expumati*, ℔. ij. the dose hereof is from ℈ j. to dram j.

PLANTIUS.

The author hath preferred above the rest this description of *Philonium* approved both by authority of *Galen*, and by experience, for that this Alum is sufficient to allay vehement torments, and yet notwithstanding the Author following *Mesue* hath put in Myrrhe and Castory (neither of which *Galen* improveth) that the mixture might the rather be the safer, for that they have a peculiar vertue to correct *Opium*. If the maner of composition in this receipt be considered, the weight of *Opium* is almost twise so much as in *Philonio Romano*. The greater *Philonium* which they terme *Romanum* (for that it hath but halfe the weight of *Opium*) may be ministred in a double Dose, namely from ℈. ij. to ʒ. j.

Antidotus termed Requies.

ANtidotus termed requies, without *Opium*, doth allay the extreme heat of burning fevers, asswageth thirst, represseth madnes, procureth sleep, and causeth ease ℞. *Rosarum, Violarum*, ana. ʒ. iij. *corticum radicum Mandragoræ, sem. Hosciami albi, & Papaveris albi, sem. Seriolæ, Lactucæ, Portulacæ & Psilij, Nucis Muschatæ, Cinamomi electi*, an. dram j. ß. *trium Santalorum, Spodij, Tragacanthæ* ana. ℈. ij. *mellis optimi expumati triplum.*

PLAN-

PLANTIUS.

Antidotus termed *Requies* hath leſſe *Opium* then any kind of *Philonium* or of *Opiatum* yet it cooleth mightily through the mixture of other ſimples which be almoſt all cold; notwithſtanding the uſe therof is ſcarcely ſafe, for that the *Opium* is not ſufficiently corrected by mixture of hot ſimples. But if the compoſition be proved without *Opium*, truly it doth not little availe to aſſwage the burning heat of agues, & dotage, thirſt, and whatſoever *Symptomata* do proceed of the feverous heat. The other compoſitions of *Philoum* are to be abandoned as nothing neceſſary, as both the Antidotary *Diolibanum* and *Athanaſia*, & *Muſa ænea requies cũ opio*, *Trifera magna*, & *Eſdiæ magna* of what author ſoever it was invented. For ſuch compoſitions as have *Opium*, if they be ordained to aſſwage pain, *Philonium* deſcribed by this author may ſupply the want. But if it be ordained either to ſtrengthen the principal parts, or to expel poyſon and many other ſundry diſeaſes, *Triphera magna*, *Eſdiæ magna*, *Aureæ Alexandrinæ*, and *Athanaſia*, *Theriace* & *Mithridatum* may therfore ſtand in their ſtead. The confection *Anacardina* is alſo omitted, being flat contrary to thoſe which I have repeated. For notwithſtanding it be commended for many diſeaſes, yet for the great exuperant heat therof it is very dangerous, for that it doth ſpeedily inflame the ſpirits and humors, and forthwith doth procure an ague.

Theriace diateſſaron.

THeriace *diateſſaron* is excellent good againſt Epilepſie, Convulſion, Palſe y Crudity of the ſtomack, ill habit, Dropſie, and other cold diſeaſes. Further it availeth much againſt venime received, againſt the biting of virulent beaſts, and a peſtilent conſtitution. ℞. *radicis Gentianæ*, *baccarum Lauri*, *Myrrhæ*, *Ariſtolochiæ rotundæ*, ana ℥ ij. and when they be very ſeriouſly pounded, receive and mix with *mellis optimi expumati*, ℔ ij.

Theriace Andromachi ſenioris.

THeriaci *Andromachi ſenioris* prevaileth againſt the ſtinging of poyſonous beaſts, it helpeth the falling evill, the Apoplexy, the reſolution of the body, *Cephalalgia*, *Aſthma*, *Hæmaptois*, aggrievance in the ſtomack, Jaundies, Dropſie, pains of the kidneis, cholick, gout, melancholick and lunatick men, and laſtly the Leproſie: it expelleth the floures and a dead child: it marvellouſly comforteth and fortifieth the heart, the brain, the liver, the ſtomack & the whole body, and preſerveth it from a peſtilent contagion. ℞. *Trochiſcorum ſylliticorum* ℥ vj *Trochiſcorum theriacorum*, *Magnatis hæ lycroi*, *Piperis longi*, *Opij*, an. ℥ iij *Roſarũ rubrarum*, *ſem Napi ſylveſtris*, *Scordij*, *Opobalſami*, *Cinamomi*, *Agarici*, an. ℥ j ß. *Myrrhæ*, *Coſti*, *Croci*, *Caſſiæ ligneæ*, *Nardi indicæ*, *Scænãthi*, *Thuris maſculi*, *Piperis albi*, *& nigri*, *Dictamni*, *Marubij*, *Reubarbari*, *Stœchadis*, *ſem.* *Petroſelini*, *Macedonis*, *Calamites*, *Terebinthinæ*, *Zinziberis*, *radicis Pontaphylli*, ana ℥ vj *Pollij Montani Chamæpyteos*, *Styracis calamitæ*, *Mei*, *Amomi*, *Nardi Celtitæ*, *Sigilli Lẽnij*, *Phu Põtici Chamedrios*, *foliorum Malabatri aut Macis*, *Chalcidis toſtæ*, which may bee commodiouſly pretermitted, *radicis Gentianæ*, *Aniſi ſucci Hypociſchidis*, *Carpobalſami*, *Gummi arabici ſplendidi*, *ſem. Fœniculi*, *Cardamomi minoris*, *Seſelios*,

Acaciæ, Thlaspios, sem. Hyperici, Ammeos an. ℥.ß *Castoroi, Aristolochiæ longæ: Sentenuis, sem Dauci, Bituminis Iudaici, Opoponacis, Centaurij minoris Galbani*, ana ℥.ij *mellis optimi expumati triplum, ideſt*, lb.xiv.℥ ii, *Vini optimi odorati*, ſo much as ſhall ſuffice to diſſolve the liquors and juyces. The greateſt doſe is, ℈.iv or dram ß. for ℈.j of the powder for ℈.iv. of the compoſition contain gr.j of *Opium*.

PLANTIUS.

The Author hath therfore imitated the compoſition of Triacle ſet forth by *Andromachus* ſenior, in an Elegiacall verſe, for that neither the number nor the weight of ſimples can in verſe eaſily be changed. Certaine Authors afterward framed this receipt in other order of ſimples, & peradventure more convenient: to the which alſo they added Sothernwood and Gladine, and altered the doſes of certain ſimples; and therfore their receit is not to be accounted ſo certain. Wherefore without all controverſie we are to inſiſt on this deſcription only. Wheras the Author doth admoniſh us of *Chalcitide, ideſt*, uſt vitriol not to be put into this compoſition, therin imitating *Valerius Cordus*, that ſeemeth very convenient; for wheras that medicine, eſpecially being burnt, is marvellous cauſtick, *Eſcaroticum* and hurtfull to the intrails, and hath beene experienced nothing to availe for any externall diſeaſe, there is no cauſe why with ſo great inconvenience and unpleaſantneſſe of taſt, it ſhould be admitted into this compoſition. For if it be (as ſome men thinke) therfore added to make the compoſition blacke, it ought not for colour ſake, by taſt and operation ſo much annoy the body. Finally by taking it away, the whole receit will be more commodious, leſſe ſharpe and hote, and will become more pleaſant to the receiver.

Mithridatum.

Mithridatum doth higheſt reſemble the power of Triacle, and is uſed againſt the ſame diſeaſes with a great deale more facility and leſſe extremity of heat, according unto the deſcription of *Andromachus*, allowed of *Galen* & other antient Phyſitions. ℞ *Myrrhæ Nardi*, ana .i. ℈.ß. *Croci, Cinamomi, Scordij, Zinziberis*, an ℥.vij. *Opij* ℥.iv gr.xxv *Styracis, Seſelios, Abrotani, Libanotidis*, ana dram x. *Caſtorij*, dram vi ℈ ß *Scœnanthi, Polij, Coſti, Piperis longi, ſem. Dauci, Scœnanthi, Galbani, Terebinthinæ*, ana dram vi ß. *Piperis albi*, dram v. ℈. vj *Petroſelini, ſeminis Nardi celticæ, ſeminis Fœniculi, folij Indi, aut Macerис Gentianæ, Roſarum ſiccarum, Mei Athamantici*, an ℥. iv. *caſſiæ lignææ* ℥.v. ß *Thuris* dram vi ℈ j. *ſucci Hypociſtidis*, dram vj gr.xv *Acori aut Calami aromatici, Rhu Ponici Sagapeni, fructus Balſami, Hyperici, Iridis, Acatiæ, Gummi, Cardamomi, Polycini*, that is, ana ℥.ij *terra Lemniæ, lumborum Scinci, Cypreos, Opoponacis*, an ℥ vj. *Thlaſpij*, dra vj ℈.ij *Aniſi, Hyſſopi, Camepyteos*, an ℥ nj *Opobalſami, Ariſtolochiæ rotundæ, Marrubij*, an. dram j. *mellis optimi expumati*, lb.vij. ß

PLANTIVS.

There be foure ſundry and very diverſe compoſitions of *Mithridatum*, extant, one (and that the greateſt) is the invention of *Nicolaus Mirepſus*, deſcribed by *Nicolaus Præpoſitus*, and uſed of all Apothecaries every where; which every man doth daily experience to be very effectuall againſt maligne and peſtilent

agues

agues, venim, vomits, crudities, lienteries, and many other diseases, and whatsoever first Author or inventor it had, it is now every where much practised. The second is of *Democritus* an antient Greek author, practised of *Avicenna*, and set out in the *Apothecaries* book of *Nicolaus Praepositus*, which as it is found to be both in cõpositiõ & in use more facile then the other, so in virtue it is no whit inferiour to the same, but rather more excellent and effectuall against all maligne and contagious diseases. The third was described by *Andromachus*, and the fourth which *Galen* & *Aëtius* and other Greek authors took out of the works of *Antipater* and *Cleophantus* ancient Physitions. The two latter be not much unlike, for they consist of the same simples, notwithstanding placed in divers order, whose doses do differ in a certaine few halfe scruples only, so that they two may seeme fitly to be applied to the same use: yet, notwithstanding, because this last is somwhat more copious, compounded of 52. simples, and corrected and approved according to the diligent judgement of *Galen*, it is to bee esteemed the best of the rest and most effectual against the disease to fore repeated. Wherfore the author hath repeated this only, because he would have it used only of all Physitions, and therfore he hath altered the order of the simples reducing into one place all such as were of one dose, that thereby the Apothecaries might have lesse labour in compounding and confecting the receipt.

De Trochiscis, seu Pastillis.

Trochisci è vipera.

Trochisci è vipera, which are used in the composition of the great triacle, the flesh of chosen and prepared vipers is boiled in pure water with green Dil and salt, from the bones: then being taken out it is grinded on a marble stone, and it is sprinkled by little and litle, with like weight of crums of wheaten bread dried, powring in in the meane time (if need so require) the own broth of the vipers, and a little *Opobalsami aut Succidanei*, wherof Trochiskes be made the weight of dram j. and be diligently dried in the shadow.

Trochisci scyllitici.

Trochisci scyllitici be referred to the same composition of Triacle. ℞. *Medullae Scyllae assatae*, lib. j. *farinae Ervi*, dram viij. and being well bruised they be tempered into *Torchisces*, and be dried in the shadow.

Trochisci hedyroi.

Trochisci hedyroi be likewise applied to the composition of Triacle. ℞. *Mari aut Balsamitae, Amaraci, Asari, Aspalathi Calami odorati, aut Galangae. Piperis Pontici, Xylobalsami, Opobalsami, aut Succidaneorum, Cinamomi, costi*, an. dr. ij. *Myrrhae, folij Nardi Indicae. Croci, Cassiae*, an dram vj *Masticis*, dram j, so much wine of the best as sufficeth to the making of Trochisks.

Tro-

Trochiſci Cypheos.

THe *Trochiſci Cypheos* be requiſit to the compoſition of Mythridat ℞ *pulpæ Uvarum paſſarum, Terebinthinæ coctæ, Myrrhæ, Scenanthi*, ana ℥ j ß *Calami aromatici*, dram ix *Cinnamomi*, ℥ ß *Bdellij, Amiſi*, that is, *Blattæ Bizantij, Spicæ nardi, Caſſiæ lignæ, Cyperi, Arcuthidum*, that is, *Baccarum Iuniperi*, an dram iij. *Aſpalathi*, dram ij ß. *Croci*, dram j *mellis expumati & vini optimi*, ana. ſo much as is ſufficient to the tempering of Trochiſks.

PLANTIVS *in Trochiſcos.*

There is no alteration made of the Trochiſks which be commended by the judgement of al Authors, as availeable to the great compoſition leſt that in the alteration of them there ſhould be ſomewhat changed in the greater compoſitions which be by uſe approved.

Trochiſci è Capparibus.

THe *Trochiſci è Capparibus* doth take away the hardnes of the ſpleen, groſſe melancholy, and diſpatcheth wind ℞ *corticum radicum Capparis, ſemi. Agri.* an. dra. vi *Ammoniaci*, ℥ ß *ſem Nigellæ calamitæ, ſucci Eupatorij, Amygdalarum amararum, foliorum Rutæ, Ariſtolochiæ rotundæ, ſem. Naſturij*, an. dram ij *Cyperi Scolopendrij* that is, *Ceterachi*, an. ℥ j. receive and temper the powders in *Ammoniacum* diſſolved in vinegar, and make therof Trochiſks.

PLANTIVS.

Trochiſmi è Capparibus be verywiſely deſcribed and yet notwithſtanding if you ad unto them *Gummi laccæ ſeu Ladani & rubei ſinſtorum*, ana. dram j. they ſhal become more effectual, neither be other Trochiſks of *Lacca* to be admitted for this purpoſe, but that theſe of Capers be ſufficient enough againſt obſtructions and inveterat diſeaſes of the ſpleen.

Trochiſci de Eupatorio.

THe *Trochiſci de Eupatorio* do diſſolve the obſtructiõs & tumors of the liver eſpecially, and doth cure daily agues ariſing therof, the Jaundies, and beginning of Dropſie. ℞ *Mannæ electæ, ſucci Eupatorij*, an ℥ j *Roſarum*, ℥ ß. and being all received and tempered with the juyce of Agrimony and *Manna* are to be made into Trochiſkes.

PLANTIVS.

Trochiſci de Eupatorio, be ſubſtituted alſo inſtead of Trochiſks of Rubarb and Wormwood, for that they be of great affinity and like vertue.

Trochiſci Alkakengi ſeu Halicacabi.

THe *Trochiſci Alkakengi ſeu Halicacabi* do mitigat the exulcerationõs of the kidneis and bladder, difficulty of urine ariſing of thoſe parts, and piſſing of bloud. ℞ *baccarum Halycacabi*, dram iij. *ſem Cytrulli, Melonum & Cucurbitæ mundatorum* ana. dram ij. ß. *bolt Armeni, Gummi Arabi, thuris, ſanguis Draconis, Papaveris albi, Amygdalarum amararum, ſucci Glycyrrhizæ, Tragacanthæ, Amyli, Strobulorum*, ana. dram vi. *ſem. Apij, Succini, terræ lemniæ, ſem Hyoſciami, Opij.* ana. dram ij. and with the juice of winter Cherries, make Trochiſks of theſe ſimples. There be other Trochiſks without *Opium* compounded like unto theſe.

Tro.

Trochisci è Myrrha.

TRochisci è Myrrha do mightily bring down the flowers, and do cure the disease arising of their suppression, & lastly do expel the seconds, or a dead child. ℞ *Myrrhæ*, ℥ ij. *Iupiterorum*, ℥. v. *foliarum rutæ, Mentastri, Pulegij, Cuminis Rubeæ. Assæ fœtidæ, Sagapeni, Opoponacis*, an. ℥ ij, and of these be made Trochisks with the juyce of Mugwort.

Trochisci è terra Lemnia.

TRochisci è terra Lemnia do stay coursing & outragious humors, especially being thin, do restraine the excessive flux of the belly inwardly taken, and being outwardly applied, they do suppresse profusion of bloud, issuing either out of the nose, or womb, or hemorrhoides, or any other part. ℞ *sanguis Draconis. Gummi arab Assali spodij, Acati, Hypocistidos, lapidis Hæmatitæ, Balaustiorū, bolliarmeni, terræ Lemniæ, Corallij rubri, Succini*, an ℥ ij *Margaritar. Tragacanthæ, Papaveris nigri*, an ℥ j ß *sem. Portulacæ tosti, cornu, Cervi usti, Thuris, Nucum, Cupressi, croci*, an. ℥ ij. and confect Trochisks therof with the juyce of distilled waters of Plantaine.

PLANTIUS.

Trochisci è Ramich be substracted of the trochisks of *terra lēnia*, for that they comprehend the greatest part of them. These trochisks *è terra Lemnia* comprehend great store of astringing and cooling simpls, and therfore other astringing compositions be not requisite. And sith this receipt is of all other most effectual and lesse dangerous, all the other be suppressed, as *Trochisci Ramich, Trochisti Diarrhodon, Trochisci Oxyacanthæ, trochisci è Succino seu Carabe & trochisci è Spodio*, for that the composition of all those is nothing apt nor necessary. The trochisks of *Diarrhodon* which do consist of Roses, *Spodion*, red and white Saunders, of Saffron and Camphire may supply the place of these, especially if they seem to be unpleasant in tast.

Trochisci è Caphura.

TRochisci è Caphura do asswage the heat of burning agues, the fervency of bloud & choler, the inflammation & hot intemper of the intrails, and whatsoever thirst ariseth therof, ℞. *Rosarum rubrarum* ℥ ß. *spodij, Glycyrrhizæ*, an. ℥. ß. *quatuor semin frigidor. major Tragacanthæ Gummi Arab Croci, spicæ nardi Indicæ*, an ℥ j. *Santali citrini* ℥ ij. ß *ligni Aloes Cardamomi, Amyli, Caphuræ*, an ʒ ij *Saccari albissimi, Mannæ electæ*, an. dram iij *Mucilaginis, Psilij* depromed out of Rosewater, as much as sufficeth to make Trochisks.

Trochisci Gallia Moschatæ.

TRochisci Gallia Moschatæ do marvellously corroborat the heart, the brain, and the other intrails, and do give a good smel to the mouth and the rest of the body. ℞ *ligni Aloes crudi*, dram v, *Ambræ*, dram iij *Moschi*, dram j. *Mucilaginis, Tragacanthæ*, made in Rosewater, so much as sufficeth for Trochisks.

Trochisci alyptæ Muscatæ.

TRochisci alyptæ Muscatæ have the same effect, either inwardly received, or by sufumigation, and further arrid the body of difficulty of breathing ℞ *ladani purissimi*, ℥ iij. *Styracis Calaminthæ*, ℥ j. ß. *Styracis rubræ*, ℥. j. *ligni Aloes*, ʒ. ij.

Am-

Ambræ, ʒ. j *Capburæ*, ʒ. ß. *Moschi*, ℈ ß and distilled Rosewater as much as need requireth.

Trochisci Bechici albi.

Trochisci Bechici albi, which also be termed *Pilulæ albæ*, do mitigate a sharp distillation, and do asswage hoarsnes and continuall cough ℞ *Saccbari albissimi* ℔ j *Saccbari candi*, *Penidiorum*, ʒ, v *radicis Iridis Florentini*, ʒ. ij *Amyli*, ʒ j. ß the muscilage of Tragacanth made in Rosewater, so much as sufficeth to the confirmation of Trochisks.

Trochisci Narcotici.

Trochisci Narcotici being safely applied, to asswage the pain of the head and teeth do procure sleep in the burning of fevers, do extinguish *Erysipelas* & inflammations, and being dissolved in other medicines, do mitigat the pain of the external parts. ℞ *Gummi Arabici & Tragacanthæ*, *Amyli*, an ʒ ß *Ceruſæ lotæ aqua Rosarum*, ʒ vj *Styracis Calaminthæ*, *Myrrhæ*, *Castorij*, *Opij ſapaſoluti*, an. ℈ iv *Croci*, ʒ ß. and when they be all bruised they are to be received and mingled with the muscilage of Fleewort taking out of Rosewater, and therof confect Trochisks.

PLANTIVS.

The author hath brought into the order of Trochiskes in this last place, *Narcoticos Trochiſcos* against extream torments, the composition wherof is very apt, and the use very necessary, and the rather, because there be none extant which can serve for that purpose.

De Ecligmatis & conditis.

Ecligma è pineis Nucleis.

Ecligma è pineis Nucleis, do extenuat and deterge grosse humors of the brest and lungs very convenient and commodious against *Asthma*, difficulty of breathing, and inveterat coughes. ℞ *Nucleorum pineorum recentium*, ʒ, xxx *pulpæ Palmularum*, dram xxxv. *Amygdalarum dulcium & amararum*, *Avellanarum*, *aßatarum*, *Tragacanthæ*, *Gummi Arabici*, *Glycyrrhizæ*, *Amyli*, *Capilli Veneris*, *Iridis Florentini*, an drà iiij *pulpæ Paſſularũ*, *butyri recentis*, *Saccari albiſſimi*, ana. drà. iij *mellis albi expumati*, ℔ iij. *fiat Ecligma*. A wholesome and approoved Ecligme more effectuall then the former against the same diseases ℞ *Cinamomi*, *Hyſſopi*, *Glycyrrhizæ*, ana. ʒ, ß. *Reripha*, *& Mixaria*, ana. ʒ xxx *numero Vuarum paſſarum purgatarum*, *Ficuum aridarum Palmularum pinguium*, ana ʒ. ij *Fenugraci*, dram v. *Capilli Veneris*, M. j. *ſem Aniſi*, *Fœniculi & Lini*, *radicis Iridis*, *foliorum Calaminthæ*, an. ʒ. ß boile them all in ℔ iij of water to the consumption of two, and boile again the strained juyce with ℔. ij. *Penidiorum* to the thicknes of hony, and then put in *Pinearum expurgatarum*, dram v. *Amygdalarum dulcium mundatarum*, *Glycyrrhizæ*, *Tragacanthæ Gummi Arab. Amyli*, ana. dram iij. *Iridis*, dram ij.

Ecligma

Ecligma è Scylla.

Ecligma è Scylla availeth against the same diseases. ℞. *Succi seu mucoris Sylle & mellis optimi expumati*, an. ℔ j. boile thē to the consistence of an Ecligme.

Ecligma ad Asthma.

Ecligma ad Asthma is an Ecligme which of al other before propounded is most effectual against *Asthma*. ℞ *Scyllæ assatæ*, ℥ ß *radicis Iridis, Hyssopi, Prassij, Marrubij*, ana. ℥ j *Myrrhæ, Croci*, ana. dram ß. with sufficient quantity of hony, let the compound Ecligme of *Scylla* be confected.

Many simples be condited with Sugar, that they may the longer continue with their full vertue, wherof some be whole, some be bruised: such as bee whole be boiled in thrise so much Sugar until the whole moisture be consumed, there remaineth the perfect consistency of a sirupe, as for example: *Acorus* is condited against the cold diseases of the brains and nerves, and to recover their strength.

Zinziber is condited against the crudity of the stomack and slimy fleam in the lungs.

The roote of Bugloss is condited against the palpitation of the heart and qualming.

Peaches, fragrant Apples, the rind of the Citrine be condited against *Cardialgia* and *melancholia*.

Quince Peares and *Diacydonion*, and Peares be condited to strengthen and corroborate the stomack.

Walnuts, *Myrabolani, Emblici & Cepuli*, and Nutmegs being condited, doe further the concoction of the stomacke, doe get an appetite, and increase strength.

Cherries and the slips of Endive, Purslain and Lettuce condited, do refrigerat asswage thirst, and procure appetite.

Barberies and Cervices being condited, do allay thirst and the fervency of choler, and restrain flux of the womb.

Saterion and *Eringium* condited, do increase the seed, and stir up a desire to carnality, and further conception,

Conservæ.

BUt such as cannot well be boiled, let them be bruised and mixed with twise so much Sugar and so be set in the Sun, and conserved, and retain the name of compound sugar, as Josacchar, Rhodosacchar. But of al other kinds of compound sugar, these ought especially to be in a readines: sugar of Rosemary, of the flowers of Sage, of the flowers of Betony, & of *Stœchados*, of the flowers of Piony; for that they be special good against the cold diseases of the brain and nerves, to comfort and strengthen them against the Epilepsy & Apoplexy.

The Sugar of the flowers of Flourdelice, of Maidenhaire, and of the roote of

of Enula, doth mildly purge the breſt, and eaſe the lungs.

The Sugar of Comfery doth ſtay ſpitting of blood.

The Sugar of Violets, and the flowers of Bugloſſe doth refrigerat and cheare the heart.

Sugar of Roſes ſtrengtheneth the ſtomack, ſtaieth diſtillations, and reſtraineth eruption of blood.

Sugar of the flowers of Cichory cooleth the liver, and openeth the obſtructions therof.

Further, there be ſundry medicinable juyces reſerved to uſe, wherof ſome be ſimple and pure, others mixed with Sugar, which for that by boyling they come to the thicknes of *Sapa*, be therfore termed of the Arabians *Rob uo*, that is, *ſapales*. Theſe juyces being ſtrained, be permitted to ſettle untill they wax cleare, and then the purer portion therof is boiled to the thicknes of hony, and then it is ſet in the Sun, and ſo is kept. If Sugar be therwith to be mingled, it muſt be in weight halfe ſo much as the juyce is.

Succus è Nucibus, termed *Diacaryõn* availeth againſt ſharp diſtillations and *Angina*, and hath of the juice of yong Walnuts, ℔ iv. *mellis optimi*, ℔. ij. and be boiled to the thicknes of hony.

Succus è Moris, termed *Diamoron*, is good againſt the fretting ulcers of the mouth and jawes, and ſharp diſtillations. ℞ *ſucci Mororum domeſticorum*, ℔. ß. *ſucci Mororum rubri, mellis optimi expumati*, ana ℔. j. *Sapæ*, ℥. iij. boyle them to the conſiſtency of hony.

The juice of wild Plumbes be boiled until they become thick, and then they be uſed in ſtead of *Acatia*.

Of Medicines applied outwardly, and firſt of Oyles.

Oleum Roſarum.

Oleum Roſarum doth quench inflamations and burning in the ſtomack, it doth ſtrengthen, thicken, and ſtay fluxes. ℞. *Gemmarum roſarum rubrarum recentiũ* bereft of the pricks and bruiſed, *ſucci roſarum*, an. ℔. j macerat thẽ in ℔. v. of *oleum Omphacinum* which is without ſalt, in a veſſel of glaſſe cloſe ſhut, then ſet them ſeven daies in the Sun, after boyle them three hours in a double veſſell, and the leaves being ſtrained and caſt away, put in new, & change them twiſe or thriſe; in fine, the leaves being ſtrained againe and caſt away, ſet it in the Sun, and boile it in a double veſſel until the juice be conſumed. If you want *oleum Omphacinum* without ſalt, the common oile muſt be oftentimes ſtirred and waſhed in the juyce of ſoure grapes.

Oleum Violarum.

Oleum Violarum quencheth heat, abateth hot inflammations, eaſeth the pleuritick, and aſſwageth the diſeaſes of the lungs and breſt: it is made

of

of common oyle being old, or of oile of Almonds being new and unſavory, or which at the leaſt is waſhed with cold water; then freſh purple Violets be put into the oyle in a veſſell well covered, and be ſet at the Sunne untill ten dayes, and every third day the Violets be changed, and in the end dry Violets be put in.

Oleum Nymphæa.

Oleum Nymphæe doth more refrigerat, and doth eſpecially aſſwage the heat of the kidneis, bladder and head: mitigateth madnes, procureth ſleep, it is made as oile of violets, of the white flowers of water Lillies macerated in laved oile, but it is ſet in the Sun xx. daies, in the which ſpace the flowers be changed thrice.

Oleum Papaveris.

Oleum Papaveris worketh the ſame effects that *Oleum Nymphæe* doth but more effectually and properly, it appeaſeth pain of the head, madnes, & procureth ſleep The flowers, leaves, & heads of white Poppy being bruiſed, be macerated in laved oile: and it is made as *Oleum Nymphæe*, yet it may be mingled in a double veſſell; there be which do preſſe out the oile of the ſeeds of Poppy, as out of Almonds.

Oleum Hyoſcyami albi.

Oleum Hyoſcyami albi is prepared in like order as oile of Poppy, both by maceration and expreſſion, and is as effectual as oile of Poppy for al the repeated purpoſes.

Oleum Mandragoræ ſimplex.

Oleum Mandragoræ ſimplex doth more apparently refrigerat aſſwageth pain proceeding of inflammation, and procureth ſleepe; it is confected of the apples of Mandrake bruiſed and macerated in oyle, and eaſily boyled as *Oleum Nymphæe.*

Oleum Mandragoræ compoſitum.

Oleum Mandragoræ compoſitum, doth of all other moſt effectually refrigerat and doth aſſwage the pains cõming of inflammation, & other agrievances whatſoever: being annointed it doth mitigate the ach of the head, and frenſie; and put to the noſtrils, forthwith it procureth ſleep. ℞ *Olei*, ℔ ij. ß. *ſucci pomorum Mandragoræ*, ℥. iv. *ſucci Hyoſcyami albi*, ℥. ij *ſucci capitis Papaveris albi*, ℥ iij. *ſucci Violarum, ſucci Cicutæ tenerrimæ*, an. ℥. j *Opij Styracis, Calamintbæ*, ana. ℥. ß. all which muſt be mixed together and ſtand in the Sun ten daies, and after bee boiled in a double veſſel untill the juyce be conſumed; in the end the oyle muſt be ſtrained and ſet up untill need require.

Oleum Melinum, quod & Cydoniorum.

Oleum Melinum, quod & Cydoniorum, refrigerateth, aſtringeth, is very good for the ſtomack, intrails and liver being feebled, for that by annointing it reſtraineth vomite, laske, and ſweat. ℞. *Cidoniorum cum cortice & ſemine tuſorum, ſucci Cydoniorum*, ana. ℔ ß. mingle them in a veſſell of glaſſe and poure in of *oleum ompbacinum*. ℔ j ß. ſet them in the Sun fifteene daies, then boyle them

them foure houres in a double veſſell, and the Quince peare being ſtrained, other freſh are likewiſe to be incocted the ſecond time, and alſo the third time, untill the humour be wholly conſumed In fine, preſſe out the oile, and keepe it to your uſe.

Oleum Myrtinum.

Oleum Myrtinum refrigerateth, aſtringeth, and comforteth, but properly the heart, ſtomack, braine and nerves: it is made as *Mirtum* of the berries and leaves of Myrtle, by adding the juyce alſo when they cannot be come by.

Oleum Maſtichinum.

Oleum Maſtichinum, doth by anction corroborate the braine, ſinewes, ſtomacke and liver, very commodious againſt lieutery, vomit, and crudity. ℞. *Maſtiches*, ℥ iij *aquæ Roſarum*, ℥ iiij *Olei omphacini vel roſacei*, ℔ j. Boile them in a double veſſell to the conſumption of the water. Wine in ſtead of Roſe water is put in, when as the weakneſſe or the unluſtineſſe of the ſinewes is to be aſſwaged.

Oleum Menthæ.

Oleum Menthæ doth by anointing corroborate the ſtomacke and other parts, furthereth concoction with a moderate heate, and it is confected in this wiſe. The leaves of ſowne Mints bruiſed with the juyce be macerated in oile of *Omphacinum*, ſet in the Sunne, boiled and oftentimes changed, as hath been ſhewed in the oile of Roſes.

Oleum Abſinthij.

Oleum Abſinthij doth moderately calfie and corroborate, doth further concoction, procure appetite, open obſtructions, kill wormes The tops and leaves of Wormewood be bruiſed and macerated in *oleo Omphacino*, and it is abſolved as oile of Mint.

Oleum Chamemelinum.

Oleum Chamemelinum, doth with an eaſie obſtruction corroborate the ſinewes, and membranes, and doth excellently aſſwage paine. ℞ *Foliorum Chamemeli recentium & tuſorum*, ℔ j. infuſe and macerate them in ſweet mature oile, and let them ſtand in the Sunne twenty of the Canicular daies, and ſtraining and caſting away the leaves, reſerve the oile.

Oleum Liliorum.

Oleum Liliorum aſſwageth the paine of the breaſt, ſtomacke, wombe, kidneis, bladder, and ſinewes, and doth eaſe and concoct them. ℞ *florum Liliorum alborum integrorum*, caſting only away the yellow filaments, ℔ j. macerate them in ſweete and mature oile, and ſet them in the Sun twenty daies. There is alſo another compound oile made thereof, more effectuall to all the purpoſes which I have tofore repeated, which receiveth *Maſtiches, Calami aromatici, Coſti, olei Pyrethri, Carpobalſami*, ana. ℥ j, *Caryophyllorum & Cinnamomi*, ana ℥. ß *Croci*, ℥ iij. Bruiſe them all and macerate them in water foure and twenty houres. After let them boile a litle, and being taken from the fire, poure in of ſweete oyle, pound ij. of the leaves of Lillies, ℔ viij. ſet them forty daies in the Sun, then ſtraine out the oile, and keepe it to your uſe.

Oleum

Oleum Leucoÿ lentei.

Oleum Leucoÿ lentei, aſſwageth the pains of the breſt, kidneis, ſinewes, and joynts. ℞ *florum Leucoÿ*, ℔.j. macerated in ℔.j. ß. of ſweet oyle, ſet in the Sun ten dayes, changing the flowers thriſe: and the oyle expreſſed is kept by putting therto if you think good, ℥ ij. of the dry flowers.

Oleum Iaſminum.

Oleum Iaſminum worketh the ſame effect which *Leucoÿ* did. but more forcibly. Further it is an eſpeciall mollifying and lenitive oyle, it is made as the oyle of Lillies was of the flowers of Jaſmine.

Oleum Anethinum.

Oleum Anethinum doth moderatly calefie and digeſt: aſſwageth pain of the head, and ach of the ſinewes, procureth ſleep: it is made of the leaves of Dill, which be macerated in ſufficient quantity of ſweet oyle, and ſet in the Sun one day, or concocted in a double veſſell, and the oyle being ſtrayned from the leaves is reſerved.

Oleum Amygdalarum dulcium.

Oleum Amygdalarum dulcium, doth mitigate pain, comfort the exaſperated parts, eſpecially the lungs and kidneis: it mollifieth dry and hard matter, and it is very meet for ſuch as have the Hectick feaver, and be conſumed. It is made in this wiſe: Sweet Almonds being diligently purged, be much bruiſed, and then there is poured upon them a litle Roſewater: after put into a veſſel, they are kept and foſtered as it were in hot water, that they may become ſomwhat hot. Laſtly put in a little bag, they are preſſed in a preſſe, until the oyle iſſue out.

Oleum Lumbricorum.

Oleum Lumbricorum doth mollifie with a moderate heat, and aſſwage paine, very convenient for ſuch as be bruiſed and have paine in the joynts. ℞ *lumbricorũ terreſtrium lotorum & præparatorum*, lb. ß. *vini albi*, ℥.ij *olei dulcis*, ℔.ij Boyle them to the conſumption of the wine and the waſhing of the worms, then ſtrain the oyle, and reſerve it to your uſe.

Oleum Irinum.

Oleum Irinum doth concoct, extenuat, and diſſolve, it aſſwageth pain of the liver, womb, and joynts it concocteth likewiſe the offending matter of the lungs and breſt. ℞ *radicum Iridis tunſarum*, ℔ ß *florũ integrorum*, lb.j. *decocti*, if you wiſh to have it work more effectually, take of the juyce of another flowerdeluce, ℔.j, *olei dulcis*, ℔.ij. ß. boyl them in a double veſſel till the water evaporat: and ſtraining the roots and leaves preſerve the oyle.

Oleum Rutaceum.

Oleum Rutaceum calefieth and attenuateth groſſe humors, diſſipateth wind more forcibly then Dil, it availeth againſt the cholick, Palſie, Crampe, and coldnes of the womb & bladder. ℞ *foliorum Rutæ modici ſuccorum*, *ſucci ejuſdẽ*

ana pound ß macerate them three dayes in pound iij sweete oyle: boyle them in a double vessell untill the juyce be consumed, and then straining the Rew, change it three or foure times: in fine, reserve the oile expressed.

Oleum Amygdalarum amararum.

Oleum Amigdalarum amararum doth mightily attenuate and devide, dooth dissipate wind, especially the noise of the eares, and openeth the obstructions of the liver and other intrails by attenuating and deterging, it mollifieth hardnesse, but especially of the sinewes: it is confected of bitter Almonds dried and purged bruised and calefied in hot boyling water, and pressed in a presse untill the oile come out

Oleum è Capparibus.

Oleum è Capparibus by extenuation and detersion doth dissolve every hardnesse and obstruction, but especially of the spleene; it asswageth the aggrievances, and easeth every disease of the same. ℞. *corticis radicum Tamarisci, foliorum Tamarisci, sem Agni, Scolopendrij seu Asplenij, Cyperi*, ana ℥ ij. *Aceti, vini optimi*, ana ℥ ij. *olei maturi* ℔ j boile them in a double vessell to the consumption of the wine and vineger, then straine the oile, and store it.

Oleum Nardinum.

Oleum Nardinum doth calefie, attenuate, digest and strengthen, and as well the simple as the compound doth redresse the cold and flatulent diseases of the braine, stomack, liver, spleene, kidneis, bladder and wombe. ℞. *Spicæ nardi*, ℥ ij. *vini optimi, aquæ rosaceæ*, ana. ℥ ij ß. *olei dulcis*, ℔ j. ß boile them three houres in a double vessell with no very quick fire, untill the wine and the water do evaporate.

Oleum Nardinum compositum.

Oleum Nardinum compositum. ℞ *Spicæ nardi*, ℥ iij *Sapsuchi*, ℥ ij. *Xiloaloes, Enulæ, folij Maceris aut Calami aromatici aut Galangæ, foliorum Lauri, Cyperi, Scœnanthi, Cardamomi*, ana ℥ j ß. these being bruised powre into them *vini, aquæ rosaceæ*, an ℔ j. *olei dulcis*, pound v. macerate them foure and twenty houres, and then boile them in a double vessell sixe houres, stirring it now and then untill the wine and water be consumed.

Oleum Laurinum.

Oleum Laurinum is hot and extenuating, dooth dissipate the wind of the stomack, the Cholick, and dissolveth cold diseases of the head, intrailes, wombe, kidneis and joynts. The ripe berries of Laurell be bruised and boiled a good space in water, and the salt that swimmeth above the straind decoction when it is cooled, must be gathered together and stored up for oile.

Oleum Vulpinum.

Oleum Vulpinum attenuateth and somewhat digesteth, it availeth against the gout and all paines of the joynts, at all times of the sickenesse. Boile a fox uncased and unboiled cut into litle gobbets, & in like portion of fountaine and sea or salt water; and when it is boiled to the half, put in *Salis*, ℥ iij. *olei veteris puri*, pound iij, *Thymi, Ancibi, Origani*, ana. pound ß. boile them till one joynt

joynt fall from another, and till the consumption of the water, and then presse out the oyle.

Oleum è Scorpionibus.

Oleum è Scorpionibus doth so forcibly extenuat, that being anointed upon the tomes it is thought to break and disturbe the stone and the kidneis, & being anointed upon the share, or on the *peritoneum*, or injected into the bladder. ℞. *radicis Aristilochiæ rotundæ Gentianæ, Cyperi corticum radicum Capparis*, an ℥ j Bruise them all and macerat them in ℔. j. ß. of oyle of bitter Almonds, and set them to Sun twenty daies, then boile them in a double vessel with a lent fire. In the end put in xv. scorpions, and set them in the Sun again xxx. daies, then strain the oyle, and keep it to your use.

Oleum Terebinthinæ.

Oleum Terebinthinæ is hot and extenuating, and more penetrating then Turpentine it selfe Wherfore it doth mollifie and extenuate hard tumors, and doth take away cold diseases of the nerves and joynts, and notwithstanding comfort & strengthen them ℞ *Terebinthinæ lucidæ* ℔ iv put it into a cucurbite of glasse and set it in sand, and by making a fire under it by alchymy, first you shall distill out the water, secondly a moist cleare oile, and lastly a yellow oile.

Oleum Recinium.

Oleum Recinium, which they cal *oleum de kerra*, doth mightily extenuat and digest, & therfore doth dissipate the pain & noise of the eares, doth scoure the issuing ulcers of the head, and riddeth the body of *Psora*, *Lepra*, and grisly scarres, and minstred in a clister, it bringeth out wormes and water; it is made thus ℞. the seeds of the greater Spurge, being bruised, oile is pressed out of them in such force and manner, as out of Almonds.

Oleum Balaninum.

Oleum Balaninum doth dissolve paine and noise of the eares, doth wash away the speckles, pimples, spots, and black scarres, provoketh the belly, and procureth vomit; it is made of *Balanum Mirepsica* which the Arabians call *Ben*, & it is burned calefied, and oyle is pressed out of the same in such wise as out of Almonds.

Oleum è Castoreo.

Oleum è Castoreo availeth much against the cold diseases of the nerves and brain against deafnes and noise of the eares, and the extreme coldnesse of agues. ℞ *Castorei in aqua vitæ soluti*, ℥. j. *olei*, ℔ j. boile them in a double vessel till the consumption of the third part.

Oleum Euphorbij simplex.

Oleum Euphorbij simplex worketh the same effect, but more forcibly, and put into the nostrils, it bringeth down fleame. ℞ *Euphorbij* ℥ ß *Leucoij lentei, vini odorifert*, an. ℥. v. boile them to the consumption of the wine.

Oleum de Lateribus.

Oleum de Lateribus which is alſo termed the Philoſophers oile, doth calefy, penetrate, and mollifie hard matter, reſolve and diſſipate cold humors & eaſeth the Cramp, Epilepſie, Palſey, the Gout, and all cold affects of the joints and nerves: the making therof is in this wiſe. Break an old red tile ſtone in little preces, burne thoſe in hot coles, until they become altogether as hot as fire, then take them out and extinguiſh them in cleare old oile and let them ſo continue untill they be repleniſhed with oyle; after take them out of the oyle, and bruiſe them into powder and put the powder in a cucurbite of glaſſe: diſtill an oyle therof according to art, and ſtore it to your uſe.

Petroleum.

Petroleum, that is naturall oile of ſtones, is extreme hot and extenuating, penetrating, drying and digeſting; it conſumeth cold water whatſoever in any part of the body, it diſſolveth the Epilepſie, Palſey, Cramp, paine of the ſinewes and joynts, of the ſpleen, kidneis, bladder, and all cold affects of the wombe. This oile commeth not by art but by nature, and in many places it iſſueth out of ſtones and rocks.

PLANTIUS IN OLEA.

The Author imitating the uſuall and ancient compoſition of oiles, thought good to alter nothing in them, neither was there any ſuch neceſſity to alter them for pleaſure of the affected, for that they be outwardly applied: he made choice and hath ſet down the moſt effectuall oyles againſt all kind of cauſes, & diſeaſes, with omitting the other which were of litle vertue or ſeemed unneceſſary: for he accounteth *oleum Nimphæ citrinæ* ſupervacuous, for that it is cõtained under the other, and *oleum Populeum*, for that *Unguentum Populeum* is of greater vertue, and he omitteth likewiſe the oyle of the other mandrake, *oleum Coſtinum, oleum de Piperibus, & oleum majorani*, and *Irinum compoſitum*, for that there be many other ſufficient extant, which may be uſed with more facility, & yet have a greater power to calefie attenuat and digeſt.

Unguentum Galeni refrigerans.

Unguentum Galeni refrigerans is effectual againſt *Phlegmones, Eryſipelata* & tetters, and againſt every hot intemper. ℞. *Ceræ albæ*, ℥ iij *olei roſati*, lb. j and when they be molten in a double veſſel, poure them into another, and by pouring cold water by litle & litle, and now and then changing, are to be tempered a good ſpace: in the end the ſtrained juice of Houſleek or of Sorrel is powred and tempered therwith, eſpecially if it be applied to affects not ulcerated; or els vineger affuſed, if the skin continue hot and not exulcerated.

PLANTIUS *in Unguenta.*

Notwithſtanding *Galen* his refrigerating ointment according to the uſuall deſcription hath neither the juyce of Nightſhade, nor Houſleeke, yet by adjection of them it becommeth effectual againſt the affects which require refrigeration.

Vnguentum Roſarum.

VNguentum roſatum is applied unto the ſame affects, but truly it is not of ſuch eſficacy. The making therof is in this wiſe. Swines greaſe purified from the membranes muſt be waſhed nine times in hot water, and as oft in cold water; then like weight of red Roſes bruiſed muſt be mingled therwith, and ſo muſt ſtand ſeven daies to purifie; then melt the greaſe with a lent fire, and ſtraine it: and againe macerating ſo much of bruiſed Roſes, ſeven dayes infuſing together half of the juyce of Roſes, and oile of Almonds ſix parts, then again boile them with a lent fire, until the whole juyce be ſucked out.

Vnguentum Populeum.

VNguentum Populeum aſſwageth Phlegmons, burning of agues, fervent heat of the head and kidneis, and anointed upon the temples procureth ſleep. ℞ *Gemmarum Populi recentium.* lb. j. macerated in pound iij. of freſh ſwines greaſe prepared, until al the ſimples which in order do follow may in Summer be come by. ℞. *Foliorum Papaveris rubri, foliorum Mandragoræ, foliorum Hyoſciani, Cymarum Rubi tenerrimarum, Solani, Lactucæ, Sempervivi majoris & minoris, Bardanæ Violæ, umbilici Veneris,* an ℥ iij. bruiſe them and mix them with the greaſe and the buds of the Poplar, and after ten daies infuſe pound *j* of Roſewater. Boyle them with a lent fire, until the water and whole liquor be conſumed, then ſtrain it, and preſſe it, and if need ſo require, boyle it again until it come to the temperament of an ointment.

Vnguentum Album.

VNguentum *Album* refrigerating & mildly aſtringing, doth aſſwage inflammations and exuſtions, and doth allay the heat of ſcabs and itch, and al out breakings of choler. ℞. *Ceruſæ,* ℥. iv *Lythargiri,* ℥ ij. lay them in Roſewater a good ſpace, then caſt awny the Roſewater, and put them in a mortar, and then by little and little poure into them ſo much Roſe oile as they can drink up, continually ſtirring and tempering them, until they appeare in forme of an ointment: in concluſion adde thereunto a little white vineger, and dram i. halfe of Camphire.

PLANTIVS.

This kind of white ointment which is here deſcribed, is alone ſufficient in ſtead of thoſe which be termed *unguentum de Lythargiro, Vnguentū nutritū, Vnguentum de ceruſa crudum, & Vnguentum de ceruſa coctum,* which is termed alſo *Emplaſtrum de ceruſa:* for this one ointment containeth the vertue of them alle

Vnguentum aſtringens.

VNguentum *aſtringens,* the aſtringing ointment, bringeth together the open parts of the body, doth compact the conduits and pores, doth intercept and drive back fluxes, reſtraineth the going out of the mother, of the wombe, of the *Anus,* & of the gut, & being applied doth ſtay iſſue of blood. ℞. *Gallæ immaturæ nucum Cupreſſi, baccarum Myrti, Balauſtiorum, Malicorij, corticum Glandium, Acatiæ, Rhois, Maſtiches,* an. ℥ j. Bruiſe them all exquiſitly, and macerate them about 4. dayes in the juyce of unripe Medlars & *Sorborum immaturorum.* Then

dry them with a lent fire, and confect therof an ointment with pound j. of oile of Roses often layed in Alum water, and ounce iv. of white wax.

PLANTIUS.

This astringent ointment for that it is very forcible, and easie to be come by, it is to be used *pro unguento Comitissæ* or any other astringent ointment.

Unguentum Diachalciteos.

Unguentum Diachalciteos which they terme *Palmeum*, doth stay all fluxes lately begun, & doth resolve such as be inveterat, doth agglutinat maligne ulcers *& dysepulotica*. ℞ *adipis Suillæ recenti sine sale & fibris*, pound ij. *olei veteris, Lythargiri triti & cretæ*, ana pound iij *Chalcitidos levigatæ*, ℥ iv. The grease and the oile be molten with a lent fire & the Litharge and Vitriol must be then cast upon them, stirring it continually with 3 green boughs *Palmæ aut saltem Myrti, Sorbi*, or *Mespili*, and when it is come to the thicknes of a cerate, the tender boughes (cut in peeces) must be put in by litle and litle, as it is in boiling. Then boile it again until it stain not the fingers, and be come to the consistency of an Emplaister.

PLANTIUS.

Unguentum Diachalciteos (according to this description of *Galen*) is to be used instead of those foure which *Mesues* hath described, two under the title of *Unguentum Diaplœnicon*, and the other two under the title of *Unguentum palmeum*

Unguentum Diapompholygos.

Unguentum Diapompholygos refrigerateth, astringeth and restraineth flux, filleth hallow ulcers, and bringeth maligne ulcers to a scarre. ℞ *olei rosacei* ℥ x. *succi Solatri*, ℥ iv *bulliant ad succi consumptionem: adde Ceræ albæ*. ℥ v *Cerussæ lotæ*, ℥ ij. *Plumbi usti & loti, Pompholygis, Thuris*, ana. ounce j *coquantur in Unguenti formam.*

Unguentum rubrum exsiccans.

Unguentum rubrum exsiccans, the red drying ointment worketh the same effect ℞ *Olei Rosarum* ℔ j. *Ceræ albæ*, ℥ v. *liquatis inspergo Lapidis Calaminaris, terræ lemniæ, exquisite tritorum*, an ounce iij. *Lythargyri, Cerussæ*, ana ounce iij. *Capburæ*, ℥ j. boyle them into an ointment.

Unguentum Dialthæos.

Unguentum Dialthæos is of a moderat calefying, mollifying humective, and lentive vertue, ℞. *Althææ radicum recentium & contusarum*, pound ij *seminis Lini & Fenugræci contusorum*, ana. ℔ j *macerentur in aqua*, ℔ viij *deinde leviter coquantur, & exprimatur mucilago de hac*, pound ij *& olei*, pound iv. *bulliant dum mucilago sit absumpta: tum adde Ceræ*, pound ß. *Resinæ*, pound ß. *Terebinthinæ*, ounce ij *persoquantur in unguenti crassitiem.*

PLANTIUS.

Unguentum Dialthæos simplex is here described, for that the cõpound through *Colophoniam, Galbanum, & Gummi Hederæ*, was too filthy, and there were other receipts extant of a more dissolving vertue.

Un-

Vnguentum Resumptivum.

VNguentum *Resumptivum dictũ*, hath great power mildly to mollify without any manifest heat, and therfore may be safely applied to such as have *Asthma* or *Hecticam febrem*, or Consumption, Pleurisie or an Ague. ℞ *seminis Lini, Althæa & Fenugræci, Gummi Arabici, Tragacanthæ*, ana. ℥ ij. *macerentur & bulliant in* pound ß. *aquæ Rosarum*. Strain out the muscilage, and therin dissolve *adipis suillæ, Gallinæ, Anseris & Anatis*, an. ℥ ij. *Æsipi*, ℥ ß. *olei Violarum, Chamæmeli & Amygdalarum dulcium*, ana. ounce ij. *medullæ vituli, Butyri recentis, Ceræ albæ*, an. pound ß. *coquantur in Vnguentum.*

PLANTIUS.

This ointment which is entituled *Resumptivum*, is described so excellently wel, that it is preferred before al the other which be cõpounded ether to mollifie, asswage, or to relax. For neither the ointment *Diapipibus*, neither the double pectorall unguent and *unguentum Philagrij*, neither any other hath bin at any time invented more excellent to mollifie, and to the fore repeated purposes.

Vnguentum Agrippæ.

VNguentum *Agrippæ* doth not only mollifie, but also mightily attenuate, divide, and dissipate *Oedemata corporis*, cureth inveterat affects of the sinews, easeth pain of the kidneis, and by annointing provoketh the belly, and thereby helpeth the Dropsie sick. ℞ *radicis Brioniæ*, pound ij. *radicum Cucumeris agrestis* pound j *Scyllæ*, pound ß. *radicis Irios recentis*, ounce iij *radicum Filicis & Ebuli, Tribuli marini*, ana. ounce ij *tunsa omnia recentia macerentur diebus sex vel octo in olei veteris non randici*, pound iv. *parum deinde fervefiant, & in expresso olei Ceræ citrinæ*, ounce xv. *liquefiant in unguenti consistentiam.*

PLANTIUS.

The Author doth upon good occasion admonish, that in the ointment of *Agrippa* al the simples should be fresh, and that they must not bee boyled much. For notwithstanding being crude, they have a mollifying and attenuating vertue, yet by boyling that vertue perisheth and is lost, wherefore the Author did in another place very wisely command that no especial effectual cataplasme should be confected to mollifie scirrous and hard matters, of these roots bruised and crude, with grease and wax.

Vnguentum Aregon.

VNguentum *Aregon*, that is, the helping ointment, doth mightily extenuate and digest, and is very commodious against cold affects of the body, but specially of the sinews, and is very convenient against convulsion, resolution, pain of the lungs, joynts and great guts. ℞ *Rorismarini, Majoranæ, radicis Iari, Serpilli, Rutæ, radicis Cucumeris agrestis*, an. ℥ iv. ß *foliorum Lauri, Salviæ, Sabinæ, Pulicariæ majoris & minoris radicis Brioniæ*, an ℥ iij. *Laureoli*, ℥ ix. *foliorum Cucumeris agrestis & Nepitæ*, an ℔ ß. *omnia Majo mense collecta & expurgata tũdãtur recentia, & macerentur diebus sepiẽ in olei optimi*, ℔ vj *affusa aqua vitæ*, pound j. *Deinde coquantur dum contabescant & absumpta sit aqua, Oleum percolatur, in quo Ceræ*, ounce xvj *liquantur, & adipis ursini, olei Laurini*, an ℥ iij. *Olei*

Moschelini, ounce halfe, *Petrolei*, ounce j. *Butyri*, ounce iv, *Agitando bi pulveres inſperguntur, maſtiches, Olibani*, an. dram vii *Pyrethri, Euphorbij, Zinziberis, Piperis*, ana. ounce j. *omnia unguenti forma coeant.*

Unguentum Martiatum magnum.

Unguentum Martiatum magnum is eſpecially good againſt cold affects of the brain, ſinewes and joynts, againſt quivering, convulſion, Palſie and the gout, and is effectuall to mollifie hard tumors eſpecially of the ſpleen. ℞. *Ceræ albæ*, ℔. *j. olei*, ℔. iij. *Rori marini, foliorum Lauri*, ana ℥. iv *Tamariſci*, ℥. iij. *Rutæ*, ounce iij ß. *Ebuli, Savinæ, Balſamitæ*, that is, *Menthæ aquaticæ, Ocimi, Salviæ, Polij, Calaminthes, Artemiſiæ, Hellenij Betonicæ, Acanthi (quæ eſt urſa Branchina) Aſparagulæ (quæ eſt Aparine) Anemones, (quæ herba venti dicitur) Pimpinellæ, Agrimonij, Abſinthij, Flomi minoris (qui & herba Paralyſis) Coſti herbæ hortenſis, (quæ herba dicitur ſanctæ Mariæ) cucumarum ſampſuchi, Sempervivi minoris (quod Craſſula appellatur) Milleſolij, Sempervivi majoris, Chamedryos, Plantaginis ſeu quinque nervi, centauri minoris, fragariæ, Quinqueſolij, Tetrahit (id eſt herbæ Iudaicæ)* ana. ℥. ij. ℥. ij. *Radicis Altheæ, Cumini, Myrrhæ*, ana. ℥. i ß *Fenugræci*, ℥. vi. *Butyri*, ℥. v. *ſem. Urticæ, Violarum & papaveris rubri, Mentaſtri (ſeu Mentæ agreſtis) Mentæ ſativæ, Oxylapati, Polytrichi, Cardiobotani, (id eſt, cardui benedicti) Periclemeni (id eſt, Caprifolij, ſeu matris Sylvæ) Maratri, herbæ Moſchatæ (quæ eſt prima Geranij ſpecies) Triſolij acetoſi (quod Alleluya dicitur) Scolopendrij (quod eſt Ceterach) criſpulæ (id eſt, Euphtalmi) caphoratæ herbæ (id eſt, Abrotani) Styracis, Medullæ cervinæ*, ana. ℥. ij *adipis urſini, adipis gallinacei, Maſtiches*, ana ℥ ß. *Thuris*, ℥ ii. *Olei Nardini*, ℥. i. The herbs muſt be gathered in the month of May and being freſh and green, muſt be bruiſed and macerated ſeven dayes in the beſt fragrant wine, and the eight day they muſt be boyled together untill the halfe be conſumed, and then the oyle muſt be powred in: then they muſt be again boyled untill the herbs be waſted and the wine wholly conſumed, after ſtrain and preſſe out the oyle, in which (calefied again) put, in the order preſcribed, *Styrax, Butyrum, Adipes, Maſtiches, Thus oleum Nardinum & cera*; and when they are diſſolved with continual ſtirring, take them off the fire, and keep to your uſe the ointment then concrete.

Plantivs.

Of *Unguentum Martiatum* there be three deſcriptions deſcribed in other Authors, truly not very neceſſary againſt the cold affects of the ſinewes and other parts, ſith that *unguentum Aragon* tofore preſcribed is effectual enough againſt them: but whoſoever deſireth to have this *Unguentum Martiatum*, let him follow this deſciption taken out of *Nicolaus Myrepſus*, and corrected.

Unguentum Baſilicum minus.

Unguentum Baſilicum minus, which the ancient Phyſitions termed *Tetrapharmacum*, doth calefie, humect and mitigat pain, procureth matter, and is very commodious againſt increaſing Phlegmons. ℞. *Reſinæ, Picis, Ceræ*, ana. ℔. ß. and oyle as much as ſufficeth.

Un-

Vnguentum Basilicum magnum.

VNguentum Basilicum magnum worketh the same effect, and doth purifie and fill ulcers ℞. *Cerae albae, Resinae, Sevi vaccini, Picis, Terebinthinae, Olibani, Mirrhae*, ana. ℥.j *quod satis est.*

PLANTIVS.

The Author thought good to alter nothing in these ointments, namely *Unguento Basilico, Aureo, Apostolorum, Ægyptiaco & Ænulato*, but he corrected the uncertain and depraved doses of the simples in *unguento citrino*; and hee thought good to put in more *Radicis Dracunti* (which hath great vertue against the propounded affects of the skin) then of Ceruse, or of any other simple. And in the order of compesition he hath expressed a certain manner of putting in the Orenges or Citrines, whose pulpe and iuyce is no lesse commodious against those malignities of the skin, yea rather much better, then the rind.

Vnguentum Aureum.

VNguentum Aureum doth mildly deterge wounds, agglutinat and safely cure them. ℞ *Cerae citrinae* ℔ ß *Thuris Mastices*, ana. ℥.j *olei non rancidi*, ℔.ii, ß. *Terebinthinae*, ℥.ii *Resinae Colophoniae*, ana ℥.i. ß *Croci*, ʒ i. the wax is melted in oyle, and the other simples being exquisitly bruised be put into them.

Vnguentum Apostolorum.

VNguentum Apostolorum doth by detersion purge wounds and rebellious ulcers and also fistulaes, wasted fungious and dead flesh, & instead thereof restoreth new. ℞ *Terebinthinae, Cerae albae, Ammoniaci*, ana. ʒ iv. *Opoponacis, floris Æris*, ana ʒ.ij. *Aristolochiae rotundae, Thuris masculi, Bdellij*, ana. ʒ.vj. *Myrrhae, Galbani*, ana ʒ iv. *Lythargiri*, ʒ ix. *olei si æst as fuerit*, ℔.ij *si hyems*, ℔.iij. *Bdellium, Ammoniacum, Opoponax* and *Galbanum* macerated in vineger, and dissolved with the other bruised simples to liquefied oyle and wax, and boyled and stirred into the forme of an ointment.

Vnguentum Ægyptiacum.

VNguentum Ægyptiacum doth more forcibly exterge then *unguentum Apostolorum*, inveterat and fistulous ulcers; doth exiccat and eat out (not without feeling of pain) excrescent and dead flesh ℞ *Æruginis*, ʒ.v. *mellis optimi* ʒ xiv. *Aceti fortis*, ʒ.vij. al these be boyled together untill the ointment become thick and of purple color.

Vnguentum ex Enula.

VNguentum ex Enula, which is called *Enulatum*, is marvellous effectuall against the itch or scabs, either dry or moist; and also against other filthines of the skin. ℞ *radicis Enulae exaceto coctae, iusc & cretae*, lb j. *Axungiae porci, olei* ana. ℥.iij. *cerae novae*, ℥ j. *Argenti vivi extincti, Terebinthinae lotae*, ana. ℥.ij. *Salis vulgaris bene triti*, ʒ. ß. the wax and the grease be liquefied in oyle, and to them is added *Enula*, and after quick-silver and salt, and last Turpentine. It shall be with more safety used, if in stead of quick-silver, of the iuyce of Fumitory and Limons, ana. ʒ.j. be put in, and both of them must be had severall.

Vn-

Vnguentum Citrinum.

VNguentum Citrinum, or more truly *Citreum*, doth repreſſe pimples ſhooting out of the skin, eſpecially in the face, either by meane of choler or of ſalt fleame, and doth exterge ſpeckles, tetters, blewneſſe, filthy ſcarfs, and rednes of the eyes. ℞ *Braeis*, ℥ ij. *Capharæ*. ℥ j *Coralij albi*, ℥ ß *Amianti, id eſt, Aluminis plumoſi, Vmbilici marini ſeu Bellirici, Tragacanthæ, Amyli, Chriſtalli, Enthali, Dentali, Thuris albi, Nitri*, ana dram ij. *Ceruſæ ex radico Dracunthij factæ*, ℥ j. *Ceruſæ vulgaris*, dram vj *adipis Suillæ recentis, ſalis expertis & puri*, ℔ ß *ſevi Caprini*, ℥ j. ß *adipis Gallinacei*, ℥ j Liquefie the fats in a double veſſell, then macerat in them and with a lent fire boyle two Oringes cut in ſmall peeces, ſtrain the fat, and then inject therto all the other ſimples finely bruiſed, and temper them with a ſplatter. Laſt of al let the *Borax* and Camphier finely bruiſed be ſtrewed in, and after it hath boiled and become thick, ſtore it to your uſe.

Of Emplaiſters.

Emplaſtrum Diachylon ſimplex.

EMplaſtrum Diachylon ſimplex doth mollifie the hard tumours of the Liver, ſpleene and externall parts, and likewiſe diſſolveth, and by little and little diſſipateth any ſcirrhous matter, if it be applied in the beginning ℞ *Mucilaginum ſeminis Fenugræci, ſeminis Lini, radicum Altheæ*, pound j. *olei veteris puri*, pound iij. *Lythargiri purgati atque triti* ℔ j. ß. The Litharge muſt be diſſolved in a mortar with oile by ſittle and litle, until they be exquiſitly mixed. Then boile them with a lent fire, and temper them ſtil with a ſplatter untill they become thick. After put into them leaſurely the muſcilages depromed, and boile them to the ſubſtance of an Emplaſter, and if need ſo requ're, that it ſhould be more forcible in working, for every pound of ſimples put in ℥ j of the root of flouredeluce powned.

Emplaſtrum Diachylon magnum.

EMplaſtrum Diachylon magnum is more effectuall for al and every the affects tofore repeated, for that it conſiſteth of more mollifying & digeſting ſimples ℞ *Lythargiri puri, triti, & creti*, ℔ j *olei Irini, Chamemelini & Anethini*, an. ℥ viij *mucilaginum ſeminis Lini, Fenugræci, Ficuum pinguium & Vuarum paſſarum, ſucci Iridis & Scyllæ, Æſipi, Ichyocollæ*, an. dram xij ß. *Terebinthinæ*, ℥ iij *Reſinæ Pini, Ceræ citrinæ*, ana. ℥ ij. reduce them all to an Emplaiſter in like order as hath bin deſcribed in the ſimples.

Emplaſtrum è mucilaginibus.

EMplaſtrum è mucilaginibus doth alſo mightily mollifie and digeſt hard tumors, it doth ripen an abſceſſe of humors, and when it is burſt, it ſcoureth the quitture and atture ℞ *mucilaginum ſeminis Lini, Altheæ, Fenugræci, & mediani corticis Vlmi*, an. ℥ v. ß. *oleorum Camemeli, Liliorum, & Anethi*, an. ℥ j. *Am-*

mo-

niaci, Galbani, Opoponacis, Sagapeni, an. ℥.ß. Croci, ʒ.ij. Terebinthinæ, ℥.ij Ceræ novæ, ʒ.xx. make an Emplaster in order before described.

PLANTIVS IN EMPLASTRA.

The ancient Physitions have described many mollifying Emplasters, and 4. of these they intituled under the name of *Diachilon*, whereof these 2 be the best. And as for this Emplaster of the muscilages, it worketh more forcibly against al the aforesaid affects then that which is ascribed unto the son of *Zachary*, wherfore the Author thought it not good to mention that.

Emplastrum è Meliloto.

EMplastrum è Meliloto doth mightily mollifie also and digest, and mitigateth pain, and is very convenient in hard tumors of the stomack, brest, & spleen, and the outstretching *Hypochondria*. ℞. *Meliloti* ℥ vj *foliorum Chamameli, seminis Fœnu. græci, radicis Althææ, baccarum Lauri, Absinthij, Sampsuchi*, an. ʒ.iij. *Cardamomi, Cyperi, Irios, Spicæ nardi. Amneos, Cassiæ lignææ, seminis Opij, Anisi*, an. ʒ. ij.ß *Ammoniaci*, ʒ x *Styracis, Bdellij*, ana ʒ.v. *Terebinthinæ*, ℥.j.ß. *ficus pingues*, xij. *sevi hircini, Resinæ*, an. ℥ ij.ß. *Ceræ*, ounce vj *olei Majoranæ & nardini*, so much as sufficeth; make therof an Emplaister: liquefy the Goats suet, the Rosin and the wax in oyle, and put into them *ficus pingues tritas & cretas*, then *Ammoniacum* and *Bdellium* dissolved in vineger, and lastly the powders of the other simples scraped.

PLANTIUS.

Emplastrum è Meliloto, è baccis Lauri, Ceroneum, & Oxycroceum seem to be sufficient against al affects and pains which require digestion and resolution, so that other be not necessary, namely, neither *Emplastrũ è sinapi*, nor *varia emplastra è fermento*, nor *Emplastrum ex Allijs*, nor the Emplaster which is imputed to *Aristarchus*.

Emplastrum è baccis Lauri.

EMplastrum è baccis Lauri doth marvellously asswage the torments of the stomack, midriffe, intrails, womb, bladder, and other parts, especially taking their original of any cold cause or wind. ℞ *Thuris, Mastiches, Myrrhæ*, ana ℥.j. *baccarum Lauri*, ℥ ij *Cyperi, Costi*, ana ʒ.ß. *mellis colati* so much as sufficeth to thicken them. And some there be that suppose it a marvellous emplaster for the Dropsie, if the dose of *Cyperus* be ounce j.ß. & ℔ ß of dried Goats dung be put therto.

Emplastrum Ceroneum.

EMplastrum Ceroneum doth mollifie the hardnes of the spleen, doth release the cold affects of the womb, and easeth the pains of the brest and shoulders proceeding of cold ℞. *Picis novalis colatæ, Ceræ*, ana ℥.ij. ʒ iij *Sagapeni*, ounce ij. *Ammoniaci, Terebinthinæ, Colophoniæ, Croci*, ana ℥ j. ʒ iij. *Aloes, Thuris, Myrrhæ*, ana ℥.j. *Opoponacis, Styracis, Galbani, Mastiches, Alumnis Fenugræci, Styracis rubri, Bdellij*, ana ʒ.ij. *Lythargiri*, ʒ.j ß. And the Emplaster must bee made in this wise: *Sagapenum, Ammoniacum, Opoponax, Galbanum & Pix*, must be liquefied in wine and strayned, then put to the *Colophoniam colatam, deinde Styracem, Mastichẽ, Thus, Myrrhã, Bdellũ, Trita cretaq;* Forthwith inject

Turpen-

Turpentine, Alum, Lytharge and Fenugreek. The Emplaſter which is made of this, is put into cold water, and wrought with the hands by addition of the pouder of Aloes and Saffron, alwayes anointing your hands with oyle of Laurel, and therof concinnate *Magdaleæ*.

Emplaſtrum Oxycroceum.

Emplaſtrum Oxycroceum doth molliſy & diſſipate alſo every kind of hardnes doth aſſwage and drive away the pain of the joynts, and the paine about the membranes of the bones. ℞. *Ceræ, Picis navalis, Croci, Colophoniæ*, an. ounce iv. *Terebinthinæ, Ammoniaci, Galbani, Myrrhæ, Thuris, Maſtiches*, ana. ounce j ℥. iij *Galbanum & Ammoniacum* muſt be liquefied and ſtirred in vineger: then the Pitch muſt be ſtrained and put therto: after that the Wax, forthwith *Colophonia* and the Turpentine, a litle while after the Maſtick & the Myrrh. The Emplaiſter being decocted muſt be put in cold water, and being ſtrained out muſt bee wrought with powder of Saffron, anointing your hand with oyle.

Emplaſtrum de Ianna.

Emplaſtrum de Iannæ is marvellous effectuall in wounds and green ulcers, it pacifieth an inflammation, it detergeth, agglutinateth and incarnateth and alſo cicatrizeth. ℞ *ſuccorum Apij, Plantaginis & Betonicæ*, ana. ℔. j. *Ceræ, Picis Reſinæ, Terebinthinæ*, ana. ℔ ß. Let three of the ſimples be concocted in the juyces, ſtirring them eaſily to the conſumption of the juyces, then take them off the fire, and put therto *Terebinthina*.

Emplaſtrum gratia Dei.

Emplaſtrũ gratia Dei cõſiſteth almoſt of the ſame ſimples, and ſerveth to the ſame uſe. ℞. *Terebinthinæ*, ℔. ß. *Reſinæ*, ℔. j. *Ceræ albæ*, ounce iv. *Maſtiches*, ounce j. *Betonicæ, Verbenæ, Pimpinellæ, recentium*, ana. M. j. Bruiſe the herbs, and boile them in white wine until they conſume. Then ſtraine out the liquour, in which concoct the Wax, Roſin and Maſtick, to an apt conſiſtence of an Emplaiſter, and when they are taken off the fire, mingle with them the Turpentine.

Emplaſtrum Divinum.

Emplaſtrum Divinum is far better againſt maligne ulcers, for it detergeth & conſumeth quittute and corruption, and ingendreth new fleſh, and bringeth them to a ſcar. ℞. *Galbani, Myrrhæ*, an. ℥ j. ℥ ij *Ammoniaci*, ℥ ij. ℥ iij *Opoponacis Maſtiches, Ariſtolochiæ longæ, Æruginis*, an. ℥ j *Lytbargiri, olei cõmunis*, an ℔ ß *Ceræ novæ*, ℥ viij. *Thuris*, ℥ j. ℥ j. *Bdellij*, ℥ ij. *Magnetis*, ounce iij. The Lytharge by ſtirring is mingled with the oyle after it is boyled, until it become thick. Then the Wax cut in ſmall peeces is added, which being liquefied is taken off the fire, and forthwith be injected *Galbanum, Ammoniacum, Opoponax* and *Bdellium* diſſolved in vineger and wine, boiled and ſtrained: after the powder, *Myrrhæ, Maſtiches, Thuris, Ariſtolochiæ rotundæ, & Magnetis*, is ſprinkled in: in fine, *pulvis Æruginis*, leſt that if it ſhould be boiled any long ſpace, the Emplaiſter become red.

PLAN-

PLANTIUS IN EMPLASTRUM DIVINUM.

These Emplasters *de Ianna Gratia Dei & divinum*, which be described against wounds and ulcers be also sufficient enough, so that it were unnecessary in this place to repeat any other. For *Emplastrum Oribasij duplex & Emplastrum Apostolorum* be all comprehended under this divine Emplaster, al which serve to the same purpose, but yet with lesse efficacy.

Emplastrum ad Herniam.

EMplastrum ad Herniam ℞ *Gallarum, nucum Cupressi, Psillie, Balaustiorum, Acatiæ, seminis Plantaginis, seminis Psillij, seminis Nasturtij, Cepularum glandium, Fabarum torrefactarum, Aristolochiæ longæ & rotundæ, Myrtillorum,* ana. ℥ ß. Bring all these to powder, and macerat them foure daies in vineger of Roses, then torrefie and dry them. Then ℞. *Consolidæ majoris & minoris, Caudæ equinæ, Glossi, Scolopendrij, radicis Osmundæ regalis, & Filicis,* ana ℥ j. *Thuris Myrrhæ, Aloes, Mastiches, Mumiæ,* ana. ℥ ij *Boli Armenæ lotæ in aceto, lapidis Calaminaris præparati Lythargiri Auri, sanguinis draconis,* ana. ℥ ij *Picis navatis,* ℔ ij *Terebinthinæ,* ℥ vj. or as much as sufficeth to make an Emplaister.

PLANTIUS.

There be omitted here also other Emplaisters astringing and corroborating the stomack, kidneis and womb, which be not in use, and in stead wherof certaine other receipts be usually ordained for present necessity, so that this number of Emplaisters and compositions seemeth enough, both to store the Apothecaries shop and to cure the chiefe kinds of diseases, causes and symptomates, neither was it necessary to stuffe this Medicamentary book, with unusuall and unnecessary compositions, which cannot but vainely be repeated to make up a confused number And as for such compositions as availe to their peculiar effects (because they be seldome put in use) are described as convenient and peculiar to the diseases and parts in the proper curation of every part and disease.

* * *

The end of the eight Books.

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